



THE
CHRISTIAN WITNESS,

AND

Church Members Magazine.

1852.

A corrupt book is an *amphisbæna*—a serpent headed, at both ends; one of which bites him that reads, the other stings him that writes: for if I be corrupted by his pen, the guilt grows his, as well as mine. I will not write so as to hurt myself and posterity; I will not read so as to hurt myself and predecessors. A foolish sentence dropped upon paper sets folly on a hill, and is a monument to make infamy eternal.—OWEN FELLTHAM.

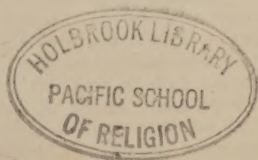
In keeping up a profession of religion, you meet with difficulties from without; in keeping up the power, you meet with difficulties from within; but hold on, and be not discouraged—"the pure in heart" long to "see God," and in a little time those longings shall be satisfied.—MATTHEW HENRY.

THE PROFITS OF THIS WORK

ARE

DEVOTED TO THE BENEFIT OF AGED MINISTERS.

VOLUME IX.



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PREFACE.

IN our Prefatory Notice of last year we felt constrained to appeal to the hearts of our readers on the subject of the then existing state of piety throughout the Churches of these lands. We intimated that, of all the great wants of the time, in our view, the greatest was, the Revival of True Religion. It was conceded that ecclesiastical machinery had, of late years, been much improved, and was still in the way of further adaptation to the times which are passing over us: the great thing required was a larger measure of Divine power—the descent of the Almighty Spirit, to accompany the dispensation of ordinances, and the ministrations of the Word. We intimated a deep conviction that there was a general deadness throughout the Church of Christ, in all its sections, and that nothing could meet the exigency but a further and an abundant baptism of the Spirit. Now, we regret to say that we see little reason to alter our views in these respects: things continue to be much the same as they were on the 20th of November, last year, when we sat down to pen our Annual Preface. We are inclined to believe, however, that they are no worse; our only lament is, that, so far as we can judge, they are little better. Still, the case is not desperate; and the encouragement is the greater, forasmuch, as we think, the Churches are largely alive to their condition.

On looking to the past, the eye is met by objects peculiarly gratifying in relation to the extension of the frame-work, at least, of religion amongst us. Chapel Erection has been vigorously advancing throughout the year. London and its neighbourhood have presented some impressive examples; the Metropolitan Chapel Building Association has been steadily prosecuting its noble enterprise; nor has the work been confined to the huge Capital: there have been symptoms of life in other quarters, more especially in the great County of Lancashire. Manchester—an example in all that is great, good, and advancing—has taken the lead among the Provincial Cities in this noble work. The example which is there being set by men of opulence is worthy of general imitation; nor can we for a moment doubt that the imitation will follow.

There is reason to believe that things are also improving in our Colleges. The numbers of the aspirants to the Christian Ministry are increasing, and there are in those Institutions not a few young men of great promise. If the Churches, duly alive to the true state of the case, shall make these Institutions increasingly the subject of earnest supplication, that they may be, in very deed, "Schools of the Prophets," fountains of light, life, and power, we shall yet see good days. When new edifices, in important localities, shall be successively opened, there will be no want of men, in point of gifts and graces, instrumentally adequate to occupy their pulpits.

The spirit of Missions is another consideration which invites attention. Never must the Congregational Churches of England cease to interest themselves in the cause of Heathen Evangelization. With their first great associated effort on this behalf came down the power which led to their own revival and extension at the close of the last century; and we are well assured that, in proportion as the true spirit of piety prevails amongst us, the true spirit of Missions will prevail. Love to the Saviour is always associated with love to souls, and pity for the lost, both at home and abroad. The cause is one. Intense concern on the part of each individual church that it may realize the Scripture promise, "All the places round about my hill shall be a blessing," will prompt congregational effort of every sort that the circumstances may require. Concern for the neighbourhood will lead to concern for the nation; from the nation it will extend to the Colonies, and from the Colonies to the Globe.

Podoxy still merits the consideration of all who love truth and liberty. We intimated, last year, our concern about this subject, and our determination to contribute our full share of defence to Gospel truth, and opposition to this system of iniquity. Our pages will show how far we have kept faith with our readers. We can only say that both in the CHRISTIAN WITNESS and in the CHRISTIAN'S PENNY MAGAZINE, we

have never, for a moment, lost sight of what we consider, in some respects, to be the great question of the Age.

On the Continent of Europe, although the earthquake has subsided, but little has occurred to cheer the hearts of the friends of the Gospel. In divers places there has been serious reaction, and in some instances that reaction has been attended with persecution against the messengers of the Gospel. There is still need for continued and increased prayer in that direction, and for all the aid it is possible to render to the feeble Continental Churches, which are surviving rather than operating, and have to contend with every imaginable difficulty. Those Institutions which have been created to supply them with succour and encouragement never more required to put forth their utmost strength than at the present time.

In the Colonies the aspect of things is such as to invite the particular attention of the British Churches. Things, on the whole, are going on well in Canada. The field for Christian Emigration is great and inviting. For the present, Africa is closed as an emigration sphere: a portion of the emigrants, indeed, who went to Natal, and to some other districts, we have reason to fear, have met with sore disappointment, and it consists with our own knowledge, that, in some instances, ruin has been the result, from the unhappy war which the Government has been waging with the Natives. The strength, crown, and glory of England's Colonial Empire is, at present, Australia, whither a very large number of members of Independent Churches, with their families, have gone to seek a home; and, we trust, not a few, at the same time, in order to the diffusion of the knowledge of Christ. It will have been observed by our readers that we have, from time to time, endeavoured to illumine this subject, stating the case as it really is, concealing nothing, and exaggerating nothing. It consists with our knowledge, that the CHRISTIAN WITNESS has contributed not a little to awaken the attention of multitudes who are now either about to start, or upon the mighty deep, or actually arrived at their destined haven. We have reason to number them by thousands. We may, nevertheless, have purchased what we must consider a distinguished service—whether viewed patriotically or religiously—at a heavy expense, forasmuch as a great body of our readers have gone to the Colonies, and the consequence, for the time, at least, will be felt in the lapse of their names from the Roll of Subscription. Do we, then, regret this? Far from it! We rejoice and will rejoice in having contributed, in this way, to the building up of a new Empire, which shall comprise millions of free men, and these millions rejoicing in calling Christ “Lord”! But we need not say that we desire that their names on the Roll may be replaced as quickly as possible by fresh readers; and we need scarcely state that, for this end, there is abundant material to work upon. There are yet thousands upon thousands in the various congregations connected with the Independent Body who scarcely know of the existence of the Magazines, but who require only to be properly apprised of their character and claims to become subscribers and readers, and by consequence to derive the benefit they have, for many years, been conferring upon others. We last year called attention to the subject of an “Officer of Literature” for every one of our congregations. We are satisfied that nothing more is wanted to work a complete change in many a congregation, and vastly to improve the knowledge and activity of the Churches. We have been pleased, in reading the life of the late excellent Mr. Wright, of Honiton, which appeared in the last Number of the *Evangelical Magazine*, to find that that lamented minister acted upon the idea, as will appear from the following extract:

“He adopted one method for promoting the diffusion of Religious Literature in his neighbourhood, which, for the sake of example, it is important to notice. He employed a poor woman, a member of his church, and herself interested in the object, “to perambulate the town and adjacent villages, with copies of the chief Religious Periodicals, the *Evangelical Magazine*, CHRISTIAN WITNESS, PENNY MAGAZINE, *Christian Visitor*, *Tract Magazine*, *Juvenile Missionary*, and various publications of “the Religious Tract Society, to offer them for sale. Thus did these silent messengers of truth and mercy find their way to many houses and homes, and, we trust, “many hearts, where they were previously unknown.”

Now, with all respect, we commend this example to the Ministers of the Independent Body. It is a thing so easy as to be every way practicable; and it is a thing so reasonable, that while much, very much, can be said in support of it, no ingenuity of man can bring against it one word of objection.

Nov. 19, 1852.

EDITOR.

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THE
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Theology.

DISCERNMENT OF THE LORD'S BODY.

1 COR. xi. 29.

THE Church of Corinth erred in its manner of observing the ordinance of the Lord's Supper; and into this error it is our purpose to inquire. It was not, then, as to the day, nor as to the hour, nor as to the place of observance, nor as to the measure of frequency. No; in all these points, they were not reprehensible: their error consisted wholly in one thing—they *did not discern the Lord's body*, in the broken bread, and the poured-out wine. If you, reader, duly attend to this circumstance, it will very much contribute to simplify your views, and to quell your fears, if such you have, as to the evil referred to by the Apostle. But it is needful to understand what is meant by discerning the Lord's body,—the thing they failed to do; and on this point we shall endeavour to be explicit.

The Saviour is here making a spiritual feast for his people, presenting himself to them under the form of bread and wine; you are, therefore, not to look on these as mere dumb signs, but as objects which speak most distinctly to your spiritual ear. If the ear of your soul be opened, you will hear Christ discoursing to you of his love, of the ends of his death, of all the great things which he has procured for you, and of all those things which he expects from you, who are his disciple. Now, all this implies corresponding feelings, affections, and conduct on your part. It behoves every Church, that is, every company of believers,

I. TO REALISE THE PRESENCE OF THE LORD AMONG THEM AS HIS GUESTS AND FRIENDS.

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Let them think of the Institution; the Divine Master himself occupied a seat at the head of the table, where he sat with the bread before him, and having given thanks, with his own holy hands he brake it, saying, "This is my body which is broken for you." The language held on this fearful evening was in anticipation of his death. He well knew that the things concerning him had now almost an end; the hour of darkness was at hand, but not yet fully come. He discoursed to his sorrowful servants of his love, and thus he had spoken to them as never man spake. He offered up a prayer on their behalf such as no human lips had ever offered. He addressed them as his brethren; in this relation he glories; "I will," he says, "declare thy name among my brethren;" he is not ashamed to acknowledge them in this most endearing relation. On his part, death has made no change in his views, or in his expression. On appearing to one of them, after he arose from the dead, he said, "Go, tell my brethren that I go into Galilee, and there shall they see me;" and again, "Go to my brethren, and say to them, I ascend unto my Father and to your Father; to my God and to your God." Death made no change in his feelings and language, and certain it is, that his resurrection can make none. The words he spake on that occasion, were words intended to live for ever; they are not to die, but with churches and time.

The Lord is there, whenever his table is spread, and he speaks to his people everywhere in the same loving words;

B

he is, in fact, still saying, "My brethren." At his table, you are to meditate of his love—to sit down and commemorate his sufferings on your behalf; his object is to make you happy; he commands you to take this as a pledge of his friendship; you must not stop short at the mere symbol; this is, in effect, his body that was broken for you, and this is his blood which was poured out for you on the accursed tree. His hands, his feet were pierced for you—his side, too, was pierced, after he had given up the ghost: his sufferings were such as no tongue can tell, and such as cannot be known to mortal man. His affection for you was written in blood, and that blood was his own! That bread and that wine tell you that he died for you; and that in so doing he made "an end of sin, and brought in an everlasting righteousness." Were it needful, he could die for you once more—nay, a thousand times could he die for you! But it is not necessary: he has finished transgression, made an end of sin,—“by one offering of himself, he hath perfected for ever them that are sanctified by faith which is in him.” “He is now able to save unto the uttermost all that come unto God by him.” “Eat, then, oh! friends, and drink, oh! beloved,” is his language. As he died for you, so he now lives for you: and at the close, he will come again, and take you unto himself, that you may be for ever with the Lord.

Christian reader! is this too much for you? It is only a thousandth part of the real truth; this is but a most imperfect utterance of a few accents of the sweet discourse he is holding with you. There is no fancy here; it is all glorious reality. These are the things which through the bread and the wine he is actually declaring to you; they proclaim to you his boundless love, and the fearful nature of his pains which were the pains of death. Oh! listen to them, then. Let them tell you all his love, and impress it indelibly upon your heart. The error of the Corinthians was that they partook of the bread and the wine as a common meal, dealing with it as mere materials for the refreshment of the wastes of nature, instead of discerning the Lord's body. But that the believer may come under the influence of these impressive symbols, it behoves him,

II. TO RECIPROCATE THE FEELINGS OF THE LORD JESUS.

Adequate conceptions of his love would leave you lost in wonder and

praise; but emotion which confounds the senses, cannot from the very nature of it, be of long duration, and the power of utterance at length returns. The soul must and will speak to the praise of sovereign mercy. Peter was filled with wonder when he beheld the Lord transfigured before him: but even then he spake, although he wist not what he said: “Let us build three tabernacles, one for thee, and one for Moses, and one for Elias.” That we may properly discern the Lord's body, we must

1. *Discern the evil of sin.*

Where is sin painted in colours so dreadful as here? The Deluge was to the eye of evangelical intelligence a sight inexplicably fearful. A whole globe wrapped up in one ocean, and a whole generation buried in one watery tomb! This was indeed dreadful. The descent of fire, in torrents, from the heavens, was a new and a most appalling sight, as it encompassed the cities of the plain; kindling an instant conflagration in all parts at once, and in a few seconds, laying a city in ashes! These were doubtless most awful manifestations of the wrath of God against sin. Of that sort of manifestation, perhaps, no more awful display could have been made of Infinite displeasure by Infinite power; but another method of showing the evil of sin existed in the Divine mind, and in the Divine purpose. A body is to be prepared for the Son of God, and on that body the vengeance of the offended law, is, in the fulness of time, to fall. Discern in this, then, the Lord's body as given for you, and look on him as bearing your griefs and carrying your sorrows. But it is further needful

2. *To discern the relation of man.*

What is the depraved creature man worth to his Maker? He is lost for all the ends which he ought to answer. He required to be redeemed; and in the absence of this redemption, he must have perished for ever. Divine mercy, therefore, could not reach him, apart from a proper Mediator, and an atonement for sin. After this redemption, he needed the exercise of Divine power to create him anew; his nature was past repairing. He was a total wreck: nothing short of the power of the Spirit of God met the necessities of the case; here, then, is the proper place in which to learn humility. The cross, clearly seen, is death to human glorying. There is no room for it there! From hell it springs—to hell it must return! It has no

place in heaven; it ought to have no place either in the Church of God, or in the heart of the believer. Go then, Christian, to His Table, and take a fresh lesson from your Lord, who, with all his perfections, was made lowly in heart, since the more you share of this, the more abundantly will you possess rest to your own soul. But it is needful

3. *To discern the beauty of holiness and the necessity of cultivating it.*

Can you have a more impressive lesson on the evil of sin, than the Table of the Lord affords you? Can you boast of it? Will you repeat it? Will you transgress the Holy Law for which he shed his blood? Will you ever again trifle with that which has so nearly destroyed your own soul? Will you prepare a *second* cross for Christ, and with your own hands nail him to it? Will you do this? Will you crucify him afresh, and put him to an open shame? Can you do a deed so wicked, so cruel, so full of ingratitude and impiety? Can you, dare you, will you, do that in his absence, you would not do in his presence? Will you commit sin in the sight of Christ? Is there anything in the universe so full of beauty as holiness? Shall we not strive and try to be holy? Ought we not? Is it not to us our wisdom, and our duty? Is it not the interest of every creature to press after a close resemblance to our Judge and our Creator? Is it not our wisdom? Is any pursuit so worthy of an immortal being as holiness? Is it not sin that has made hell? There was no hell at the beginning of the creation! Can you desire, that hell should enlarge its borders, and that evil should be augmented within the universe of God? But sitting at the Lord's Table it is proper to discern

4. *His sovereign and unutterable love.*

Christian! if you discern his body, can you doubt his love? What manner of love is this? Was there ever such love? It is unchangeable. We cannot attain to the understanding of it. Its length, breadth, and depth are immeasurable? Were we not all enemies, full of selfishness, a god to ourselves, and a rule to ourselves, living without God, and having no hope in the world? Yet he came to die for these very enemies:

"Oh! for this love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
Their Saviour's praises speak!"

J. C.

ENCOURAGEMENT FOR SINNERS AND CONSOLATION FOR SAINTS.

Wherefore He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."—
HEB. vii. 25.

THE subject of the chapter in which this passage occurs, is the priesthood of the Lord Jesus Christ,—a subject which holds a distinguished place in the economy of redemption, and one with which every Christian should be well acquainted. The design of the Apostle, in the introduction of the subject, is to show the superiority of the priesthood of Christ over the Levitical priesthood, and, by inference, the superiority of the Gospel dispensation over that by which it was preceded. In furtherance of his object, he shows that the order of the priesthood of Christ excels the order of the priests under the law, and that their office was temporary, while his is perpetual. On the perpetuity of the office of Christ, the arguments for his ability to save is grounded: "And they truly were many priests, because they were not suffered to continue by reason of death: but this *man* (or priest), because he continueth ever, hath an unchangeable priesthood. Wherefore he is able," &c. There were not, under the Mosaic economy, many high priests at one time, but many in succession, as none of them could continue by reason of death. This constant change showed the weakness of the Levitical priesthood, that it was of a temporary nature, subject to the law of mortality, and could not extend to the world to come. The Lord Jesus Christ, however, through his resurrection from the dead, is a priest for ever. His office is unchangeable. He will not give place to another, and consequently he is mighty to save through all time.

I. THE ABILITY OF CHRIST TO SAVE.

Salvation may be viewed in two aspects: the salvation of a sinner, and the salvation of a saint. The salvation of a sinner consists in his deliverance from condemnation and punishment, from the dominion of sin, and the bondage of Satan; in his regeneration, and his translation out of the kingdom of darkness into the kingdom of God's dear Son. The salvation of a saint consists in his preservation from his spiritual enemies, and his perseverance in the divine or spiritual life. The Lord Jesus Christ is able to save to the uttermost in both respects, which affords ground of confidence in him, and is to those who confide in him, a source of peace and joy.

Were we taking a general view of the ability of Jesus to save, we might advert to the glory and dignity of his person, as God manifest in the flesh, to whom nothing is impossible; to the stupendous miracles he wrought, which attest his power and his divinity; to his resurrection from the dead, and ascension into heaven, where he sits enthroned as mediatorial King, and sways the sceptre of universal dominion; but as these are not the evidence of his power exhibited in the text, we shall not dwell upon them.

The priesthood and intercession of Christ presupposes his sufferings and death as a sacrificial victim, his resurrection from the dead, and his ascension into heaven. The work of Jesus did not terminate with his death. What he did on earth was merely a ground-work for the salvation of men. What he effected was the making of provision through which they might be saved. This, however, is not all that is requisite. A ground-work is ineffectual without application in accordance with its design: provision is unavailing, unless it is dispensed. The sacrifice of Christ required an officiating priest, in order to the communication of its benefits. Had no priest appeared, these benefits must have been lost. Had an inadequate priest undertaken to officiate, a full participation in the blessings of the sacrifice could not have been enjoyed, for want of power on his part to develop them. Or had only a temporary priest presented the blood of atonement before the altar, on his retirement, there must have been a cessation of its effects, and hence we see why Jesus is able to save to the uttermost. He has offered himself as a sacrificial victim. He has undertaken the office of high-priest, and officiates on the ground of his sacrifice. He alone is adequate to the office he sustains, and he abideth for ever. There is no defect in his sacrifice to detract from its efficacy. There is none in his priesthood to prevent a full development of his sacrifice, or a full application of its blessings. He is able to save to the uttermost, or to complete the salvation he proposes to effect. He is able to save sinners from condemnation and punishment. His atonement is infinite. There is no sin beyond its saving efficacy: "The blood of Jesus Christ cleanseth us from all sin." His priesthood is perfect, and, consequently, none of the efficacy of his sacrifice can fail for want of application.

There is no case, however desperate, beyond his power: "To him give all the prophets witness, that whosoever believeth on him shall receive the remission of sins." He is able to save from the dominion of sin and the bondage of Satan: "He gave himself for us, that he might redeem us from all iniquity." The design of his death is carried out in his intercession. He prays that his disciples may be kept from the evil that is in the world, and that they may be sanctified by the truth: and in answer to his request they are led by the truth, through the Holy Spirit: "To deny ungodliness and worldly lusts, and to live soberly, and righteously, and godly." They burst asunder the bonds of Satan by which they have been held,—renounce his service,—become servants to God,—have their "fruit unto holiness, and their end everlasting life."

As the Lord Jesus Christ is able to save sinners to the uttermost, he is equally able to save saints. Eternal life is not realized at once by those who are brought into the fellowship of the Gospel. They have a race to run, and conflicts to endure. Trials, difficulties, and temptations beset their path. They are required to walk in newness of life, and to give all diligence to make their calling and election sure. Satan is ever vigilant, and often attempts to regain his dominion over them, or harasses them by sore temptations. The world presents its baits to allure them out of their course, or puts on its frowns to drive them from their prescribed path: "The flesh lusteth against the spirit." If the work of the Lord Jesus Christ had ceased with his obedience unto death, it would have failed to secure salvation. In the absence of an officiating priest, no application of its benefits could have been made. If the priesthood of Christ had extended merely to the bringing of sinners into a state of salvation, none could have attained to eternal life—none could have overcome the world, the flesh and the devil. All must inevitably have fallen before their potent adversaries, and have again become enslaved. In this case the power of Christ to save would have been limited,—nay, destroyed; but since he has an unchangeable priesthood, and "ever liveth to make intercession," he "is able to save them to the uttermost that come unto God by him." He makes a constant application of the benefits of his death, and fulfils its great designs. They who come to God by him "obtain mercy

and find grace to help in time of need." Satan may walk about "as a roaring lion, seeking whom he may devour,"—the world may allure or frown, and the flesh may lust against the spirit, but Jesus is able to save in the midst of all these things, seeing that "he ever liveth to make intercession," and that his sacrifice being perfect and accepted, his intercession cannot fail, or be rejected. Of this the Apostle Paul was fully cognisant in his interrogatories and answers in Rom viii. 33: "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died; yea, rather, that is risen again, who is ever at the right hand of God, who also maketh intercession for us."

II. THE PERSONS WHO ARE SAVED BY THE LORD JESUS CHRIST.

They who come unto God by him. The coming to God does not mean any kind of approach to him, but the coming to him in the spirit which he requires, and for the blessings included in the term salvation, or to be saved. They who come to God "must believe that he is, and that he is a rewarder of them that diligently seek him." They must approach him with reverence, humility, and godly fear.

Sinners who come to God to be saved, must come with self-abasement and godly sorrow, in the spirit of the publican who could "not so much as lift up his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner!" "The sacrifices of God are a broken spirit;" and he has commanded, "Rend your hearts, and not your garments, and return unto the Lord." A man who is neither the subject of humility nor of godly sorrow, cannot approach God with acceptance: "God resisteth the proud, but giveth grace to the humble." To that man he looks who is poor and of a contrite spirit.

Sinners must come to God for the purpose of being saved. They must have some idea what the salvation of the Gospel is, and come that they may enjoy it. They must come to be delivered from condemnation and punishment, that they may be accepted of God, and be made heirs of heaven; to be saved from their sins, and to be renewed in the spirit of their minds. A person who should come to God for deliverance from the wrath to come, and not for deliverance from sin, and for purification of heart, would inevitably be rejected. God does not

separate the two parts of salvation, nor grant the one without the other; nor does he bestow one upon those who do not desire both.

Sinners must come to God by Jesus Christ, in his name, and depending upon his mediation. He is the medium of access to God, and of the communication of the blessings of divine grace. It is through his blood, "we have redemption, even the forgiveness of sins." It is through his righteousness we are justified and made heirs of eternal life. It is through his obedience unto death the Holy Spirit is given to create us anew, and make us the subjects of spiritual life, so that unless we come unto God by him, we cannot be saved. God is merciful and gracious, but he exercises his mercy and grace only in the way of his own appointment; and, as a consequence, should a person come to him in any other name than the name of Jesus, he must inevitably be rejected, and come short of salvation.

Saints, as well as sinners, must come to God, that they may be saved from the snares and temptations to which they are exposed; that they may obtain mercy, and receive supplies of grace to persevere unto the end. They also must come in the name of Jesus. All spiritual blessings are communicated through his mediation. They are only bestowed upon those who recognise him as the medium of mercy and grace,—as the propitiation for their sins, and their merciful and faithful high-priest. The Lord Jesus Christ is "able to save to the uttermost all that come unto God by him, seeing he ever liveth to make intercession for them." In what way he intercedes is not revealed. All that we know is, that in some way he constantly presents the merits of his death as a reason why sinners who come unto God by him should be pardoned and accepted, and made new creatures, and why saints who come to a throne of grace, should "obtain mercy and grace to help in time of need." As his sacrifice was accepted, his intercession grounded upon it must be all-prevalent, and hence his ability to save; and as he ever liveth to intercede,—as he neither ceases to be, nor to officiate, no limits can be affixed to his ability. He is able to save sinners, and mighty to save saints who come unto God by him.

A DERBYSHIRE PASTOR.

A LION IN THE WAY OF THE WICKED.

Those who walk in the ways of disobedience are never safe; every step they take is taken in peril; they are liable, at any moment, to become the prey of the destroyer. The children of Israel found this true, when they refused to go up at the command of the Lord, and take possession of Canaan, and said, "Let us make a captain, and let us return into Egypt." But when, in consequence of that disobedience, they were assured that they must return into the wilderness, and wander there forty years, till all that generation had perished, "the people mourned greatly." They were then ready to go up and possess the land. "And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we be here, and will go up into the place which the Lord hath promised: for we have sinned." But their repentance came too late. "Moses said, Go not up, for the Lord is not among you." They heeded not this admonition; they presumed to go up into the hill-top, contrary to the command of God. "Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, even unto Hormah." Thus they found a lion in the way of their disobedience, and met with the just reward of their folly.

Korah and his company rebelled against the authority of Moses. They were warned of the consequences of their sinful conduct, and exhorted to repentance. But they pursued their course of sin, and were overwhelmed with sudden destruction; they went down quick into the pit. Absalom dared to raise his hand against the Lord's anointed; and doubtless, while dangling in the oak, he felt in his own soul that there is indeed a *lion* in the way of the wicked.

Jonah, when commanded to go to Nineveh, and pass through the streets of that great city, proclaiming its utter destruction in three days, refused to do it. He fled from the presence of the Lord, and embarked in a ship to go to Tarshish. But soon the gentle breeze that wafted him onward became a fearful gale; the little ripples that followed each other over the bosom of the deep became huge, heaving billows; the sea, but a short time before so calm and beautiful, was lashed into fury, and the frail bark in which the disobedient prophet was sleeping seemed at the point of being

engulfed by the foaming deep. Amid this scene of terror, the frightened mariners awoke the prophet. They cast lots to discover on whose account this dreadful tempest was raging, and the lot fell upon Jonah. When he had told them who he was, they were greatly afraid, and they rowed hard to bring the ship to land, but they could not. God was in that tempest; it could not be hushed till his disobedient servant was cast into the sea. So Jonah found that the way of the disobedient is not safe.

The Jews persecuted Christ. They arrested him; they falsely accused him; they brought him before the judgment-seat of Pilate, and demanded that he should be condemned to death. Pilate, convinced of the injustice of the demand, washed his hands in their presence, and declared that he was innocent of the blood of that just person; but the infatuated multitude shouted, "His blood be on us, and on our children!" And it *has been* on them, and on their children. It has banished them from Jerusalem, and scattered them abroad over the whole world; it has made them a hissing, and a byword, and a reproach unto all, even to this day; it has followed them as a blighting, wasting, avenging curse, from the time that the Roman legion stood before the walls of the holy city, to this time,—and it has not been removed yet.

Voltaire denied the inspiration of the Bible, and denounced Jesus Christ as an impostor. He ridiculed Christianity, and treated Christians with contempt; but oh! the horrors of his last moments. There was a lion in his way; it was the Lion of the tribe of Judah. He was approaching the hour when he would *know* that Jesus was divine. The terrors of his mind in the near approach of death drove him to madness; and in the ravings of his distracted and tortured soul, he cried out, "Crush the wretch!"

Thus we might multiply instances in which sin has been a beast of prey in the way of those who have loved it, and they have been destroyed thereby. How perilous, then, is the road in which sinners travel! Reader, have you ever thought how fearful a thing it is to fall into the hand of an angry God? You can escape the "wrath to come," only by repairing to that refuge which has been provided for lost sinners. The work of repentance must be performed. There must be faith in the Lord Jesus Christ, or there is no salvation. You may rest, for the salvation of your soul, upon your morality,

but the day of final account will show that you have been leaning upon "a broken reed." You may trust in the assurance of the great deceiver, "Ye shall not surely die;" but that assurance will fail when you come to stand before the inexorable Judge. You may adopt the infidel's unbelief; but the time is at hand when you would rejoice if there were no Jesus Christ. Forsake, then, every refuge of lies; seek a shelter beneath the cross. Prepare your soul for its endless existence, that you may not be ashamed in the day of final retribution.

SUFFICIENCY OF GRACE.

"My grace is sufficient for thee."—2 Cor. xii. 9.

This passage, in its connection, possesses great interest, as it introduces us intimately to some part of Paul's experience that we much desire to see described. We generally find that he is almost out of our sight in the glorious heights of Christian experience. The deeper he sinks under those outward sorrows which depress us, the higher he rises into that region of faith, and hope, and exultation, which we too little comprehend. But here he appears acknowledging himself as so liable to wrong feelings, that he needed to be chastised, and even goaded. He was naturally ardent and self-confident; and much, in his position as an apostle, tended to excite his pride. The subtlest, the least appalling to conscience of all our sins, is self-conceit; and Paul admits that he was so exposed to it, that in mercy the chastising hand of God was upon him continually. What it was that pierced and pained him like a thorn, we cannot tell. It was something humiliating. It was so painful, that he prayed earnestly to be delivered from it. And Christ, the Lord, to whom he prayed, only answered, "My grace is sufficient for thee; my strength is made perfect in weakness."

Every prayer is not answered by an immediate and specific granting of the thing sought, but always either by that or something better. It was better for Paul that the thorn should continue to goad him, and thus humble him, than that he should be relieved, and become elated with pride.

This kind assurance of the Lord may be viewed under three aspects: the nature of grace; the need of grace; the sufficiency of grace.

I. THE NATURE OF GRACE.

The term is employed in the Scriptures to signify the purpose of God to save his elect. "Who hath saved us, not according to our works, but according to his own purpose and *grace*, which was given us in Christ Jesus before the world began. It is used, again, to describe the operation of the Holy Spirit, in bringing a soul to Christ. We may regard it, then,

1. *As love in its freest form.*—It is the kindness of God to us in our unworthiness. He is the Lord God, merciful and gracious, forgiving iniquity, transgression, and sin, saving to the uttermost them that obey him. But in this form we do not contemplate him as *our* God. We therefore observe again,

2. *The grace of God is love binding itself by promise.*—Now it comes out of the obscurity and awful unapproachableness of sovereignty, into the region of condition and promise. Now my Father promises to love me, if I trust him; to dwell with me, if I obey him; to multiply his blessings to me, if I call upon him. Again,

3. *The grace of God is his love employing his power on our behalf.*—See it in the calling of Adam, the setting apart of Moses and Jeremiah, the conversion of Paul, &c.

We now survey,

II. OUR NEED OF GRACE.

1. *It must be mere grace that can save us.*—Our pardon and our sanctification must be gratuitous.

2. *It must be supernatural power to meet our spiritual necessities.*—Indwelling sins, outward afflictions, the salvation of souls, our labours for Christ, all require supernatural grace.

III. THE SUFFICIENCY OF GRACE.

We summon to witness,

1. *God's omniscience.*—He knows every step of the wilderness march,—the waters of Marah, the sea, the barren waste, the Anakims, and the cities walled to heaven. His grace cannot fail through want of knowledge.

2. *God's omnipotence.*—"Can the Lord make a table in the desert?" We are afraid of Pharaoh and the sea—afraid we shall die of thirst or of hunger. Yet God is Almighty.

3. *His promises cover the whole territory of our wants.*—They specify every want, and anticipate every fear.

4. *The experience of those who have trusted it attests the sufficiency of God's grace.*—Abraham and Jacob, surnamed Israel, found it all-sufficient; and the in-

numerable cloud of witnesses encourage us, from their blessed experience, to trust the grace which called, and sanctified, and justified, and glorified them.

This subject addresses,

1. *The self-sufficient.*—Wisdom, goodness, and power are not in man, but in God, and we can get them only by trusting in him.

2. *The distrustful and desponding.*—His love and power are exhaustless now as ever. He glories in pardoning you, if you repent; he glories in saving you, if you trust in him; he glories in conquering your foes, if you fight in his name. Therefore,

Be honest with God; and he will be gracious to you.

Be earnest with God; and he will reward your confidence and earnestness.

Be obedient; for it is to obedience that grace leads.

Be confident in God; for he alone is worthy of unlimited and unwavering confidence.

KNOW THYSELF.

It seems, at first glance, a very simple thing to look into one's own breast, and survey the soul, and *know* one's self. If one had never tried it, he would think the simple faculty of consciousness would always be both easy in exercise and sure in result. But long experience invariably proves, that it is a very hard thing to know one's self. The heart is deceitful, and deceives nobody oftener or easier than its own master in whose breast it is. Pride and self-conceit are always on the alert when the eye turns inward; and they put before it such coloured glasses that it gets its notions through their false hues, and by their deceitful contrivance make too favourable a report of the state of things within.

Now, as nothing in growth in grace is more essential than accurate self-knowledge, it follows that anything which will help us to it becomes an important aid to holiness. The physician cannot safely give new medicine until he accurately knows the effect of the old, and comprehends the precise present phase of the disease within. So the Christian cannot administer of the varied remedies of the gospel that which is suited to his exact necessity, till he has a diagnosis of the heart as it is to-day, and knows whether severity or gentleness, reproof or promise, will aid it best to its day's work for God.

To get this knowledge one must catch himself by guile. If he begins, with deliberate and visible preparation, to introvert his gaze, and survey the soul, the faculties will become alarmed, and all manner of plausible prettexts will be drawn over the unsightly portions of the character; and a deceived heart will turn him aside, so that he cannot deliver his soul; and when his work is done, he will know little or nothing of himself as he ought to know.

But, without any parade of inspection to alarm the sleepless pride of the spirit, let him summon up the memory, and question it of the *thoughts* it has daguerreotyped for the passing day, and it will give him true answer; and in those thoughts he may see himself, and without the heart's knowledge of his act, he may take note of all its likes and dislikes, to which it has bidden the nimble faculties that day minister. "*As a man thinketh in his heart, so is he.*" If, by the regenerating and sanctifying grace of God, it is a good heart, it will have cherished good thoughts, and good thoughts will be written all over the tablets of memory. If it is a bad heart, it will have slyly summoned avaricious, profane, selfish, or licentious images before it, and the memory will bear the stain of their evil traces.

A man cannot be deceived about his spiritual state, if he will take this method of questioning the soul; for the memory cannot but recall the thoughts, and the thoughts cannot but reveal the heart.

Many a man seems to himself very holy, when God knows that he is dead in trespasses and sins. It is because he *knows* next to nothing about himself. The multitude think very little about themselves, in the way of searching out the inward character. The mind is so earnest in looking out into the future, and laying plans for to-morrow, that it has little leisure, and, from disuse, soon gets to have less inclination, to sit down to the investigation of the inward minutiae of to-day. So long as the machinery works passably well, it is too busy in looking out for obstacles upon the track, to peer in among the levers and cranks and wheels, to watch their frictions and mark their defects and needs. No doubt the Scribes and Pharisees thought they were not only really, but eminently holy, when the Saviour thundered in their ears the startling malediction, "Woe unto you! ye are like unto whited sepulchres, which indeed appear beautiful outward, but are

within full of dead men's bones and all uncleanness."

It is hard to overrate the practical importance of self-examination—the examination of the thoughts which reveal the self. Away from external influences which will distract the clearness of the vision—away from that pride which is so sleepless in its efforts to deceive us to our undoing—away, even, from sanctuaries and communion-tables—in the closeted solitude of the heart, is the place to find out what we really are in the sight of God. There, in the calm and prayerful review of the day's thoughts, we may discern the impulses which govern life—the passions which rule it—the end which is before it. If our thoughts are pure, we know that the fountains of desire within whence they have gushed forth have been healed by the cleansing salt of Divine grace. If thoughts of evil are frequent and favoured guests, we must know there is something deep within which craves their ministry and loves the stimulus of their presence—that there is work there for the regeneration of the Holy Ghost.

"*Meditate* on these things," says Owen Feltham; "contemplation generates, action propagates. Without the first, the latter is defective; without the last, the first is but abortive and embryous. Saint Bernard compares contemplation to Rachel, which was the more fair; but action to Leah, which was the more fruitful. I will neither be always busy and doing, nor ever shut up nothing but thought. Yet that which some would call idleness, I will call the sweetest part of my life, and that is, my thinking."

HOW SHALL I FEEL MORE ?

Nor by direct efforts to feel. Here is the rock where many make shipwreck in their endeavours to return to God. At the communion-table, or elsewhere, they are smitten of conscience by their un-sanctified life. They know they are not as in months past, when the candle of the Lord shone round about them. They do not love Christ enough, nor saints enough, nor the souls of sinners enough. They know they ought to feel more. They go home, and determine that they *will* feel. They try violently, by a direct effort of the will, to call forth emotion. They walk the room, and groan within themselves, because all is dark, and thick, and troubled. They cannot draw near to

God when they pray. They do not love God, in the sweet, gushing, real sense of the word "love." By-and-by, exhausted with a fruitless toil, the commotion within subsides into a feeling that they have tried, and they cannot help their coldness; they must wait for a revival—till God will make them feel.

But a man might as well try to feed himself by looking at his food, as to try to feel by a direct volition of the mind. The emotions are not under the immediate control of the will; the will can only reach the affections circuitously, through the thoughts. Suppose I go to a man who has never heard of Hungary, and tell him to hate Haynau. Let him summon up all his inward powers, he cannot hate a man whom he knows nothing about, any more than he can hate one of the fixed stars. But let me sit down and tell him who Haynau is—let me recount the deeds of brutal and infamous atrocity which this Austrian has done—and his heart will swell with indignation while I speak, and all unconsciously to himself he will hate Haynau, because he cannot help it when the mind portrays hateful details before the sensibilities.

The way to feel is not, then, to rise up in the majesty of volition, and say, "Now I will feel;" but to sit down in the calmness of the closet, and *think*, not about feeling, but about those objects which are calculated to excite feeling. If a man think of God, carefully separating the elements of his glorious character, and, as it were, laying his own mind for the time in contact with God's omniscience, his omnipotence, his justice, his holiness, by the very nature of that mind emotions will unconsciously arise. He will, before he knows it, find himself loving or hating that omniscience, omnipresence, justice, holiness—that God who combines these attributes into his perfect and infinite self. If he is God's friend, his whole soul will dwell with rapture upon the perfections of his Maker, and his lips break forth in the language of old, "As the hart panteth after the water-brooks, so panteth my soul after thee, O God!" "Thou art my portion, O Lord; thy testimonies also are my delight and my counsellor." If he is God's enemy, his emotions will find utterance in those other words, "When I consider, I am afraid of Him." The way to feel more, then, is to think more—to think more of God and Christ, and heaven and hell.

A WORD TO THE YOUNG.

BELOVED youth, when I, who am old, look upon your condition, I cannot but pity you. I do not envy your gaiety and pleasure. The cup which you hold in your hand is inebriating—it is poisoned. The pleasures which you are seeking are “the pleasures of sin,” which are short-lived, unsatisfactory, and leave a sting behind. Many are cut down like the flower of the field, in the midst of their earthly career. Oh! how many are hurried away in an unprepared state! Many others, when the season of youthful gaiety and thoughtlessness is past, are visited with sore afflictions, in the suffering of which all their former pleasures are forgotten, and often embittered by the reflection that they were sinful pleasures, or were mixed with sin. Remorse for the sins of youth is an unwelcome visitant, but one which cannot easily be shaken off. When afflictions are sanctified, they become real blessings. But many suffer, who, instead of being made better, are made worse by all their sufferings. They become impatient, and murmur at the dispensations of God towards them, as though they were punished more than their sins deserved.

Oh, young man, permit me to call your attention to your soul's salvation. This, you cannot but know, is your great, your highest interest. And why do you neglect it?—why do you put far off the evil day? Your continuance on earth is altogether uncertain. Prepare, I beseech you, to meet your God. “Behold, now is the accepted time, now is the day of salvation.” You will lose nothing, but be great gainers, by giving your hearts to God in the days of your youth. “Wisdom's ways are ways of pleasantness, and all her paths are peace.”

A good conscience, and a lively hope of everlasting life, are the purest sources of joy upon earth. When affliction falls on the pious—and they are not exempt—there is a gracious promise that it will be for their good; yea, that it will work out for them “an exceeding and eternal weight of glory.” Let the summons of death come when it will, they are ready. The day of death, to such, is far better than the day of their birth.

Young man, as you have but one short life to live upon earth, have you no desire that it should be occupied in doing good? Are you willing, at the last account, which all must give, to be in the class of those who have lived to no good purpose, who have done nothing

for the benefit of their race. You say that you intend to be religious hereafter. What a delusion! Evil habits will grow with your age; sinful desires will not be lessened, but increased by indulgence. Old age, if you are permitted to reach it, will find you a hardened sinner, your conscience seared, and all your habits of iniquity confirmed. Oh! could you hear the wailings of a multitude of beings now in hell, methinks their lamentation would be, that they procrastinated attention to the salvation of their souls. Why will you run the dangerous risk? Consider that eternal life and eternal death are now set before you; and God calls on you to choose which you will have.

BE STILL.

It is often easier to *do* than to *suffer* the will of God. There is a pleasurable excitement in the employment of one's active powers in the service of Christ—a satisfaction in the consciousness of doing good. A little grace, with favouring Providence, may make a Christian hero; while abounding grace alone will suffice to make a Christian martyr.

Be still when persecuted and slandered.—If unjustly accused, you may regard every epithet of abuse as a badge of discipleship. Your Divine Master, and his apostles and witnesses, were marked in the same way. Then, too, every lie has the seeds of death within it; let alone, it will die of itself. Opposition may look very formidable; it may seem as “though the mountains were carried into the midst of the sea; the waters thereof roar, and be troubled; the mountains shake with the swelling thereof.” But the voice of wisdom cries, “Be still, and know that I am God.”

Be still, when thwarted in your plans and disappointed in your hopes.—You are not responsible for results. If you have sought trustworthy ends by lawful means, and have done your utmost to attain them, the issue is of Divine ordering, and should be no more the subject of murmuring or repining than the changes of the seasons or the rolling of the spheres. The purpose of God in your loss or disappointment may not be obvious. You may have to content yourself with the thought, “These are but parts of His ways.” But the fact that they are *His ways*, must hush the soul in quietude under the most trying and mysterious crosses of life. Faith will take up Cowper's song,

“Behind a frowning providence
He hides a smiling face.”

Be still under sore afflictions.—They are all deserved; they are all ordered of God; they are embraced among the “all things” that shall work together for good to them who love God. Murmuring does not lessen, but rather increase the burden of griefs. Submitted to—acquiesced in—sanctified—every sorrow may distil new joys, every affliction may work out “a far more exceeding and eternal weight

of glory.” Many a saint has never experienced the infinite preciousness of the Gospel, until the rod of God is upon him. It is when in the vale, with eyes uplifted and the mouth closed—“I was dumb”—that the stars of promise glisten on the spiritual vision, and the Sun of Righteousness darts his rays of comfort and holy joy on the stricken soul.

Lessons by the Way; or, Things to Think On.

CHRIST'S DESCENT INTO HELL.

From a Romish Author in the Sixth Century.

Behold, you have heard what was done of his own free will by our Saviour the Lord of vengeance, when, like a conqueror, burning and terrible, he reached the countries of the kingdom of darkness; at the sight of him the impious legions of hell, affrighted and trembling, began to ask each other, saying, “What is this terrible figure resplendent with the whiteness of snow? Never has our Tartarus received his like; never has the world cast into our caverns any one resembling him. This is an invader—not a debtor. He exacts; he does not ask. We see a judge—not a suppliant. He comes to command—not to succumb; to take away—not to remain. Did our porters sleep when this triumpher attacked our gates? If he was a sinner, he would not be so powerful; if any fault sullied him, he would not illuminate our Tartarus with such brilliancy. If he is God, wherefore is he come? If he is man, wherefore has he dared? If he is God, what does he in the sepulchre? If he is man, why does he deliver sinners? Whence comes he, so dazzling, so powerful, so radiant, so terrible? Who is he, that with so much intrepidity he oversteps our frontiers, and that not only he does not bear our punishments, but that he delivers others from our chains? Should not this be he by whose death our prince lately said we should gain the empire over the whole universe? But if this be he, the hope of our prince has deceived him. Where he thought to conquer, he has been conquered and thrown down. O, our prince, what hast thou done, what hast thou wished to do? Behold him, who by his splendour has dissipated thy darkness; he has overthrown thy dungeons, broken thy chains, delivered thy captives, and changed their sorrow into joy. Behold, those who were accustomed to groan under our torments, insult us because of the salvation which they have received; and not only do they not fear us, but they even menace us. Have any seen hitherto the dead become proud,—the captives rejoice? Why hast thou desired to lead hither him whose coming has called back joy to those who late were in despair? We no longer hear their accustomed cries,—none of their groans resound.—*Guizot.*

A QUESTION FOR ROMISH BISHOPS.

To ask them further “whether he is to be considered as having renounced the world, whom we see labouring, day by day, by all

sorts of means, to augment his possessions; now making use, for this purpose, of menaces of eternal flames, now of promises of eternal beatitude; in the name of God, or of some saint, despoiling simple-minded men of their property, to the infinite prejudice of the lawful heirs, who are in very many cases, from the misery in which they are thus involved, driven by their necessities to robbing and to all sorts of disorders and crimes.”—*Charlemagne, as quoted by Guizot.*

MONKERY.

It was not to any ecclesiastical combination, nor even to the movement and the particular direction that Christianity might impress upon men's imaginations, that the monastic life owed its origin. The general state of Society at this epoch was its true source. It was tainted with three vices: idleness, corruption, and unhappiness. Men were unoccupied, perverted, and a prey to all kinds of miseries; this is the reason that we find so many turning monks. *A laborious, honest, or happy people, would never have entered into this life.*—*Guizot.*

TO A YOUNG CONVERT.

If you are really converted, you are in a new kingdom, adopted into the family of Christ, heir to “the exceeding great and precious promises,” joint-heir with him to an eternal inheritance. You have new relations and obligations, and are to be governed by new laws, and influenced by new motives. In everything you do, you are to inquire, Is this for the glory of God; according to my Redeemer's example; for the good of his cause here on earth; consistent with the eternal interests of the soul; how will it harmonize with the temper and employments of heaven? Applying these tests to your conduct, you can easily determine the path of duty; and if you persist in this course, your path will grow brighter and brighter until the perfect day.

The age of miracles is long past. But there is, in every believer's heart, an agency of the Holy Spirit, as real, as heavenly, as that which dictated the holy oracles. It does not directly communicate new truths, but it recalls old ones. It assists the mind in framing clear conceptions of spiritual things. It invigorates the intellectual faculties, opens the Bible to the understanding, carries it to the heart with an impressive force; yields assistance in prayer, by making intercession with groanings which cannot be uttered, or as Job expresses it, filling the mouth with arguments.

COST OF MINISTERS.

In the United States, it is estimated that there are 16,682 preachers of the various Christian denominations. At an average salary of 375 dollars each, the cost of the whole number would be about six millions of dollars. This, according to Dr. Todd's calculation, is but about half the cost of the 16,000 criminals in prison in the country. The heathen must pay very differently for their priests, since, at the lowest estimate, every thirtieth man among them is a priest; in many places, every twentieth, fifteenth, and even tenth man,—for instance, in Ava, the capital of Burmah in India.

In the different portions of the Christian Church the proportion is as follows:—In the Roman Catholic Church, one priest attends 70 souls; in the Greek Church, there is 1 to 180; in the English Episcopal Church, 1 to 444; in other Protestant countries, an average of 1 to 1000. In Mohammedan countries, the proportion of the clergy to the other population is as 1 to 111. Accordingly, next to the heathen, the Roman Catholic priesthood is the most expensive of any in the world. That in Italy, at least, it is very costly, has been lately proved by an Italian priest. By this estimate, which is probably too low, the yearly income of the clergy of the Roman Catholic State Church amounts to ten and a half millions of our money—a sum which is the interest of a capital of two hundred and ten and a quarter millions at five per cent., and this, too, among a people of but three millions of souls. According to this proportion, we should in the United States pay sixty-three millions instead of the six above mentioned. We should remember that the less we are taxed for preachers, the more we ought to bestow upon other Christian and philanthropic objects.

We translate the above facts from Dr. Schaff's "Kirchenfreund."—*Christian Inquirer*.

THE WORD OF GOD.

A neglected Bible is the melancholy proof of a heart "alienated from God." For how can we have a spark of love to him, if that book, which is the full manifestation of his glory, be despised? And yet a superficial acquaintance with it is of no avail. If our ear were bored to the door of the sanctuary,—“if the words never departed from our eyes,” yet, except they were “kept in the heart,” our religion would be a notion, not a principle—speculative, not practical—conviction, not love. Nor even here must they possess the mere threshold: let that be for the world. Let the word be “kept in the midst of the heart:” here only can it be operative; for out of the heart are the issues of life. Here it becomes lively and substantial truth. Here, then, let a home be made for it—a consecrated sanctuary in the most honoured chambers, “in the midst of the heart.” This inhabitation of the word is a covenant promise—the test of our interest in the Lord and in his people. This “keeping of the word” will be “life to those who find it.” Vigorous and healthy will be the soul that feeds on this heavenly manna.—We shall not then bear our religion as our cross, as our cumbrous bondage; we shall not drag on in Christian duties as our chain. Godliness will be an element of joy: the functions will be free and lively,—the spirit will feel a vital blow,—the mind will be enriched

with Divine wisdom,—the heart will be established with Gospel grace.”—*C. Bridge's Comm. on Prov. iv.*

BAPTISMAL REGENERATION.

This figment of Popery is ridiculed in New Holland in the following doggrel, in the diocese where Bishop Short is the reigning ecclesiastic: SOMETHING “SHORT” FOR SUCKING PUSEYITES.

When a Bishop dips
The Episcopal tips
Of his fingers in duly-bless'd water,
And sprinkles the child,
Till then running wild,—
That baby is saved—son or daughter.
Rejoice, child of evil,
Born food for the devil,
Properly cross'd
No longer lost;
Fees of course paid,
Promises made,

You lose, all at once, of sin the old leaven,
And straightway receive a free ticket to heaven,
If you don't believe this, as believe it you ought,
You'll die and be lost, says good Bishop Short.

PUBLIC OPINION.

All this to you, Short, as mud may be clear;
But it's far from the thing, and will never do here.—*Sydney Paper*.

THE SHIP OF DEATH.

We believe it is a German poet who, walking “silent and thoughtful by the solemn shore of the vast ocean we must sail so soon,” thus speaks of “*The Ship of Death*.”—*Harper's Mag.*

By the shore of time now lying,
On the inky flood beneath,
Patiently, thou SOUL undying,
Waits for thee the Ship of Death!
He who on that vessel starteth,
Sailing from the sons of men,
To the friends from whom he parteth,
Never more returns again!

From her mast no flag is flying,
To denote from whence she came:
She is known unto the dying,—
AZAEL is her captain's name.

Not a word was ever spoken,
On that dark unfathom'd sea;
Silence there is so unbroken,
She herself seems not to be.

Silent thus, in darkness lonely,
Doth the SOUL put forth alone;
While the wings of angels only,
Waft her to a LAND UNKNOWN.

CONSOLING IDEA OF DEATH.

“I congratulate you and myself,” wrote John Foster to a friend, “that life is passing fast away. What a superlatively grand and consoling idea is that of death! Without this radiant idea, this delightful morning star, indicating that the luminary of eternity is going to rise, life would to my view darken into midnight melancholy. Oh! the expectation of living here, and living thus, always, would be indeed a prospect of overwhelming despair. But thanks to that decree that dooms us to die—thanks to that Gospel which opens the vision of an endless life, and thanks above all to that Saviour friend who has promised to conduct all the faithful through the sacred trance of death into scenes of everlasting delight.”

THE GREAT CHANGE.

AN INWARD CHANGE.—The change is not to take place upon the body, but a transforming process carried on in the mind by the eternal Spirit of God,—enlightening the understanding, softening the heart, giving remorse to the conscience for sin, that works repentance unto salvation, inspiring the mind with faith in Christ, sealing pardon on the conscience, attesting to the mind its adoption into the family of God, and so renewing, quickening, and invigorating all the moral powers of the mind, especially its views, inclinations, and tempers, as to make the man thus influenced, morally considered, a new creature.—*Thomas Mollard.*

AN EARLY CHANGE.—The earlier the new birth the weightier will be the glory in the kingdom of God. Young ones regenerated and enabled to bear hard against the temptation of their violent nature, shall have crowns set with more jewels,—they shall have an abundant entrance. The more violent the storms they encounter, the greater will be their glory. If there be any sorrow in heaven, it is because they were not sooner born, that they might have glorified God more on earth, who bestowed such honour upon them in heaven.—*Stephen Charnock.*

AN IMPROVING CHANGE.—Though thy grace be little for the present, yet it will grow for the future to a greater measure. The little grain of mustard-seed, the least of seeds, will in time grow up to a tree. Grace is fitly compared to heaven, which is of spreading nature; to

the cloud which the prophet's servants saw; and to the waters of the sanctuary, which did all increase. An infant of days, shall proceed by degrees till he become like the Ancient of Days, perfect as his heavenly Father is perfect. Naturalists observe, that the seeds of the cypress-tree are very small, and yet of them proceeds a very high tree. Such is the birth and growth of grace.—*C. Love.*

A DIVINE CHANGE.—Regeneration does not come by the will of man. As gracious persons do not regenerate themselves, so neither can they convey regenerating grace to others. If they could, a good master would regenerate every servant in his family; a good parent would regenerate every child of his; and a minister of the Gospel would regenerate all that sit under his ministry. But they can do no more than pray, and use the means. God only can do the work.—*John Gill.*

A GLORIOUS CHANGE.—Conversion is the most glorious work of God. The creation of the sun is a very glorious work—when God first rolled him flaming along the sky, he scattered out golden blessings on every shore. The change in spring is very wonderful—when God makes the faded grass revive, the dead trees put out green leaves, and the flowers appear on the earth. But far more glorious and wonderful is the conversion of the soul! It is the creation of a sun that is to shine for eternity; it is the spring of the soul that shall know no winter—the planting of a tree that shall bloom with eternal beauty in the paradise of God!—*M'Cheyne.*

Popery.

“POPERY AND THE POPE.”*

MR. GITTENS is a worthy and respected Dissenting Minister in Camden Town, and as sturdy and steadfast a Protestant as Middlesex can furnish. The present publication is no inconsiderable contribution to the best of causes; in a masculine and straightforward way, it states the truth, and wields a massive mace against the Vatican. We could hardly wish a better instrument for popular purposes: it is specially to be desired that 50,000 or 100,000 copies might be distributed in Camden Town, Kentish Town, and Somers' Town,—an extensive territory, thickly overspread by the spawn of Antichrist. There is no locality around London so densely populated by the serfs of the Popedom. Numbers beget confidence; and confidence, sometimes, outsteps discretion: hence, in that quarter, there have been, once and again, processions such as have not previously been seen in England for centuries, and such as it was once believed would never appear again on our Protestant soil. We

may here take the liberty of suggesting to the leading friends of Protestantism in Somers' Town, that in addition to adopting means for the multiplication and extensive diffusion of this pamphlet, they would do well to join in a public request to the ministers of the locality, to deliver a Series of Lectures on Popery, in some half-dozen places, which might be deemed the most suitable; and in such a series Mr. Gittens would lead the way, as, we believe, he is the senior minister of the district, and a thorough-going Protestant.

The object of the pamphlet is to prove that Popery and Priestcraft are opposed to Christianity; and in doing this the writer very properly shows both what Popery and Priestcraft are, and what Christianity is; and placing these objects side by side, it is at once apparent that every lover of truth, and every friend of mankind, ought to feel himself bound to set his face as a flint against Popery. This method of comparing and contrasting truth with error is the true one.

* “Popery and the Pope; or, Popery and Priestcraft Opposed to Christianity. By T. W. GITTENS, of Camden Town.” Tiresuck.

Never does the hideous character of Popery so distinctly appear as when brought into the light of the Gospel. Numerous are the grounds—political, social, literary, commercial, economical—on which it deserves condemnation; but its essential feature is its impiety—its corruption of the Gospel, its substitution of falsehood for truth, and its utter perversion of the Ordinances of the Gospel. Having settled these high points, Mr. Gittens feels himself in a position to grapple with the foe on the field of History; and this he does with great success. So well has Mr. Gittens acquitted himself in this direction, that we think it would minister to the instruction and edification of many, if we suffer him to speak for himself. The following are extracts:

SAINTS.

As that man cannot be said to be a Christian who would be guilty of constantly imposing upon his neighbour, neither can that community be a Christian Church, which from age to age perpetuates the grossest frauds; reiterates again and again the most audacious falsehoods; and enjoins them upon her ignorant and superstitious members as sacred realities. Now this is just what Rome does. In proof of this, we shall just direct your attention to the pretended saints which are exhibited to the world for the worship of the faithful. The Church of Rome has so large a number of saints, that there are thousands of whose names we have never heard, and who are regularly canonized (as they term it), after their merits to sainthood have been sufficiently proved. The cost of the examination of each saint, in fees to the Pope, various ecclesiastics and law courts, amounts to no less than 10,000*l.* After the examination is completed, and the fees paid, the newly-made saint is publicly proclaimed at St. Peter's, at Rome, by the Pope, to the multitude, who are waiting with anxious expectations to present their supplications, and entreat, with earnest reverence, the saint's immediate intercession. This does not refer to the dark ages of Romish ignorance and superstition. If it had been confined to those times, and was now abandoned, it would have been unjust to have applied this charge to the present generation. But only a few years since, in 1842, the King of Naples paid 10,000*l.* for the "beatification of Maria Francesca." In order to show what sort of investigation is made for which this large sum is charged, Sir Culling Eardley Eardley, in his publication entitled "Romanism in Italy," gives a brief history of one of five saints, who were canonized so recently as the year 1839—Saint Veronica Giuliani. This history will furnish us with an example of the impostures endorsed on those occasions by the Church of Rome. We are told, "She was born at Mercatello, in the States of the Church, on the feast of St. John the Evangelist, 1660; her future sanctity was foreshadowed in her infancy." Such of my readers who are mothers, must now exercise a large share of credulity in order to believe what follows. "At six months old, seeing a picture

representing the Holy Trinity, she left her mother's arms of her own accord, and, without any assistance, walked to it, and with many signs of reverence remained enchanted before it. At eighteen months old, seeing a shop-keeper use a false measure, her tongue was loosed, and she cried out in a clear voice, 'Act fairly, for God sees you!'" Really, these things are so preposterous, that if they had not been mixed up with religion, and an attempt made to impose them upon the world with more than human authority, we should have treated them with silent contempt. "At four years old, the viaticum being brought to the mother on her death-bed, she earnestly begged to receive the Sacrament; and when the priest refused, she argued the point with him, saying, that he might safely break off a portion from the part intended for her mother, as Jesus is present in the smallest fragment of it. About the same time, she gave both her shoes to a begging pilgrim; one of the shoes stuck fast on the arch over the door-way, on which the pilgrim rose to more than human height to reach it; and Our Lady appeared soon after, with the shoes in her hand, shining with rich jewels, and told her that she was the pilgrim, and that Christ had adorned them in that manner." Is it possible that anybody can believe that the Virgin Mary ever appeared in the likeness of a pilgrim, or that Jesus Christ, either on earth or in heaven, adorned shoes with jewels, and that to please a child of four years old! The paltry absurdity and utterly useless tale of the shoe sticking fast over the door-way, makes the whole history at once contemptible and foolish. But to proceed: "When she grew up, notwithstanding the opposition of men and Satan, she became a nun. In the monastery she filled every office in an exemplary manner; and while she was housekeeper, the cheese, eggs, and fish were miraculously multiplied." (She must have been a very profitable housekeeper; some would be glad to get one like her now.) "On St. Augustine's day, she saw our Saviour in glory, and St. Augustine presented her with a chalice, which, he said, was given to her by the Almighty God. The liquor immediately boiled over, and was collected by angels in golden vessels; and it was explained to her, that the liquor was her torments for the love of God, and the golden vessels expressed their value." Sir Culling remarks: "Passing over the intermediate puerilities,—a mild name for them,—we come to a piece of blasphemy, which we must wonder that ever Rome would publish in London, in the year 1839:—"God gave her to know, *ab intra*, that he wished to be espoused to her. In inviting her to his marriage, Jesus frequently appeared to her as a beautiful infant; and on one occasion showed her a jewel, fixed in the wound of his side, which, he told her, was formed of her sufferings. On the feast of the Annunciation, Our Lady prepared her for her marriage, by an intellectual vision, in which she saw the great Queen of Angels enthroned. In answer to the prayer of St. Catherine of Sienna, and St. Rosa of Lima, that she would consent to her espousals with her Divine Son, Our Lady sweetly replied, that they should be brought about. On the 10th of April, 1694, Our Lord appeared to her, and showing her the nuptial ring, invited her to his marriage next day. When the day arrived, as she

approached the altar, she heard the angels singing *Veni sponsa Christi*; she beheld Our Lord sitting on a gold throne, and Our Lady on an alabaster one; and St. Catherine and St. Rosa conducted her to their feet, and put upon her splendid robes over her usual religious habit. Our Lord had a beautiful gem in each of his wounds, and in that in his side was the marriage-ring. Our Lord intoned the words *Veni sponsa*, which the whole court took up. Our Lord made a sign to his mother, upon which the nuptial garment,—a magnificent mantle, covered with gems, and of different colours,—was substituted for Veronica's previous habiliments. At last, the heavenly Queen commanded her to stretch out her hand to St. Catherine, which Jesus took, and, together with Mary ever blessed, placed the ring on her finger and blessed it. Thus ended the mystic ceremony of her espousals. Two years later, 1696, her loving spouse rewarded her love and constancy by a wound which he made in her heart. In the holy infant's hand she seemed to see a golden rod, tipped with fire; she placed the opposite end against his own heart, and the point against hers, which was pierced through and through. She put a linen cloth to the wound, which was immediately covered with blood. Her confessor ordered her to examine the wound, and she found it was large enough to admit the blade of a good-sized knife. It was also examined by several of her companions and confessors, as is attested in the processa.

Mr. Gittens proceeds with his exposure, drawing a deep furrow through the field of the Vatican, and turning up at every step a multitude of deformities, which render the reader ashamed of humanity, and which ought to excite a crimson blush in the face of Papists. After reciting Calvin's account of the relics of his day, Mr. Gittens proceeds to the recent Work of Mr. Seymour, to which we have called attention once and again; and here it is to be noted, that Mr. Seymour speaks, not of things of other days, but which exist at this moment in Rome. The following is the ridiculous and impious catalogue:

CHURCH RELICS.

Three pieces of the true cross, deposited by Constantine, and kept in a case of gold and jewels.

The title placed over the cross, with the writing in Hebrew, Greek, and Latin.

One of the most holy nails with which our Lord Jesus Christ was crucified.

Two thorns from the crown of our Lord Jesus Christ.

The finger of St. Thomas the Apostle, which touched the most holy rib of our Lord Jesus Christ.

The transverse beam of the cross of the repentant thief.

One of the pieces of money supposed to have been given for the betrayal of Christ.

The bodies of St. Casarius and Anastasius.

The cord by which our Lord Jesus Christ was bound to the cross.

The sponge which was extended to our Lord with gall and vinegar.

A large piece of the coat of our Lord Jesus Christ.

A large piece of the veil and of the hair of the most holy Virgin.

Some of the clothing of St. John the Baptist.

Portions of the arms of St. Peter and St. Paul.

Some of the ashes of St. Lawrence the martyr.

A vessel of the balm in which the head of St. Vincent was dipped.

Some earth from Mount Calvary, saturated with the precious blood of Christ.

A phial full of the blood of Christ.

A phial full of the milk of the most blessed Virgin Mary.

A piece of the sepulchre of our Lord Jesus Christ.

A piece of Mount Calvary.

A piece of the place where Christ was smitten.

A piece of a stone from the place where Christ was born.

A fragment from the house of the most holy Virgin.

A fragment from the house where our Lord was sitting when he pardoned Mary Magdalene.

A piece of the stone where our Lord sat, after having fasted.

A piece of the stone where Christ wrote the words given through Moses on Mount Sinai.

A piece of the spot whence our Lord ascended to heaven.

A piece of the stone off the grave of Lazarus.

A piece of the stone whereon reposed St. Peter and St. Paul.

Some of the cotton in which was collected the precious blood of Christ.

Some of the manna with which God fed the Israelites in the wilderness.

Some relics of eleven prophets.

A portion of the rod of Aaron that budded.

A part of the head of John the Baptist.

A part of the head of Clement, Pope and Martyr.

Some relics of Praxide, Virgin and Martyr.

Some of the skin and hair of St. Catherine of Sienna.

A tooth of St. Peter.

A tooth of St. Giordon.

Some bones of St. John the Baptist.

Some relics of St. Peter and St. Paul.

Some bones of Bartholomew the Apostle.

Some bones of the Holy Innocents.

A portion of the thigh of St. Lawrence.

A portion of the shoulders of St. Brazius, Bishop and Martyr.

Some relics of Pope Sixtus.

Some bones of Mary Magdalene.

Some relics of St. Elizabeth, Queen and widow.

Some relics of 11,000 martyrs.

137 cases of other relics of saints, both male and female, whose names antiquity has not distinguished."

Such is a specimen of the objects of worship in the Eternal City,—the rubbish which men come from the ends of the earth that they may see and adore! Mr. Gittens next proceeds to show that Popery is guilty of equal fraud and im-

posture in its traffic in Indulgences; after which he exposes its intolerance and cruelty.

Having thus discharged his conscience on the subject of the general question, our Author proceeds, in an excellent dissertation, to show some of the obvious duties of real Christians at the present time. Among those he properly assigns the first place to the preaching of the truth as it is in Jesus; and to this he adds a word of friendly counsel to true Christians of every name, whom he exhorts to search the Scriptures, and to familiarize their minds with the things of the Spirit. He next calls attention to the state of the several Churches of the land, and prompts inquiry into the evils which may have crept in among them, earnestly exhorting to universal self-examination, in order to personal reform. We cannot withhold the following passage, which contains a large amount of homely but momentous truth. Referring to the conflict to which Protestantism is being called, he thus proceeds:

PRESENT STATE OF THE CHURCHES.

I fear we are not in a fit state to face this sworn foe, the "Man of Sin," "the Son of Perdition," the Antichrist. Are church members really spiritual or only formal? Do they value the ordinances, and show their value of them by their punctual attendance? How often do we see persons treat them as only secondary, instead as of the highest importance! Their irregular attendance, their habitual late attendance, the trifling excuses they make for their non-attendance, all prove this, and show how little of the spirit of our reforming forefathers they possess. Is the worship conducted solemnly, seriously, and orderly, or carelessly and without reverence? Are the members of our churches prayerful, godly, and circumspect in their general walk and conduct? Are they careful not "to condemn themselves in that which they allow?" Are they seeking for the truth alone, and beyond everything else;—above talents, above great names, above mere sects and parties? Are they seeking it for its own sake, as a glorious emanation from the God of truth. I fear there is great deficiency in these things. Talent may be an idol, learning may be an idol, sects and parties may be idols, State-Churchism, Episcopacy, Presbyterianism, Independency, Wesleyanism, Baptism, outward ceremonies, great and splendid places, or even poor and mean ones, may all be made idols of. "The temple of the Lord, the temple of the Lord are these," may spring alike from each; and if such be our general state, then God says, "From all your idols will I cleanse you;" and John, foreseeing the danger, writes, "Little children, keep yourselves from idols." If this precept be not obeyed by watchfulness and prayer, with the use of all lawful means, then we are not in the right state to fight the battle with our common and malignant enemy. God may, by that foe, be about to take

the matter into his own hands, and "thoroughly purge his floor," and by severe judgments "cleanse us from all our idols." And are the officers of our churches, by their experience and knowledge, "elders and witnesses of the suffering of Christ, and partakers of the glory," willing to suffer for the sake of their Master? Or are they mere time-servers, pleased with the honour of office, when the wind is fair and the sun shines, but who will faint under a cloud, and fly before a contrary breeze, so that the truth of God may sink, the sheep of Christ may be exposed to the wolf, the people of God may be scattered, and the cause of God destroyed. A few trifling circumstances, a little sacrifice, far less than "perilous times," soon prove that such men are "lovers of their own selves." May the Lord qualify many of his people, not only for pulpit ministrations, but to be officers in His church, and fill them with the Holy Ghost and wisdom; that it may be evident that God himself hath made them elders or overseers, "holding the mystery of faith in a pure conscience, and by using the office of deacons well, they may purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus!" Such men, whether ministers or deacons, will not only be willing to hazard their convenience, their time, their property, their worldly reputations, but even life itself, for the name of our Lord Jesus Christ. Happy will the days be when godly men are desirous to attain such qualifications, and use them fearlessly for the glory of God. Happy will the days be when the churches shall pray for and seek such men to be "over them in the Lord," when "the one thing needful" shall be the grand object sought for, and the best things and blessings of His grace the only things coveted! Then all minor things will be lost sight of, the worship will be spiritual, the pews will be well filled at the proper time, the week-day service will witness the increase of ardent souls, the prayer-meetings will be not only numerously attended, but the spirit of prayer felt and enjoyed. Such a state, whether the members of the church be rich or poor, must be prosperous in spiritual things; and such a church may, in the name of the one triune God,—Father, Son, and Holy Ghost,—bid defiance to all the attempts of the "Son of Perdition" to overthrow it, and we shall then be prepared for the forthcoming struggle. But are we in such a state? I fear not. I call upon all that love the Lord to think and pray over the matter. Do not reply, It belongs to the pulpit; it belongs to you. Do not say it belongs to the deacons or the officers; it belongs as much to the members. Let the exhortation be applied to you personally, as well as collectively: "Take heed to yourselves;—watch thou in all things, remembering that it is through much tribulation we must inherit the kingdom."

But while Mr. Gittens is so much to our mind in the matter of spiritual religion, he is not less so as to the duties of citizens; here we have no sentimental drivelling, and we have no miserable refinements. The following passage will be appreciated:

DUTIES OF CITIZENS.

There are our duties as citizens. Popery is,

and always has been, striving for political authority. It claims universal supremacy, and, not satisfied with the laws of sovereigns and parliaments, it assumes to make laws for both, and will never rest until the supremacy is obtained. The recent aggression is a step towards it. If it succeeds, another will follow. The constitution of our country is not yet destroyed. There will very soon be a general election. The battle must be fought at the hustings. Every Christian man must look well to his steps at this crisis. No Papist, either open or disguised, must have your vote—no one who will encourage in any way this great enemy of our country, and of civil and religious liberty. Whatever may be his political opinions, whether Free-trader or Protectionist, however popular and promising he may be, you are bound by a thousand sacred ties to refuse him your vote. He is unfit to represent you. If he is honest, and a conscientious Roman Catholic, his loyalty must be divided. A sincere Romanist cannot be a loyal subject. It is a contradiction in terms. The Pope and his church are to him paramount, and far more important than your interest, or even his country's good. And though he may attempt to attract you by schemes of free trade, and reduction of taxation, and such like things, yet he will endeavour to deprive you of the "bread which cometh down from heaven;" he will padlock your Bibles, silence your ministers, and chain your printing-presses. He may be willing to give you free-trade in everything but the press and the Gospel. The faithful subject of Great Britain must proclaim, as with the voice of thunder, Bind and chain what you can, or what you may, but the press and the Gospel must and shall be free,—free as the air we breathe, or as the noon-day sun. He only, who by his past life has proved that he loves *this* freedom, is suitable to represent you in the British House of Parliament, and you must, at the next election, reject every other. If I am asked, What will you do with the Church of England? I reply, Let us deal with that another time, for it is better to be under the episcopacy of the Church of England than the hierarchical army of the usurper on the seven hills. I do not agree with Mr. Miall, who says that the Pope has as much right to appoint bishops as the Queen. I was pained and astonished to find in the *Nonconformist* of November 6th, 1850, the following language: "Will any one tell us why the Pope should not parcel out this Protestant kingdom into ecclesiastical dioceses, and to place them in subjection to bishops of his own appointment, who are to take their titles from some important towns in their respective dioceses, and wield over the conscience of those who believe in them, all the spiritual powers pertaining to their office?" To this question I answer, Because he is a foreign potentate, whose authority ought not to be recognized in this country for any such purpose; because it is a Protestant country, and not Popish; and because he does not assume merely to wield spiritual power over the consciences of those who believe in him, but to "govern the counties," and to claim obedience from all baptized persons, Protestants as well as Romanists. If it be said that the Pope only *meant* the latter, or that his rule was to be only spiritual, why has he not altered the objectionable phrase? But

the fact is, the Pope said what he meant, and meant what he wrote; and so did Dr. Wiseman, who was made a prince of the church on purpose to carry out their scheme. And the Pope's rescript, and Dr. Wiseman's pastoral, were both very cautiously worded to suit a hoped-for forthcoming period of greater ecclesiastical and political power, at which they are aiming. But Mr. Miall asks again, "Why should the Queen of England," or, in other words, the temporal monarch of these realms, "divide the kingdom into dioceses?" The answer is ready. She cannot do it, and she has not done it, though it is her own kingdom. She could not create the new diocese of Manchester without the express sanction of her Parliament. She could not even divide a parish, nor constitute a new one, of her own mere will. She is bound by the strongest obligations to preserve her kingdom in its present state, and she therefore does not attempt of herself to annihilate a parish, or blot out a diocese. Such a despotical act would rouse indignation, even in every British heart, not even excepting Mr. Miall's, unless he has become so far Papistical as to believe "the end justifies the means." "The Pope," he tells us, "has as much reason on his side to do what he has done as the British monarch, who received the Government of Church and State from her forefathers, has to hold it." But we remind Mr. Miall, that the British people renounced the Pope's authority three centuries ago, and have universally refused to recognize the authority of any Pope from that time to the present; and therefore the shadow of a reason cannot exist for his interference. But if Mr. Miall could obtain the decision of both Houses of Parliament to dissolve the union between Church and State, which now exists by law, and the Sovereign was to refuse her assent to such an act, then he might with justice complain. But even in such a case, there would be far more reason on her side than on his. It is her own kingdom, and the constitution requires her assent to the laws: she might argue upon the existing state of things, and her prerogatives as Sovereign; whereas the Pope can only argue the blasphemous assumption of his being the sole representative and vicar of Christ on earth, and a right to govern the whole world by Christ's authority, without regard to any laws. Reverence and respect to law have (next to her Protestant Christianity) kept England unmoved amidst convulsions which have shaken Europe to its centre, and British sovereigns are required to be subject to the law no less than the people. If laws are wanted, they must be made by the lawful assembly; and if bad laws exist, they can only be repealed by the same power. And if we are not careful whom we send to the next Parliament, we shall soon find that the boast of liberty, which some candidates make, will be none other than the liberty which is enjoyed at Rome and Naples. On this ground, therefore, we cannot be too cautious. Nelson's words on the great day of battle may be accommodated and used with propriety to the battle of the Church of Christ with her great adversary,— "The Church of Christ expects every Christian to do his duty." And we must press upon our representatives the urgent necessity of stopping all supplies of money, which have been voted to uphold this great political conspiracy against

our liberty and our lives,—the 30,000*l.* to Maynooth,—the grant to the Romish Church in the colonies and elsewhere. Let them, as a religious body, depend upon their own energies for support, and then, as soon as possible, let us by all lawful means get every other grant of public money for religious purposes repealed, but that to the arch foe first.

There is, however, one great and glorious truth upon which we can firmly depend, namely, that its destruction is sure. I will not pretend to state the time, but I will rejoice at and publish the fact. Nor will I state the manner

of its destruction; but it will be terrible. It will be by some signal manifestation of God's truth, in no common manner, and men will be obliged to see and acknowledge the hand of God's wrath in it. If Pharaoh of old fell by the just judgments of God, so shall Rome sink by his just judgments, and in an equally conspicuous manner. If ever Babylon of old was justly denounced, and as justly destroyed, so shall "Babylon the Great, the Mother of Harlots," against whom the most awful denunciations are hurled, be as completely destroyed.

The Family Newspaper.

TO CHRISTIAN MINISTERS.

THE Religious Magazine and the right-principled Newspaper, viewed in relation to the Family, are but one concern—the component parts of a single instrumentality. Our Magazines, were they the sole periodical visitors of a family, would necessarily leave it wholly without information on a multitude of matters—both home and foreign—all but the most important for the Christian household to know. The BRITISH BANNER, on the other hand, were it the sole visitor of a household, would necessarily leave that household wholly uninstructed on a mass of matter still more important. Neither, therefore, can be a substitute for the other; each has its own place to occupy, and its own duties to discharge. But the family that shall possess the CHRISTIAN'S PENNY MAGAZINE, the CHRISTIAN WITNESS, and the BRITISH BANNER, will have an embodiment of doctrine, of instruction, news, and information, upon all subjects, affecting both the Church and the world, which will leave little more to be required by them or supplied to them. May it be permitted us, then, at the commencement of another year, with all respect, earnestly to invite attention to the claims of the Newspaper Press on the Ministers of the Gospel? It is submitted, that things have now reached such a pass, that the Press must be to them either a help or a hindrance, and, in either case, to a very high degree. No single agent is exerting a mightier influence on the mind of man, and the destiny of the word. Next to the Pulpit, it is undoubtedly the chief instrument of awakening, moulding, and guiding the spirit of Nations. The term as here used is of course comprehensive of everything exhibiting type; but we refer more particularly to Periodical Literature, in all its forms, and especially to the Newspaper,

whether daily, weekly, or at intervening periods. If, therefore, a well-principled and efficient Pulpit ministration be generally considered of the first importance, surely, it is by no means a matter of indifference what character shall be borne by an instrumentality which is even more continuously acting on the public mind, than the Pulpit itself. It reaches alike every grade and condition of society. As matters now stand, countless multitudes, who read no Bible, enter no sanctuary, reverence no Sabbath, pay no regard whatever to religion, are yet diligent and constant students of a favourite Journal, from which their soul is receiving its form and pressure. Glorious will be the time when an agent, occupying a sphere so wide and exerting an influence so habitual, shall be thoroughly imbued with the spirit of the Christian system! What is wanted, it is conceived, is not Newspapers to propound, illustrate, and apply Christian doctrine. This is not at all the object of what is denominated a Religious Newspaper; but Journals conducted on Christian principles, and such, for principle and purity, as to be not only safe, but salutary inhabitants of the Christian Home. Weekly visitors, enjoying the confidence of the family, and holding communion with all its members, cannot fail, in the end, most powerfully to tell on the formation of character, and the interests of the homestead, both for time and eternity. The Family Newspaper will thus be the most efficient auxiliary in Family Education, and a most potent supplement to the labours of the Pulpit. It is far from an unimportant matter, therefore, to the Christian pastor, whether a paper shall be *at all* taken among the families of his flock; and it is, perhaps, still more important that he should know *what* paper is taken.

It is humbly submitted, therefore, that it is fairly within the province of the pastor to take the lead in such matters; and that it will be wisdom, if not of all, at any rate of the less enlightened portion of the flock, to consult him on the path of duty as to this subject. Sooner or later, the spirit of the Paper will work itself into the spirit of the household, thus essentially advancing or retarding the objects which the pastor has most at heart. Prime Ministers and the Rulers of Nations have long since learned the power of the Press, and made it a special element in their calculations respecting the action of Government, well knowing that the difficulties or facilities on which they may count, in carrying out their objects, will most materially depend on the measure of success on which they may fairly count in that direction. The Christian pastor may do well to take a hint from the high places of the earth. A wise man would be alarmed at the thought of having a personal enemy lodged in every respectable and influential family of his congregation! Such a fact would very probably fill him with the deepest solicitude; on the other hand, if in place of an enemy a friend was so circumstanced—a friend wise, discreet, and devout—the pastor would properly lay his account with the opposite results, both to himself and his labours. Now we hold that just such a friend is a well-conducted Family Newspaper.

These points, then, granted,—and we scarcely see how they can be disputed,—it will follow that as an instrumentality, intimately mixed up with the concerns of the Kingdom of God, the Press ought to be viewed as an object which comes legitimately within the range of Divine benediction, and as such might be very properly remembered before Him whose blessing alone can crown with success this, and other operations of human agency.

In no part of the world has the power of the Press been so thoroughly developed as in the United States, and in no other land is the matter viewed with such spirituality of conception as by a portion of the ablest men there; for it so happens, that almost the whole of the religious Journals are conducted by gentlemen who have been educated for the Christian ministry, and have either exercised or are exercising it still. In a number of cases there is a corps of two, three, four, or more ministers, acting as Editors, one as chief, and sustaining the responsi-

lity. One of these, the *New York Evangelist*, a man of great eminence, has thus expressed himself:

Whether the perplexities and difficulties incident to labours of this description, or its exposure to worldly and secularizing influences, or the extent and depth of its stroke upon the very sources of religious character and action, be considered, the press specially needs both the guidance and the impulse of Divine blessing in answer to prayer. It has no perfunctory office, as the world goes: the activity and strength of this agency gives it a felt if not acknowledged importance among the powers that rule the empire of mind. It contributes its share to the formation of public opinion—to the complexion of the piety and direction of energies of the Church. Its incessant droppings wear their courses on the stoniest souls, and no man lives whose moral shaping will not somewhere show the finger-marks of this plastic power. Plying the very springs of thought and feeling, its power for good may be immense enough to justify a strong appeal for the prayers of those who desire the progress of truth and the good of men. Those who sit at the helm and guide its energies, are frail and needy men, whose judgments require the light and their hearts the grace that come down through the openings that prayer can make. They are sitting in exposed places, and their own good and the moral quality of their influence need much of the corrective admixture of genuine religion. May there not be, therefore, propriety in the request—made by no worker in the vineyard more sincerely—that in the supplications of those who pray, the responsibilities and toils of the Press may sometimes have a share?

In these sentiments we most entirely concur, and feel them with a depth of emotion which it is impossible to express. Another Republican writer of distinction has thus spoken:

We entreat those who have an interest at the Throne of Grace to give the subject their earnest attention. If they knew all the difficulties, trials, and temptations of those who are striving to serve their generation by means of the Press, they would give them their cordial sympathy and earnest prayers.

There is, perhaps, nothing more remarkable among the best order of the American Churches, than the attention they begin to pay to the Family Newspaper. A minister of eminence, in Connecticut, in a recent sermon, expressed himself thus:

Indeed, these Weeklies may not inaptly be regarded as a moving panorama of the world, differing from ordinary panoramic views in the fact, that they keep up with unceasing changes, and so are ever fresh, ever new. There are but few means of improvement placed within the reach of the young which, in my judgment, will accomplish so much for their hearts and intellects as the habitual and thorough reading of an able evangelical Weekly. It would be a marvel to find a youth confirmed in habits of

such reading, who is addicted to vice or lacking in intelligence.

Another Republican author, intimately conversant with the mysteries of this mighty agent, has said :

The newspaper, with most men, is the great opinion maker; and very few indeed are the independent souls that do not feel its subtle influence in the judgments they form of men and measures, and the general spirit and drift of their politics, and their moral sentiments. The daily incidents of life are always turning up some momentous moral principle, or some deep and impressive lesson, which become, in the hands of the skilful journalist, the spring of a power that no thinking mind can escape,—nay, which the most thoughtful mind most irresistibly feels. Thus life, Providence, and man's mysterious history and experience, become the instruments of his power. If these are rightly interpreted, they enlarge, and inform, and elevate on a scale commensurate with their grandeur; but if they are left to the exposition of the impure and corrupt, how can they fail to poison, and imbitter, and corrupt the public mind, and pave the way of infidelity and degeneracy?

The first thought arising from any just view of the activity and reach of this great modern power, is the melancholy one, that it is left so extensively in the hands of evil men, and so widely employed in the work of corruption. Unquestionably, the great strength of the periodical Press of this country—as of all countries—is in the hands of irreligious, not to say corrupt and unprincipled men.

This appreciation of the Press is limited to no sect or party. It is everywhere significantly manifest. The *Episcopal Recorder*, a very well-conducted Journal, presents an example :

As I am now an aged man, it is more than probable that you have received my last payment for your truly valuable paper. I will, therefore, now assure you, that the paper has been to me of inestimable benefit; that it has fearlessly sustained the cause of Truth and Peace, and that the Protestant Episcopal Church in these United States is greatly indebted to the Editors and Correspondents of the *Episcopal Recorder* for her present prosperous condition and prospective extension. Such is my sincere and impartial opinion.

Thus much it may be permitted to us to suggest, that we think sufficient foundation has been laid for an appeal to the Ministers of the Gospel for the use of their influence in such manner as to them may seem good, in behalf of a right-principled Family Newspaper. As we have, in the foregoing paragraphs, preferred to fortify ourselves by others, we shall here again introduce a contemporary :

The Philadelphia *Christian Chronicle*, in speaking of the successful exertions of two city pastors to extend its circulation, justly remarks,

that “pastors are the best agents, where really interested in this work, and if every pastor in the State (Pennsylvania) would labour for two or three weeks at the commencement of the New Year, with the same zeal and earnestness displayed by these brethren, we should be confident of an increase of a thousand subscribers before the month closes.”

We beg to ask whether devoting special attention to this object, at the present season of the year, does not constitute a most fitting part of the pastor's work? It is peculiarly his province to feel concerned for the character of the literature that finds circulation among his people. Read they will, and the staple of what they read will be the periodicals of the day. If not directed to a choice of journals really elevating to the mind and the heart, it will be well if they do not make choice of the vapid and vicious.

A weekly newspaper leaves in every family which it visits its weekly deposit of influence. Hardly an agency can be found which is equally formative in educating and moulding the character alike of the young and the more advanced in life. It gives us pleasure to know, that not a few pastors among us are awake to the practical importance of this subject, and annually, at least, make a special effort to have it felt in their congregations.

Such are our general views of the question of a Family Newspaper, conducted on Christian principles, and with adequate intelligence and energy. It will, of course, be inferred, that we design these preliminary statements to bear upon the claims of the *British Banner*. To that Journal, our being, with all its attributes, such as they are, is largely devoted; and we naturally wish—intensely, devoutly wish—that the results of our labour during the little hour it may still be our lot to conduct it, may be as extensively influential as possible; and hence we aspire to the widest possible circulation. We have no wish to obtain a single Subscriber from existing Journals of the same class. We desire for them all possible success. They all merit a vast increase of support. We are anxious to break in among the apathetic myriads who now subscribe to no Paper whatever, to the very great loss to themselves, their families, and the Public Citizenship of this, our native land.

The *BRITISH BANNER*, among other things, was established very mainly to watch the proceedings of Popery, and to give it battle in all its public manifestations. The importance of a Journal in such a position, and with such a circulation as that of the *BRITISH BANNER*, in the Metropolis, being thoroughly committed to the Great Cause of Protestantism, and hearty in its co-operation with the Protestant Alliance, will be at once apparent to all reflecting men.

Biography.

LOUIS KOSSUTH.

THE name of Louis Kossuth is deeply engraven on the minds of the people of England. His recent visit to our shores will be remembered to the close of the present generation. They who have been so fortunate as to listen to his inspiring eloquence will never forget the emotions of which they were the subjects. Never foreigner visited the shores of our fair Island under the same circumstances, and never did foreigner meet with such a reception; nothing like it has ever taken place in the memory of man, nor is anything similar recorded in the pages of British History. Kossuth, neither prince nor king, but one of the people, sustained a representative character; he came amongst us as the advocate, and, in some sense, the delegate of eight millions of men. In looking at him, the Englishman looks at a great and much-injured nation—the Magyars. To this he owed much of his interest; and he knew it, and gloried in it. But in addition to this, his personal attributes were such as to command for him special consideration. His talents are of the very first order, and they have been respectably cultivated. His knowledge of matters appertaining to Jurisprudence and Legislation is such as to entitle him to a front place among men of his class. He is also particularly conversant with matters affecting Government, both despotic and constitutional. The great speeches he delivered in England abounded in the highest principles; and he was always happy in his attempts to illustrate and apply them. His speaking was full of truth; there was no attempt at display—no speaking for speaking's sake. Every sentence was the vehicle of some wholesome axiom or practical principle, and every word had an appropriate meaning. His wisdom, then, and his eloquence were such as to command for him the respect of the English people.

That admirable patriot and philanthropist, Mr. Charles Gilpin, to whom, in conjunction with Mr. Alderman Wire, Kossuth owed so much, has done the further service of giving to the public the whole of his speeches delivered in England, for a few pence. To this publication there is prefixed a sketch of the Life of the great Magyar, which may be considered strictly correct. The following are the principal facts of the narrative :

Louis Kossuth, or, as he is called by his countrymen, Kossuth Lajos, the Washington of Hungary, was born at Monok, a county of Zemplin, in Hungary, in the year 1802, and received his education in the Protestant schools of Losonez and Sarospatak.

The circumstances of the father of Kossuth prevented the son receiving an education consistent with his rank, or such as his mental qualifications desired and deserved. But what pecuniary resources denied, Louis Kossuth obtained by his own diligence and perseverance in study. Ever active in acquiring information, he has gathered into the storehouses of his vast mind the wisdom of many climes and ages, and rendered his tongue familiar with the dialects of our own and other lands. Thus the remarkable fact is presented us, of a man hitherto busily engaged in the domestic affairs of a foreign country, coming amongst us with a good knowledge of our forms of government, our institutions, and our channels of industry; and, with all the delicacy of a national guest, yet speaking frankly and freely to all classes, without causing any heart-burnings or giving the slightest offence; but impressing all minds who heard him with the belief, that he is the representative of a great liberal idea, which animates every breast where liberty of conscience and freedom of thought struggle for a mastery and a dwelling.

The first aim of Kossuth was to gain admission to the bar, for which his studies well qualified him; and on his return from the schools to his native home, he took part, independently of his professional duties, in the provincial Diet of the county of Zemplin. Here his growing abilities and the energy of his address foreshadowed his future fame.

In the year 1831, circumstances occurred which laid the basis of that deep and fervent attachment on the part of his fellow-countrymen, which has clung to him through every reverse, has followed him in his exile from his native land, and is far deeper and stronger than that which attaches to any other popular leader of the age, or, we had almost added, of any age.

In that year the *cholera* broke out in Hungary; the disease was unknown, and its frightful ravages induced the belief on

the part of the ignorant peasantry, that their water-springs had been poisoned by the upper classes. Riots ensued, in which many of the clergy and country gentlemen lost their lives. Kossuth was present everywhere. In the hut of the peasant, by the bedside of the dying, he prescribed the means for checking the fearful disorder; he fearlessly checked the wrath of the mob, and stayed the uplifted hand of the assassin; and while, by his earnest and practical eloquence, he subdued the passions of the multitude, he pointed out to them the needful sanitary measures to prevent a recurrence of the disorder, or to mitigate its attacks.

In the year 1832, the Landtag at Presburg was summoned, to which Kossuth proceeded as the representative of a peeress, which gave him the right to sit and speak in the House, without the right to vote.

Kossuth now became a considerable and important contributor to the periodical press, maturing his own judgment, and scattering far and wide that seed, which, falling into generous hearts and fertile minds, sprang up in time to form a glorious harvest of heroic deeds and noble thoughts. About this period of his life, also, he made himself acquainted with stenography, which enabled him to report freely and publicly every important act of the legislature, which he first carried out in the year 1835, much to the chagrin of the Government, who were ill able to bear the *exposé* of their secret workings and intrigues, and who therefore prohibited the publication and sale of the journal upon which he was principally engaged. Regardless of this prohibition, he continued to issue his reports in lithographed letters, until he was thrown into prison in 1837, at the instigation of the agents of Prince Metternich, without any form of trial, and consequently without the liberty of defence.

During this imprisonment, Kossuth became acquainted with the lady who afterwards became his "true-hearted wife." Inspired with reverence for his character, with admiration for his surpassing talents, and his untiring exertions in the cause of the freedom of his fatherland, Meszlenyi, the daughter of a Hungarian noble, supplied the captive patriot with books and corresponded with him, and on his liberation from prison became his wife.

It was in prison that he also became acquainted with the venerable patriot

Wesselenyi, who was also a captive at Ofen. The friendship of this nobleman proved of great service to Kossuth. Endeared to each other by similar misfortunes, and alike desirous of relieving their native land from the burdens which oppressed her, their friendship lasted beyond their prison walls; and Wesselenyi was the means of gaining for Kossuth the sympathy and co-operation of many of the Hungarian nobility.

On the 1st of January, 1841, Kossuth became editor of a journal called the *Pesthi Hirlap*, which soon gained subscribers to the extent of 4,000, and yielded an annual profit of 12,000 florins. The profit derived from this enabled him to purchase an estate in the comitat of Gran for 30,000 florins. The admirable manner in which he conducted this journal, together with his personal activity in other popular causes, extended his fame, which was afterwards consolidated by the influence of his eloquence in the Assembly of Pesth, to which he was elected in 1847.

The clear and forcible character of his speaking and writing at this period was so apparent, even to Metternich, that bribes of a tempting character were held out to still the tongue and paralyse the hand of Kossuth; but, happily for the cause of liberty, the venal attempt failed, as it was sure to fail with a man of pure motives, and simple and spotless character.

However brief our sketch of Kossuth's career, we must not omit to allude to that glorious act of his, the emancipation of the serfs of Hungary, and their restoration to the position and rights of freemen. The plan for the liberation of these had been the work of years in comparative obscurity, and his consummate skill enabled him to carry the measure, one of the most important ever carried in any country, in a parliament of landlords, and by an unanimous vote!

The influence and eloquence of Kossuth was sufficient to persuade these noble masters to complete the boon of freedom they had accorded, by ceding to the peasantry the lands they had occupied as serfs. The jealousy with which he had watched, and skill by which he managed the national finances, enabled him to frame a scale of compensation, satisfactory to the landlords.

This same Assembly further declared the equality, before the law, of all classes and all races. Its result was to render impossible the scenes which desolated

Gallicia, and which hourly threaten society throughout Russia and Poland—to unite in indissoluble bonds of brotherhood classes whom oppression and suspicion had estranged. In history it stands alone as an instance of the mutually satisfactory reconciliation of seemingly conflicting interests. Its immediate effect was to give the Magyar nobles, yeomen, and middle-classes free scope to vindicate their rights, and to strengthen them by the grateful co-operation of the masses.

The disasters which have overtaken Hungary have rather tended to cement than to disturb the harmony, and have been powerless to destroy the benefits which Kossuth conferred on millions of his fellow-countrymen. The noble and his emancipated peasant have bled on the same field, perished on the same scaffold, and shared the same captivity; but the landlord sleeps secure in the affections of his former serf, and the former serf retains the freedom which he owes to Kossuth, which even Austria dares not snatch away, and remains in the enjoyment of the lands with which his masters had magnanimously endowed him.

It is in this great measure that we must seek the first cause of that wonderful resistance, which enabled a nation limited in number, widely scattered over extensive plains, utterly unarmed and thoroughly surprised, to drive twice back the tide of invasion, to place a mighty empire at their mercy, and to render it more than questionable whether, if not betrayed by Görgey, it would not successfully have resisted the double aggression to which it succumbed at last. It is in this measure we must seek the cause of a popularity greater and more deeply rooted in misfortune, than any modern leader has enjoyed in the zenith of success.

Nor is this the sole claim of Kossuth to his country's gratitude. It was not only he who prepared it to resist, but he who alone had faith in its genius, who appreciated its powers, and directed that resistance by his inspiring energy and administrative skill.

But for Kossuth, the Magyar nation, divided against itself, must have been swamped in the political convulsions of 1848. But for Kossuth's sagacity and courage, Jellachich and his hordes would have subdued and scattered it in the autumn of 1848. But for Kossuth, Windischgrätz's victorious army would have

crushed out its vitality in the spring of 1849. In the first instance, when only 2,500 regulars could be mustered to face 50,000 men, every one despaired but Kossuth. In the second, when only a few regiments and raw levies could be collected, to face, in open plains, 100,000 veterans, and make head against three rebellions, no one but Kossuth, his Honveds, and his hussars, believed resistance possible. Yet, in both instances, he raised armies in the very midst of strife, and furnished to guide them the genius of a Carnot.

It was now that revolution broke forth at Paris; and its echo, as it passed over Europe, made every throne totter which was not based upon the affections of a people. Vienna rose in arms, demanding liberty; and Hungary felt the warm breath of nations panting for freedom, fanning her brow and cheeks, and kindling in her heart the glow of independence.

The Constitution granted to Hungary, and solemnly sworn to by the Austrian Emperor, was, as is well known, flagrantly violated by his orders; and while he endeavoured to lull the Hungarians into a false security and reliance on his worthless promises, he let loose the bands of Jellachich upon them, and would have destroyed the last vestiges of their independence.

These are matters of history, with which we have chiefly to do as they affected the character and career of Kossuth. On the 8th of July, 1848, he made the following appeal to the Diet sitting at Pesth:

SIRS.—Whilst I enter the tribune to appeal to you for saving your fatherland, I feel the awful importance of the moment; I feel as if God had placed the trumpet in my hand, to rouse the nation from her dream, and to awaken her to a new and eternal life, if she yet possesses vital substance, or to condemn her to everlasting death if she is cowardly." This had such an effect, that the whole assembly did not even await the conclusion, but rose to a man, and unanimously adopted the motion by the exclamation, "Megadjuk!" (granted!) Kossuth bowed low, and with tears in his eyes, said:—

"That it was which I would beg of you, deputies of my country! but you anticipated me, and I deeply bow to the greatness of this nation."

The Diet having declared themselves free, and appointed Kossuth Governor of Hungary, he issued a manifesto to his nation, the spirit-stirring character of which animated every soul in Hungary, and brought forth her gallant bands from the counties of Borsod, Gomor,

Abauj, Zemplim, Heves, Neograd, the country of Fulek, and the district of Heyduk. Victory after victory added lustre to their arms, and the glories of their first campaign rivalled some of the most brilliant victories of Napoleon.

A man now appeared upon the scene whose treachery was afterwards severely felt by his countrymen, and tacitly acknowledged by the whole of Europe. It was Görgey. This individual sprung from a powerful race; the members of his family being, from generation to generation, Counts of Zips. The talents, valour, and urbanity of this man were entirely eclipsed by his defalcation to the Hungarian cause. How different the career of the gallant Bem and Dembinski! True to the last, they fought bravely against the foes of the Hungarians, bringing an amount of tactics and military skill to bear, almost unequalled in the annals of war. The first campaign in which the Hungarians were so successful was followed by one which witnessed their sad reverses.

The Austrian Windischgrätz gave place to Haynau, who soon evinced that severity of disposition which ended in the perpetration of the most repulsive cruelties. Delighted with the chance of increasing his power in Europe, and faithful to that despotism which animates every public action of his life, the Czar, at the appeal of Austria, poured forth his legions to assist in the coercion of Hungary. All that mind could suggest and energy carry out was performed by Kossuth and his friends; but in vain. The contest was too unequal, and the last remaining chance of success that remained to the Hungarian cause was destroyed by the desertion and treason of Görgey.

Nothing remained but flight for Kossuth, Bem, Dembinski, and Perczel. They happily reached the Turkish frontier in safety, and the Sultan, superior to the threats of the northern cabinets, and aided in his noble and generous conduct by the firm countenance of England and the United States of America, afforded to these unhappy fugitives protection and a home. The crescent, which had long waned in its glory, beamed brighter through this act of mercy than it had done for centuries, and taught the world that Mahometans were yet willing to stake all upon the defence of a sacred right—the right of hospitality, which their religion so strictly enjoins, and which it would be a happy thing if their

Christian brethren would learn more closely to imitate.

The gallant Bem found a grave in the country which he had adopted, and in whose forces he had willingly taken a command. Worn with the harass of his past life, and exhausted by a disease which had long preyed upon his constitution, the veteran warrior passed from the stage of life.

Kossuth and his remaining companions were temporarily located at Widdin. Meanwhile, the English public sympathised greatly with the suffering Hungarians, and the powerful will of this country, exercised through the medium of its Foreign Office, procured the continued goodwill of the Sultan for the unhappy exiles. On September 20th, Kossuth addressed a letter to Lord Palmerston, of which the following are the most interesting passages:

Many of my brethren in misfortune had preceded me on the Turkish territory. I followed thither in the hope that I should be permitted to pass to England, and there, under the protection of the English people,—a protection never yet denied to persecuted man,—allowed to repose for awhile my wearied head on the hospitable shore of your happy island.

But, even with these views, I would rather have surrendered myself to my deadliest enemy, than to cause any difficulties to the Turkish Government, whose situation I well knew how to appreciate; and therefore did not intrude on the Turkish territories without previously inquiring whether I and my companions in misfortune would be willingly received, and the protection of the Sultan granted to us.

We received the assurance that we were welcome guests, and should enjoy the full protection of his Majesty the Padisha, who would rather sacrifice 50,000 men of his own subjects than allow one hair of our heads to be injured.

It was only upon this assurance that we passed into the Turkish territory, and according to the generous assurance, we were received and tended on our journey, received in Widdin as the Sultan's guests, and treated hospitably during four weeks, whilst waiting from Constantinople further orders as to the continuation of our sad journey to some distant shore.

Even the ambassadors of England and France, to whom I ventured, in the name of humanity, to appeal, were so kind as to assure me of their full sympathy.

His Majesty the Sultan was also so gracious as to give a decided negative to the inhuman pretensions of our extradition demanded by Russia and Austria.

But a fresh letter from his Majesty the Czar arrived in Constantinople, and its consequence was the suggestion, sent to us by an express messenger of the Turkish Government, that the Poles and Hungarians, and in particular myself, Count Cassimir Bathyany, Minister of Foreign Affairs of Hungary under my government, and the Generals Messaros and Perczel (all present here), would be surrendered unless we chose to

abjure the faith of our forefathers in the religion of Christ, and become Mussulmans. And thus five thousand Christians are placed in the terrible alternative either of facing the scaffold or of purchasing their lives by abandoning their faith. So low is already fallen the once mighty Turkey, that she can devise no other means to answer or evade the demands of Russia.

Words fail me to qualify these astonishing suggestions, such as never have been made yet to the fallen chief of a generous nation, and could hardly have been expected in the nineteenth century.

My answer does not admit of hesitation. Between death and shame the choice can be neither dubious nor difficult. Governor of Hungary, and elected to that high place by the confidence of fifteen millions of my countrymen, I know well what I owe to the honour of my country, even in exile. Even as a private individual, I have an honourable path to pursue. Once governor of a generous country, I leave no heritage to my children,—they shall, at least, bear an unsullied name. God's will be done. I am prepared to die; but as I think this measure dishonourable and injurious to Turkey, whose interests I sincerely have at heart, and as I feel it a duty to save my companions in exile, if I can, from a degrading alternative, I have replied to the Grand Vizier in a conciliatory manner, and took also the liberty to apply to Sir Stratford Canning and General Aulich for their generous aid against this tyrannic act. In full reliance on the noble sentiments and generous principles of your Excellency, by which, as well as through your wisdom, you have secured the esteem of the civilized world, I trust to be excused in enclosing copies of my two letters to the Grand Vizier and Sir Stratford Canning.

I am informed that the whole matter is a cabal against the ministry of Reschid Pasha, whose enemies would wish to force him to our extradition, in order to lower it in public estimation, and render impossible its continuance in office. It is certain that in the Grand Council held on the 9th and 10th of September, after a tumultuous debate, the majority of the Council declared in favour of our extradition, the majority of the ministry against it. No decision was come to, in consequence of the altercation which took place; but, notwithstanding, the ministry thought fit to make us the revolting suggestion I have named.

This mode of solving the difficulty would not, I am convinced, save the ministry, because a protection only given, in contradiction of the Sultan's generous feeling, at the price of five thousand Christians abandoning their faith, would be revolting to the whole Christian world, and prove hardly calculated to win sympathies for Turkey in the event of war with Russia, which, in the opinion of the most experienced Turkish statesmen, is approaching fast.

As to my native country, Turkey does, I believe, already feel the loss of the neglected opportunity of having given to Hungary, at least, some moral help, to enable it to check the advance of the common enemy. But it appears to me that it would be a very ill-advised mode of gaining Hungarian sympathy by sending me to an Austrian scaffold, and forcing my un-

happy companions to abjure their religion, or accept the same alternative.

No friends to the Turkish Government would spring up from my blood, shed by her broken faith, but many deadly foes. My Lord, your heart will, I am sure, excuse my having called your attention to our unhappy fate, since it has now assumed political importance. Abandoned in this unsocial land by the whole world, even the first duties of humanity give us no promise of protection, unless, my Lord, you and your generous nation come forward to protect us.

What steps it may be expedient that you should take, what we have a right to expect from the well-known generosity of England, it would be hardly fitting for me to enter on. I place my own and my companions' fate in your hands, my Lord, and in the name of humanity throw myself under the protection of England.

Time presses—our doom may in a few days be sealed. Allow me to make an humble personal request. I am a man, my Lord, prepared to face the worst; and I can die with a free look at Heaven, as I have lived. But I am also, my Lord, a husband, a son, and father; my poor, true-hearted wife, my children, and my noble old mother, are wandering about Hungary. They will probably soon fall into the hands of those Austrians who delight in torturing even feeble women, and with whom the innocence of childhood is no protection against persecutions. I conjure your Excellency, in the name of the Most High, to put a stop to these cruelties by your powerful mediation, and especially to accord to my wife and children an asylum on the soil of the generous English people.

As to my poor, my loved, and noble country, must she, too, perish for ever? Shall she, unaided, abandoned to her fate, and unavenged, be doomed to annihilation by her tyrants? Will England, once her hope, not become her consolation?

The political interests of civilized Europe, so many weighty considerations respecting England herself, and chiefly the maintenance of the Ottoman Empire, are so intimately bound up with the existence of Hungary for me to lose all hope. My Lord, may God the Almighty for many years shield you, that you may long protect the unfortunate, and live to be the guardian of the rights of freedom and humanity. I subscribe myself, with the most perfect respect and esteem,

L. KOSSUTH.

Kossuth and his companions in captivity were removed from Widdin to a fortress in Kutayah, Asia Minor, where they remained prisoners until the 22nd of August, 1851, when Suliman Bey came to Kossuth, announced to him that he was free, kissed his hand, and said, "Go, you will find friends everywhere, now; do not forget those who were your friends when you had but few." On the 1st of September, Kossuth left Kutayah, and after touching at Spetzia, Marseilles,—where he was refused a passage through France by the French President, *not* the French people,—Gibraltar, (where he was kindly and hos-

pitably entertained by the officers of the garrison,) and Lisbon, he reached Southampton on the 28th of October. Nothing could exceed the enthusiasm with which the illustrious exile has been welcomed by the English people. The thousands who rejoiced to meet him on his landing at Southampton, and who, with their true English-hearted mayor at their head, gave him his first practical impressions of English hospitality and of English love of freedom, were but a preface to the gatherings of the tens of thousands in the streets of London, on the occasion of his going to the Guildhall, escorted by Lord Dudley Stuart, M.P., Mr. Charles Gilpin, and Mr. Alderman Wire, to receive the address which, on the motion of those gentlemen, had been voted to him by the Common Council of the City. In Copenhagen Fields he received the Address of the Working Classes of London, when from 50,000 to 100,000 were present. At Birmingham, the inhabitants appeared to turn out *en masse* to bid him welcome, while at Manchester, about 200,000 persons greeted his presence among them.

Such is the welcome which the people of England accorded, and right gladly accorded, to him who is beyond all living men the representative of constitutional liberty. The speeches published show how nobly he has supported the exalted character of orator and statesman, with which he came amongst us. What wonder that Kossuth possesses in Eastern Europe that 'unparalleled prestige,' of which his reputation in the West is but the vibration.

And may the statesmen of America remember in the cordial welcome with which they are prepared to greet the noble Kossuth, that his first claim on the reverence of the friends of humanity, is that he bid his own country's slaves "be free," and may they be stimulated by his glorious example to proclaim liberty to the slaves of *their* country, and thus wipe from their escutcheon the foul stain on their civilization and Christianity.

Such is the substance of a sketch of the Life of this illustrious man; but there is one fact more important than any here recorded, to which no reference is made, and but for which it is probable he would not have received at our hands the tribute of an introduction to our evangelical pages, to which he is admitted neither as a warrior or a statesman, but as a philanthropist and a Christian.

Prior to his departure for the United States, Mr. Charles Reed, of London,

waited upon him, as the representative of a few British ladies, with a tribute of their profound respect. Mr. Reed, after a handsome address, presented the Patriot with a large German Bible, elegantly bound in crimson morocco, and gilt, with the initials of the illustrious Exile embroidered on the back, adding,

Accept, then, Sir, this volume—the inspired Word of God, the Sacred Scriptures, the charter of man's true liberties, the book which unfolds the secret of all that is really great and good, revealing the love of God to man, and teaching men by the same love to serve one another. May its sacred doctrines dwell in your understanding and affections, to stimulate and sustain you amidst the varied scenes and conflicts of this passing life, raising your aspirations to the loftiest elevation attainable here, and preparing you for that inheritance beyond the grave which is incorruptible, undefiled, and that fadeth not away.

Kossuth, in reply, said:

I thank you. I take it for no merit in my life that I am a religious man, not for any merit of mine, but because it is a necessity to every honest and thinking man, and because it is the most rich and fruitful source of those sentiments and those feelings which lead to happiness in this world, and bliss in the world to come. I shall value it, because I take religion to be the most rich source of that consolation which I have wanted so often in my life. Being a religious man, and because religious, as well an enemy to superstition, intolerance, and fanaticism, as on the other hand the friend of freedom, I readily confess that it is from this great book that I have learned the principle of loving my neighbour as myself, and strength and courage to act in the great cause which has always been the guide of my life. Judge from this how I prize this gift to me presented on the part of some ladies, and of which a copy was also presented by an honourable working man to my wife at Winchester.

This affair of the presentation of the Bible by the working man at Winchester is curious, and characteristic of the honest English operative or peasant, who never fails to combine bluntness and modesty with generosity. On this occasion a working man came up to the carriage, for the purpose of presenting a Bible to Madame Kossuth, and disappeared so quickly, that she could neither recognize the honest giver nor tender her acknowledgments!

Since the above was written, Europe has learned, with astonishment, that the sisters of Kossuth have been arrested, and that his venerable mother is passing her days and nights under a guard of soldiers! Wise men are putting the question, Why? What have these sisters done? What is the crime of their honoured mother?

Essays, Extracts, and Correspondence.

"THE OPERATIVE CLASSES OF GREAT BRITAIN: THEIR EXISTING STATE AND ITS IMPROVEMENT."

SUCH is the Title of the Prize Essay of the Rev. W. M. O'Hanlon, Belfast, obtained from the Tract Society, to which we referred in our October Number. That publication opens by a luminous disquisition on the Social State of the Operative Classes of this country, and in a very affecting manner sets forth the social inequalities and contrasts which everywhere present themselves, mixed up with manifestations of hostility between employers and employed. At the same time, it takes into consideration the extent of labour, with its general and unvaried character, and the domestic habits and circumstances which are engendered by our social condition. The writer then ascends to the Intellectual State, in which he considers the growth of popular knowledge and the spirit of inquiry, dealing very vigorously with the extravagant speculations which have disfigured society, and their consequences, dwelling upon the want of thorough mental discipline and sound information, and with a survey of the existing Educational Condition of the Children of the Working Classes. After this he proceeds to look to the Moral and Religious State of the Operatives, opening with the favourable aspects, as comprised in mutual sympathy and helpfulness, general integrity and trustworthiness, habitual peaceful dispositions, and grateful sentiments towards benefactors. This is one side of the picture; but there is a terrible reverse—intemperance, licentiousness, public crime, desecration of the Sabbath, the neglect of public worship, Infidelity, immoral amusements, and indifference to the religious improvement of the age, present a frightful field of contemplation.

Such is the material which forms the First Part of the Volume. The Second is taken up with matters affecting the Improvement of the Condition of the Working Classes; and here the Author takes into consideration a succession of theories, beginning with the political theory, which is widely spread, and mischievously ruinous. Men are everywhere looking for that from law which can only arise from morals. The more active portion, intellectually considered, of the Working Classes lose sight of every other consideration in their pursuit of the political franchise, and the exercise of politi-

tical power. On this subject, of course, Mr. O'Hanlon has not enlarged, and it lies beyond the scope of our pages, at present, to deal with it, further than to say that of the people we have no fear, and all our leanings are towards liberal views, honestly carried out in their integrity, to their legitimate consequence. But we would never cease to impress it upon those whose ears we have, that it is impossible by mere legislation to make nations either wise, or wealthy, or happy, and that without the fear of God, the indwelling Spirit of Christ, and the establishment of the kingdom of love on the earth, the most liberal system that ever entered the mind of man would fail to make a nation happy; whereas the Gospel will lift up individuals, families, and nations, in spite of the difficulties under which they may labour politically, and, sooner or later, remove these difficulties themselves. The Gospel necessarily brings along with it civil liberty, with the capacity of using without abusing it, and, in all respects, of enjoying it; whereas mere liberal constitutions, without the fear of God, must leave the people unblest. Were this the place, we could demonstrate this by an appeal to the page of history, both past and contemporary. Mr. O'Hanlon has sound views upon this question, as also on the Socialist theory, which he has ably demolished. Having done with false theories, he proceeds thus to establish what he calls the

TRUE AND CHRISTIAN THEORY.

We now proceed to an exposition of what we deem to be the *true theory of the advancement and elevation of the people.*

And here it is necessary to avoid the two great errors which pervade and vitiates the preceding views—that of looking upon human nature in disjointed parts, rather than as a whole—and that of fixing our attention mainly, or rather exclusively, upon the lower interests and relations of man, to the virtual denial of those which the Creator designed to be paramount and supreme. To form just and adequate ideas of human improvement, we must first know what man is—in his original capacities, and the mode in which they ought to be employed—in his final destinies, and the manner in which these can be best accomplished—in his apostasy, and the means which Divine Wisdom has devised for his restoration. Man stands in the centre of numerous relations with which his interests and duties are closely linked; but that his highest relations are those which bind him to God, can be questioned by no one who has

rightly comprehended his proper position in the scale of being. He has powers which fit him for the wide and diversified scenes of life; but that these powers cannot obtain their full development on earth is the dictate of enlightened reason, as well as of Divine revelation. He was originally created in the Divine image; but that this image, consisting as it did chiefly in holiness and rectitude, is effaced, consciousness and Scripture alike demonstrate. He is a complex being, made up of various faculties; but, as in every mechanism there is a subordination of parts, and a controlling power by which the whole is regulated, so it is found to be in man. Conscience, which is a moral faculty, is evidently designed to occupy the supreme place, and to reign, as on a throne, over all the varied functions of our being. We do not enter into certain questions as to the standard by which its decisions are regulated. All we demand is the admission, that, from whatever quarter it receives light and law, it is the great ruling power, by right, within the human being. And that it speaks with authority is attested equally by the remorse of guilt and the self-approval of virtue. We are all conscious that the highest happiness and the truest dignity of life consist in obedience to the dictates of an enlightened conscience. This is a feeling which sophistry cannot pervert, and which no degree of vice can eradicate from the soul. How evident, then, is it, that the moral is the highest element of our nature, and that any scheme of improvement and elevation which disregards this great and vital principle, or fails to assign it the supreme place, is false to reason as well as to religion.

It is hoped that these general statements will not be deemed unsuitable, since they may help us in defining the kind of elevation which we are anxious to secure on behalf of the working class. Doubtless their position, *as a class*, must be taken into account in examining the mere details of the subject; but in all the more essential features of the case, the improvement of an operative, and of an individual of any other rank of life, is one and the same, and must be determined according to laws and facts, common to the whole species. We wish to behold the working man rising in worth and dignity *as man*, and not merely as a member of any particular rank in society. That it is his part to toil with his hands, is a mere accident, and one that may cease to-morrow; but that he is a being endowed with certain faculties, and capable of realizing certain objects, placed amidst certain relations, and bound to fulfil the duties which arise from these; and, above all, that he is immortal, and that the present life is the prelude and preparation for a future and endless career:—these are the grand and unalterable facts of his existence; and it is, we repeat, in connection with these that his highest advancement is to be sought and found.

Most ardent is our desire to behold the working classes in the possession of such an amount of external prosperity as may duly contribute to their physical enjoyments. They are entitled to a fair proportion of the benefits which, in this respect, they contribute so largely to secure for the nation. There are, moreover, certain social and political measures which would tend to their well-being; and to secure these we would unite most cordially with every genuine

friend of the people. But, ascending higher, and taking more comprehensive views of the whole subject, we cannot but see that all progress, worthy of the name, must have its seat chiefly in the soul, and consist in the genuine illumination of the understanding, and the implantation and growth of right principles in the heart. Most especially, then, do we long to behold the vast population of this land in the possession of these invaluable blessings. It will be a glorious day for Britain when it can be said, that her people are distinguished for sound intelligence and true virtue. All external improvements, too, would soon follow in the train of this inward revolution, by a law, which no human despotism could frustrate or control.

It is hoped that the preceding remarks not only serve to show that the true elevation of the people consists in nothing outward, but also that, even with regard to what is inward, the preponderance must be given to the cultivation of the moral faculties. Intellectual culture is not the only or the chief prerequisite. There is a class of writers—and their number is not small—who seem to imagine that mere ignorance is the only source of degradation, and that consequently the extension of knowledge will bring about the millennium of the world. It will be seen, that we by no means overlook the importance of intellectual discipline and the diffusion of useful information; but let us not overrate their value. Who is not aware that men's knowledge is even now far superior to their practice—that they discern the better and choose the worse—and that mental acuteness and vigour are often employed by their possessors in the successful accomplishment of the basest purposes?

If mere intellectual light or aptitude were all that is necessary to human renovation and progress, or were it even the principal thing, the condition of British society would be widely different from what it is. These who speculate in their closets—comparatively free themselves from the turbulent passions which agitate the busy world without—may dream of men finding in the pursuits of science and literature a source of high enjoyment, and such as will render low sensual pleasures distasteful. But a more intimate acquaintance with man as he is, will soon dissipate this delusion. It will be found that he cannot be allured by such means, and that the actual principles at work in his nature are of a kind which will not yield to any spell of this order. However useful or excellent in their place, something far more potent is needed to curb the violence of human passions, and to regulate the wayward tendencies of life and action. It is to be feared, that those who adopt this notion have most erroneous views of the true character of man, and of the genius and claims of the Christian religion. In this religion alone can we discover just conceptions of what human nature is, and ought to be; and, in our judgment, no view of human advancement which does not harmonize with its revelations can stand the test of fair inquiry and actual experiment. The Bible professes to be a Divine exhibition of the existing character of man, the elevation attainable by him, and the means of that attainment. Now, is it not the height of folly, to say nothing of impiety, to pass by this book as a thing of naught, while in the act of forming an estimate upon the very

points on which its teachings profess to be final and authoritative? If the book be false, let it be exposed, and let the giant imposture be for ever exploded from the world. But if it be true and Divine, then to what other quarter can we look, with such certainty of finding correct data upon the subjects of which it treats? And what mere human theory of advancement can stand in competition with that which may be deduced from its pages? This alternative is clear, and must recommend itself, we presume, to the calm judgment of all who deliberately examine the matter.

To enter into any discussion of the evidences of the Christian revelation, would demand a wide space, and divert us from the subject in hand. But, with a full and deep conviction on this point, we conscientiously and earnestly urge the working classes, and all who are interested in their advancement, to study this record in connection with the question now under consideration. Amidst volumes of statistics, why should the statistics of the Bible be overlooked? Amidst innumerable speculations as to the nature and means of human progress, why should its inspired lessons be disregarded?

Here alone, we find a true picture of the human being, in the greatness of his powers, and in the depth, debasement, and misery of his fall. This alone supplies a satisfactory solution of the mysteries of his existence, and shows the end for which this mysterious existence has been imparted. Admirably adapted as it is to the nature of man, it meets him at every point of his history, and knows how to touch and rectify all the springs of character within. Beginning with the reformation of the individual, it proceeds, in the most effectual manner, to the renovation of society at large, and this it does by a process peculiar to itself. It seizes upon the man himself, not upon the mere accidents of his condition, and upon the great spiritual principles of his nature, rather than upon those which are merely intellectual. Nor is there anything fanciful or impracticable in the state of society it seeks to establish. Not requiring any violent changes in the mere outward forms, it aims rather at purifying the inward fountains of social life, and breathes a new and Divine soul into all its institutions. It alone teaches man his true dignity and worth, and by bringing him into harmony with God, places him in a state of fellowship with his brother man. With unrivalled clearness and authority, it inculcates the responsibilities and duties both of private and public life. Before it, oppression, injustice, fraud, and every other moral evil, flee away; and while it destroys not the distinctions of society which have their use, it destroys whatever serves, in connexion with them, to engender selfishness or minister to the malignant passions. It alone sets up a system of true "liberty, equality, and fraternity," and upon a sound and righteous basis. All that is really excellent and praiseworthy in the various schemes of progress taught by man, it embraces in a higher form, and accomplishes with greater certainty. It takes under its jurisdiction the political and social interests of life, and by its spirit and genius, if not by more direct teaching, regulates and controls them all. Has it not extensively abolished slavery? Has it not purified the intercourse of domestic life, by raising woman from her degradation, and sanctify-

ing the conjugal relation? Has it not exerted the most powerful and salutary influence upon legislation, and created a moral atmosphere around us, to which we owe, in reality, much more than to any mere human laws? Has it not given a tone to science, whose varied paths we are now able to pursue, with the conviction that they only lead us nearer to the throne of God? Has it not tempered the contending interests and passions of men and nations? If it has not yet wholly abolished war, has it not rendered it less frequent, and diminished its horrors; and will it not finally exterminate the evil altogether? Is it not also the mightiest quickener of the human intellect, which it awakens and stimulates, by the grandest discoveries ever presented to any rank of intelligence, or in any age of time? Can the sublimest efforts of human genius be placed in comparison with the simplest discoveries of the Christian revelation? To the character of its truths, the views it discloses of God and man, of life, death, and immortality, the mental, moral, and social progress of our race is chiefly indebted. To this, mainly, do Europe and America owe their superiority over the nations and tribes of the Eastern World. These are the blessings which "Christianity scatters by the way on its march to immortality." And in proportion as it thus enters into the life of any people, moulds their social institutions, forms their manners, dictates their laws and usages, regulates their intercourse, inspires their literature, and thus becomes, as it were, the soul and centre of their civilization—in that proportion is such a people realizing the highest, the best, the only true and adequate conception of human progress. We take our stand, then, upon the Bible theory of advancement, both as to its nature and the means by which it is to be secured; and our conviction is, that this is destined ultimately to supersede every other, in virtue of its inherent truth and Divine authority. It is the philosophy of Heaven. It is the power of God. Under its influence "man is himself—his essence is evolved—his immortality is ascendant—his spirit has overcome."

We commend this Chapter to the thoughtful perusal of our Operative readers, and think they will do a kindness to many of their neighbours if they will lend the Magazine for this purpose. Whatever tends to correct public opinion, and to put man in a right direction, is always a contribution to the public good. Mr. O'Hanlon next proceeds to consider the Improvement of the Working Classes, and he thinks this subject demands more general attention, with improved methods of investigation. Having expatiated largely on the intrinsic dignity and wealth of man, combined with the special claims of the classes whose interests are involved, he proceeds to consider the danger of neglect, stating and examining objections, after which he deals with the case of Self-Improvement. On this last head his views are highly cheering and animating, and such as can scarcely be

read by the Operative Classes themselves without inspiring a desire for advancement. So much are we pleased with his sentiments on this matter, that we shall suffer him to speak for himself:

SELF-IMPROVEMENT.

But after all, it must never be forgotten that the progress of this great cause depends incalculably more upon the people themselves, than upon any, or all besides. This most essential principle cannot be too frequently enforced, that whatever may be done by others, without hearty co-operation on their own part, nothing great can possibly be accomplished. We have no confidence in any external apparatus, however admirably constructed, unless their own minds are truly awakened to the grand conception of progress and elevation. Influences coming from without, either as the fruit of public legislation, or voluntary benevolence, can effect little, while they themselves remain dormant and passive. Not only so, but to a large extent at least, the very measures and means of improvement must originate with themselves. In this most useful sense, they must "stand by their own order," working out their own social and moral regeneration, with zeal and assiduity. The time has passed away for ever, when it could be supposed to be the business of the upper and privileged orders to think and act for the inferior, and when these were bound to wait with patience for, and to adopt with mere servile thankfulness, whatever measures they might choose to devise for their relief. We hear from some quarters bitter lamentations, that modern society has become gross, material, and selfish, in the character and tone of its relations. The good old times are sighed after, when the community, composed of protectors and the protected, patrons and clients, was filled with all generous sympathies, and bound together by more ethereal and disinterested ties. Upon what period of English history will these enthusiasts fix, as presenting the ideal to which they would lead the nation back? Besotted ignorance, slavish dependence on the one hand, and brutal tyranny on the other, were the real characteristics of that age which they celebrate and would restore. For them, "the times are out of joint," and will remain so. Their theory of society, as a whole, has no foundation, save in their own too fertile imagination; and even to the extent to which some parallel might be found in former times; the restoration of such social principles is wholly impracticable, as well as undesirable. The whole fashion of modern civilization, the distribution of property, the genius of law, the spirit of the British constitution as modified by all the agencies which have been brought to bear upon it, in the progress of recent centuries—all proclaim the folly of that school of social economists, which has been lately signaling itself by the vain attempt to put back the hour-hand of the world upon the dial-plate of time. In regard to mere political interests, the people are generally awake to the necessity of self-dependence. We earnestly desire to see them acting more on this principle, in still more important departments. There is no more absurd or fatal sentiment than that they are to be moulded simply by their betters. With themselves chiefly does their advance-

ment rest—in the work of improvement, they must learn to be their own patrons. With their limited means and opportunities, they may imagine that they can accomplish little, if anything, in this respect; but if the great idea of advancement took deep and firm hold upon their minds, there is scarcely any obstacle, however insuperable it may now appear, which would not soon be swept away as by a mighty torrent. The time now wasted, in frivolous, vicious pursuits and amusements, and the money spent in base, sensual indulgences—wisely and economically devoted to this work—would soon tell most powerfully upon their destinies as a class, and through them, upon the condition of every other class. A great elevation would be given to the whole social pyramid, which would place us upon a commanding eminence in the scale of nations, and demonstrate to the world the creative, irresistible energy of the human spirit, when kindled and self-sustained by the desire and love of progress. Have we not seen the most wonderful effects produced upon mighty masses by the domination of great thoughts? Millions have risen at times, fired with the love of liberty, to break by one simultaneous effort the chains which they had worn for centuries. And with more quiet, but still more enduring energy, not a few have struggled, amidst vast difficulties, to raise themselves by self-discipline above the level of their original position, and have been amply rewarded for their noble exertions. We speak not now of those who have risen by the mere force of genius, which showed them born for great achievements in science, literature, or art; and born not for a class, but for humanity. Such cases may be deemed extraordinary, and, therefore, not to be pleaded as precedents in this connexion. Not so, however, with regard to many, who, possessed of only ordinary abilities, yet have displayed the laudable ambition of cultivating their higher nature, and have, though destitute of all the advantages arising from social position and early education, done this, to the admiration of all who can appreciate force of character and decision of purpose. Such instances might become much more numerous. All that is wanted is a determined and resolute will. Nor should it be forgotten, that the very struggle demanded, would itself constitute the most important element of discipline, and exert upon their whole character a bracing and invigorating effect, often unfelt by those who enjoy in abundance the means and facilities of culture.

The motives to exertion in this task of self-improvement are numerous. The temporal position of the working classes would be by this means greatly benefited, and their social status equally elevated. Labour itself would become less irksome; because through the infusion of thought, it would rise into the dignity of a mental work. But above all, it must be remembered by them, how much they owe it to their own nature, and to God, irrespective of all inferior considerations, to seek the very highest degree of improvement of which they are capable. Their condition in life is lowly indeed; but there is no brand of infamy on their brow, and they are not shut out from the rights and privileges which belong alike to all rational beings. They have too long been the victims of ignorance and vice, and the bondage

has been in great measure self-imposed. It is high time for them to arise, and, in the best sense of the term, vindicate their dignity, by showing that they regard the immortal nature within them of infinitely higher value than all the splendours of external rank, than all the outward glories of the world.

The Volume closes with a copious disquisition on the Means of Improvement, with the Early Education, Mechanics' Institutions, Mutual Instruction Classes, the Press, Abstinence Societies, Social Economics, Ministerial and General Christian Agency. There is much good thinking and many important facts contained in these various sections: we shall cite the Chapter on

ABSTINENCE SOCIETIES.

In a former portion of this Essay, we dwelt at some length upon the extent and malignity of the vice of drunkenness in this country, and the statistical notices then submitted will, if duly considered, show the necessity of some decided and powerful method of meeting and counteracting this enormous evil. Abstinence Societies are among the chief instruments which have been devised for this purpose in modern times. It is needless to enter into any minute detail as to their origin and history. They stand out among the most prominent institutions of the present day, and there are few institutions in the prosperity of which the working classes ought to manifest a deeper interest. The design of their founders was, no doubt, one of pure benevolence, and it is equally undeniable, that they have done much good in arresting the progress of intemperance, and reclaiming not a few of its most debased victims.

In proportion, however, to their natural capacity for good, is the importance that nothing, in their constitution or working, should impede or limit their usefulness. The principles on which they are based, and the grounds on which they are defended, should be such as will endure the keenest scrutiny of opponents, while the spirit of their friends and advocates should be calculated to disarm prejudice, and win public confidence and support. If we complain that this has not been always the case, it is not for the purpose of disparaging these valuable organizations, but that they may be rendered more efficient, by the correction of errors and the removal of abuses.

There has been a disposition on the part of some of their patrons to place them in an attitude, if not of antagonism, at least of rivalry, with the Gospel, as though they were more effectual means of regenerating society. At one period of their history it was not unusual to hear such a strain as the following, and that not merely from the uneducated, but also from those whose pretensions were of a much higher order; "Christianity has now been in the world for more than eighteen centuries, and what has it done in the reformation of the drunkard? It is glorious 'teetotalism' which is destined and fitted to make men temperate and happy." Such modes of advocacy are now less commonly practised, but still they are not altogether laid

aside in some quarters; and to the extent in which they exist, they repel the minds of some who are favourably disposed to the cause, and supply others with a plausible pretence to stand aloof from, and even oppose, the progress of the abstinence movement. If these pages should fall into the hands of any who indulge in these or similar representations, let them pause for a moment, and ponder the fallacy and folly involved in this line of argument. The logic of it is not better than the pety. To estimate and compare the power of Christianity, and the power of Abstinence Societies, we must look at the real and not merely at the professed disciples of the two systems. Of the man who, professing to hold the principles of "teetotalism," yet indulges in the use of intoxicating liquors, we should say, "He is no sample of the true character and tendency of the cause which he thus betrays; his pretensions are hypocritical." And what right have we to adopt a different mode of reasoning, when the interests of Christianity are implicated? If any individual, claiming to be ranked among the disciples of a religion which denounces drunkenness in the most awful terms, still is guilty of this vice, must we not in all fairness admit, that his character is no just exhibition of the power of that religion? Is the Gospel to be held responsible for the errors and inconsistencies of false pretenders, any more than the system with which it is thus brought into invidious comparison? How is its efficacy to be ascertained, save by a reference to the spirit and conduct of those who have in reality, and with the heart, embraced its doctrines and principles? To allege, then, that Christianity does not effectually restrain intemperance, is to overlook a distinction so common in all connexions, and so obvious, that but for the frequency with which it is neglected, we should feel ashamed thus to insist upon it.

But we are warranted to take still higher and broader ground on this subject. To insinuate that Abstinence Societies are more successful instruments in the reformation of the community than Christianity, is to make man wiser than God. There is not a form of evil in the human heart, there is not a vice which destroys the peace and happiness of man, which the Gospel, if truly believed and accepted, is not adequate to uproot. It is God's own remedy for the moral and spiritual diseases of the human race. We are jealous for its honour, and regard those as but doubtful benefits, and far too dearly purchased, which are secured by any system that in the smallest degree reflects upon its character, or questions its claims. We have often feared that a considerable leaven of infidelity had insinuated itself among some of the advocates of this good cause. In this way alone can we account for such insinuations against the efficacy of the Christian faith, and for the manner and spirit in which those insinuations have been uttered. That an irreligious spirit, if not one of positive infidelity, has prevailed among the friends of total abstinence in some quarters, is notorious, from the fact of their neglecting the worship of the sanctuary, and disregarding the sanctities of the Sabbath. The habit prevailed at one time, we hope it is now less prevalent, of holding public meetings on the Sabbath day, for the ostensible purpose of advocating the principles of their

institution, which meetings not only interfered with attendance upon Christian ordinances, but very frequently degenerated into political discussions, interlarded with the profanities of socialism.

These strictures are made "more in sorrow than in anger." When rightly understood, instead of opposition, there is the most perfect harmony between the claims of Christianity and of the principle of Total Abstinence; and it is high time that this should be set upon such a basis, and prosecuted in such a manner, as to enlist the suffrages and support of all who are truly desirous of the welfare of the community. The accomplishment of this depends very much upon that portion of the working classes who have already espoused these principles.

In proportion as the more intelligent of the lower and middle classes unite in this scheme, a superior style of argument is sure to be adopted. By aiming at too much, injudicious advocates have injured their own cause. Ground has been often taken which, to say the least, is doubtful; and when such modes of defence have been shaken, the result has been the attributing to the whole subject a weakness which pertains only to the false reasoning of those whose zeal outstripped their knowledge. Odium and ridicule have been flung upon the principle, whereas, in truth, it was the advocate, and not the principle, that was in fault.

We contend that, in the absence of vital religion, for the drunkard there is no safety except in Total Abstinence. With his strong bias towards indulgence, it is the height of folly to imagine that he will always keep within the bounds of an indefinite moderation. The moment the habitual drunkard seeks the enjoyment of what he may deem a lawful and allowable portion of intoxicating liquors, he lays himself open to the inroads of temptation—temptation to which, as the power of resistance diminishes every moment, he is sure to yield, in spite of every resolve he may have made in the hour of sobriety. This is the constant experience of those who tamper with this evil. The progress of the drunkard, in this respect, reminds one of what has sometimes occurred on the waters that sweep along in the vicinity of some fearful cataract, such as Niagara. Smoothly and pleasantly, at first, does the bark glide on, until it is found to have entered the rapids; and now the skill of the pilot, and the strong arms of the voyagers, are all in vain, for no human power is able to arrest its progress. With a velocity increasing every moment, an impulse gathering strength from the impetuous current, it is hurried on to the inevitable brink. And now it is seen to rise and pause for a moment upon the crest of the fatal billow, before being precipitated into the yawning gulf beneath. This is no inapt picture of the drunkard, when once he has got into the current of his favourite and habitual indulgence. With what peculiar force, then, should the words of the wise man come to such an individual—"Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last, it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, as he that lieth upon the top

of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not; when shall I awake? I will seek it yet again." We repeat it, then, and with all the emphasis of deep and overwhelming conviction, that, so far as human means are concerned, *for the drunkard there is no safety, except in total abstinence.* He must escape for his life. To pause at any intermediate point is certain destruction, inevitable ruin. We are fully aware of the objection that has been frequently urged on this point, namely, that to discontinue entirely, and at once, the use of intoxicating liquors, after having been long accustomed to the indulgence, is likely to prove highly pernicious to the constitution. This, however, is, in the great majority of cases, the mere subterfuge of such as are unwilling to relinquish the practice, and not the honest conviction of those who are bent on reformation. That some, it may be even considerable, physical prostration will have to be endured for a time, and uneasiness, arising from the ungratified craving of the system for its wonted stimulant, cannot be denied. But, the question is, can the indulgence of this superinduced and diseased appetite be in any degree necessary to the health and soundness of the body, or can actual injury be sustained by the immediate withdrawal of alcoholic stimulants? What is the testimony of the highest medical authorities upon this subject? Dr. Arnott, Sir B. Brodie, and Sir James Clarke, attest the perfect safety of such discontinuance. And have we not powerful corroboration of their impartial and scientific opinion, in the express declaration of those who have escaped from the foe by an immediate and complete dissolution of their bonds? However this may be, such is the extremity of the danger, and the power of the infatuation, that under no imaginable circumstances should the habitual drunkard touch intoxicating liquors, unless under the direction of a medical man, and administered as medicine. To act as his own councillor and physician is to proceed upon the principle, that he is of sound mind and body, whereas he is, in reality, distempered in all his functions, both corporeal and intellectual. The worst of all demons has taken possession of him. He resembles the man "who had his dwelling among the tombs, and whom no man could bind, no, not with chains; because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him."

An immense amount of good has been achieved by Abstinence Societies. It is calculated that five hundred thousand drunkards have been reformed since their commencement in this country; but who shall estimate the numbers that have been preserved, by their influence, from entering upon the career of intemperance, with its accompanying vices? Thus, the negative benefits, in the way of prevention, have been even greater than the positive benefits, in the way of cure; and many thousands have been preserved from this vice, who, but for Abstinence Societies, might have been sunk into the depths of moral and physical debasement.

The Essay on Social Economics is one of great importance, touching, as it does, on Benefit Societies, Savings Banks, and

the various methods whereby the Millions have united to aid each other in the season of weakness, and in the hour of death. That Chapter alone is worth more than the price of the book. We should, indeed, be glad to cite it, but our space forbids. We desire, moreover, not to supersede, but to promote the sale of this cheap and valuable volume.

The last Chapter of the book is, by way of eminence, the most important, since it brings the whole into the focus, and exhibits in its connections and practical bearings the Heaven-appointed remedy for healing all the woes of human nature. The book deserves the most extended circulation.

RELIGION IN CORNWALL.

SIR,—I have been much surprised at the communication conveyed in the *CHRISTIAN WITNESS* for this month, by a letter signed "W. H. Mattocks." Had the writer been better acquainted with the neighbourhood to which he refers, he would not have asserted that "the people live in the most abject superstition; so much so, that many will not venture out after sundown!" and that "the inhabitants dwell in a debased state, but few removes from the level of the brute!" I have resided in Cornwall the greater part of my life, and visited the locality alluded to; but I confess I never made the wonderful discoveries noted down by W. H. M. With regard to the rantings of what the writer calls "morbid Methodism and rabid Bryanite-ism," I have nothing to do; nor can I affirm the statement that they are doing infinite mischief. The result of their exertions will tell.

The writer of the letter is not acquainted with the real state of the three villages he has named. They have been under the care of the County Association, which has given a certain sum annually towards the support of a minister. But the work of supplying these places is so laborious, that most of the ministers engaged in it have been compelled to relinquish it, on account of the inroad it made on their health. The Association has been looking out for an earnest and efficient minister to supply these places, which have been vacant more than twelve months, and would be happy if W. H. M. could recommend such an one to the Association, who would most gladly countenance a person of real piety, suitable talents, and physical strength. Nor will the Association have any objection to receive 60*l.* per annum, collected by W. H. M., which they would faithfully apply to promote the object that appears to lie so near his heart; viz., to rescue the superstitious and brute inhabitants of the district referred to from their state of worse than heathenism! Begging to excuse this lengthy communication,

I am, Sir,

Yours truly,

RICHARD COPE.

Penryn, Dec. 10th, 1851.

*** From Mr. John Ward, 9, Brunswick-place, City-road; Mr. J. Ashton, 10, Richmond-hill, Brighton, and others, we have received letters on the subject of the communication published last month respecting the State of Religion in Cornwall; but as some of those gentlemen refer to the Rev. Dr. Cope, Secretary of the Association, as the proper party to give correct information, and as the Doctor himself has written, we have preferred giving his brief but explicit personal statement.—EDITOR.

Review and Criticism.

New College, London. The Introductory Lectures delivered at the Opening of the College. Jackson and Walford.

THIS beautiful volume contains Six Lectures by the respective Professors, Harris, Godwin, Lancaster, Nenner, and the brothers Philip and William Smith, with an Address to the Students by the Rev. Thomas Binney. From the description prefixed to the volume, such of the public as know it not, will learn that the College owes its origin to the union of the three Colleges, bearing the names of Homerton, Coward, and Highbury, which were founded for the education of Young Men for the Ministry, among Congregational Dissenters. Homerton College arose out of two original foundations—one created by the Congregational Fund Board, within a few years after the Revolution of 1688, and the other established in 1730, by a number of gentlemen, under the name of the King's Head

Society. Coward College was founded about the year 1740, and has been supported by the trustees of devises and bequests made by Mr. Coward. This College has been of a somewhat itinerant character, having been fixed successively at Daventry, Northampton, and Torrington-square, London. Highbury College was established in the year 1783, at Mile End; it was subsequently removed to Hoxton, and in 1826, to Highbury. It was rightly judged, and long felt that no advantages were secured by the existence of three separate Colleges, in the neighbourhood of London, whose objects were the same, and whose plans were nearly identical. At length, in 1848, a gentleman, closely connected both with Homerton and Highbury Colleges, gave expression to the general feeling in a

letter on the subject, addressed to the Managers of the respective Institutions, pointing out the advantages of such a union, and suggesting the means by which it might be effected. The correctness of the views thus presented was so self-evident, that the gentlemen concerned entertained the project favourably; and after a good deal of negotiation, matters were so adjusted, that the combination of the three Colleges was determined on. We are not aware that much difference of opinion obtains on the propriety of the measure even now; but sure we are, that, time will only serve to confirm the propriety of the movement. Everything being settled, the buildings of the several Institutions were sold, and the proceeds thrown into a common fund for the erection of the new premises. Ground being obtained in St. John's-wood, at the west-end of the metropolis, the foundation-stone was laid May 11, 1850, and the buildings were opened on the 1st of October, 1851.

Such are the facts of the history of this interesting junction.

The objects of the New College are the same as those of the three former institutions—the instruction of Young Men for the Ministry of the Congregational Body. But while the funds of the College are exclusively appropriated, its advantages are extended to young men not intended for the ministry. The classes for the Faculty of Arts are open to all students above fifteen years of age, without any religious test whatever. The faculties are two, Theology and the Arts; and the following is a

CONSPECTUS OF THE CLASSES.

Greek Testament.

Mathematics and Natural Philosophy—Junior Class.

Classics—Senior Class.

Theology—Senior Class.

Mental and Moral Philosophy.

Hebrew—Second Class.

Classics—Junior Class.

Mathematics and Natural Philosophy—Senior Class.

Theology—Junior Class.

Religious Instruction in the Literary Course.

Rhetoric and Logic.

Moral Philosophy.

Hebrew and Syriac—Senior Class.

Classics—Extra Class.

Ecclesiastical History.

Theology—Second Class.

Hebrew—Junior Class.

Natural Philosophy—Extra Class.

Natural Science—Junior Class.

German—Senior Class.

German—Junior Class.

Natural Science—Senior Class.

The government of the College is vested in a Council, elected annually, by the Subscribers; all matters of internal order, discipline, and arrangement, are administered by the Senate, that is, the Professors, acting as a body, under the sanction of the Council.

Pen Pictures of Popular Preachers; with Limnings of Listeners in Church and Chapel. By the Author of the "Life of Chatterton." Partridge and Oakey.

IN the preparation of his title-page, our Author has availed himself to the full extent of

"Apt alliteration's artful aid;"

and in dedicating the volume to "my wife Susannah," he has made his appeal in a quarter where it is sure to be well received. The publication is one of a class with which the public are already well acquainted. Most works of the class are interesting, though largely stuffed with rubbish, misapprehension, misrepresentation, and nonsense. *ONESIMUS*, some forty years ago, led the way in this species of literary labour; and the fact of his having heaped up three goodly volumes of stuff, on *Popular Preachers*, for which he obtained a sale, shows that then as well as now, there was an appetite for this sort of religious gossip. The small volume before us, however, and the volumes of *ONESIMUS*, are not to be mentioned as bearing any resemblance to each other. The present is, every way, incomparably more valuable. In this single volume of royal 18mo, there is more real good stuff than in the three octavos of *ONESIMUS*. There is a peculiarity in the present case distinguishing it from its predecessors. Our Author, acting on the principle of Sir Joshua Reynolds, who never painted a likeness without drawing a picture also,—"following at what he deems a most respectful distance, so illustrious an example," has also sought by the aid of accessories, to heighten the effect of these pen and inkings of his. Upon the whole, the sketches have great merit. There are, as might be supposed, here and there most egregious blunders, some of them so outrageous that they scarcely require to be corrected. For instance, referring to the Rev. James Parsons, of York, he describes him, not upon an extraordinary, but an ordinary occasion thus, "Weak though Mr. Parsons appeared at the commencement of his

address, he now evinces no traces of debility. Though he has been on his legs for nearly two hours;" the inference being that Mr. Parsons preaches sermons of a length rivalling those of Edward Irvine—a notion altogether incorrect, for one of his remarkable excellencies is that he is a perfect model of propriety in all that appertains to time and place. Rarely, indeed, on the most momentous occasions, does he ever exceed the hour. But let us pass to another great preacher, the Rev. William Jay, concerning whom we have the following story—how far it is true, we cannot say; it is at any rate interesting. Mr. Jay, it seems, was very reluctant to preach, when under academic instruction; but good Mr. Winter devised a means to entrap him. Our author tells the story as follows:

One Saturday afternoon young Jay received a summons to attend on Mr. Winter in the study. When he entered the sanctum, the old gentleman handed him a note, and said,

"Mr. Jay, the weather is fine, and as you have been hard at work all the week, perhaps you would like a ride to Bath."

Young Jay made no objection, and Cornelius Winter produced a note he had just written.

"This note," he remarked, "I wish to be conveyed to the Reverend Mr. —, of Argyle Chapel; he lives in the Orange Grove, Bath, not far from his place of worship. Please to hand this to him, and he will give an answer. Remember—you must see him yourself. The Bath coach passes the door of the house in an hour from now; so get ready at once, and here is the amount of the fare."

So the student, who had often heard of the gay city of Bath, but had never visited it, attired himself in the best clothes which his humble means afforded, jumped on the Bath coach, and, with heart and spirit light, entered the gay city, and speedily made his way to the Orange Grove. The house of the *then* popular minister of Argyle Chapel was soon found, and, like many thousand other bearers of letters, the young man, "indifferent to the tidings he conveyed," knocked at the door, and inquired for the Reverend Mr. —.

He was at home. Jay was ushered into his study, and delivered the letter from Mr. Winter. Mr. — deliberately read it, and then calmly folding it, he eyed the young man, and, holding out his hand, said, with the most perfect *nonchalance*:—

"Mr. Jay, you must preach for me to-morrow."

"Preach, sir!—preach for you, sir! to-morrow morning?" asked, or rather gasped, the agitated young man.

"Mr. Winter has sent you to me for that very purpose," observed the old minister; and he added,

"To-morrow I am engaged at Bristol, and I applied to Mr. Winter for a supply—he has sent you. So, as preach you must and shall, it is necessary you should at once make some preparation. I am now about to leave. Here

are books at your service, and everything else you can require."

Leaving young Jay in a state which many a young minister may imagine, but which I will not venture to describe, and feeling completely "trapped," Mr. — courteously bade adieu to his "supply" for the morrow.

Left by himself—thrown upon his own energies—the self-reliance of the student was called into action. He knew that he could not "back out" of the matter; indeed, if he had been inclined to shirk the sermon, and the preparation for it, he would have found any effort to do so abortive; for, on Mr. —'s leaving the study, he quietly locked the door, and the young man was a close prisoner: so he remained until the old minister's wife summoned him to the tea-table.

How he was employed during the interval it is not necessary to inquire. Let us hear how he acquitted himself on the Sunday morning.

That eventful time came, and Argyle Chapel was filled with the congregation usually assembling there. At the appointed hour of commencing the service, the old clerk entered the desk from which the hymns were "given out," looking as though something had marvellously offended him,—formal old functionaries of his description are very easily offended indeed. He rose, and dolefully read a rather lively hymn, which the singers in the front pew of the gallery, facing the pulpit, sung to a dismal tune.

While the aforesaid hymn was being sung, the good folks of Argyle Chapel were not a little surprised to see a young man emerge from the vestry and ascend the pulpit-stairs. Some of the old members looked vexed at this, for there were among them not a few of those unreasonable people (the race of whom is not extinct even in these days), who have an idea that if they pay their minister so much per annum, they have an undoubted claim to the whole of his services; and that their pastor has no right whatever to leave his flock, even for the sake of recruiting his health, or for the purpose of resting his mind by preaching one of his old sermons to a fresh congregation. As the stranger took his seat in the pulpit, there were sundry nods and winks, and contemptuous tossings of chins; for "his youth" was against the "supply." How could such a "babe" furnish food for strong men? That was the question implied, if not asked. Some, not seeing their old pastor in his pulpit, opened their pew-doors and went out; and the great majority of those who remained behind would have followed such bad examples, had not a feeling of shame restrained them.

Whether or not young Jay noticed the commotion which his appearance excited, is to us unknown; but when the preliminary portions of the service were gone through, he timidly rose, and as soon as the auditory had settled themselves down into silence, commenced his discourse by giving out his text. It was one singularly *apropos* to the situation in which he had been placed by Cornelius Winter, or rather to the part which he had played in this trapping transaction. After naming the chapter and verse, he paused for a moment, and then somewhat astonished his hearers by pronouncing, slowly and distinctly, the words he had selected as the groundwork of his discourse.

They were selected from the touching narrative of Abraham and Isaac, and from that part of it where the patriarch is represented as about to sacrifice his beloved son. Without, however, referring to the context, young Jay simply read these words:—

"And the lad knew nothing of the matter." Great was the effect, so pointedly were the words delivered; and the youthful, nay, the boyish appearance of William Jay, heightened the curiosity of the congregation as to what would come next. They were not left long in doubt, for, with a gravity beyond his years, the young man proceeded to develop his subject and to delight his hearers. There was such an absence of affectation,—that besetting sin of too many ministers in the first stages of their career,—so little (if any) straining after effect, by essaying wild flights of imagination,—that even the grim old clerk relaxed his iron visage, and the ancient members severally looked pleased. As for the young folks, they were positively delighted, and more than one fair girl hinted to her parent the propriety of exercising the duties of hospitality, by asking the promising young preacher to dinner.

This dinner question reminds me of another anecdote of Jay's early life. He was once invited to dine with an old lady after an anniversary sermon,—I forget where. About a dozen sat down to an exceedingly ill-furnished table, and the keen eye of Jay detected the shift resorted to by the thrifty hostess to make a very little go a very long way. He was too fond of sarcasm to allow an opportunity for a "dry wipe" to pass by, when such offered itself; and on being asked to say grace, he rose, and glancing half comically over the barren waste of table-cloth, he quoted two lines from a well-known hymn,—

"Lord! what a wretched land is this,
Which yields us no supply!"

and then sat down to the Barmecidal feast. Nor was the hint lost; for the lady of the house was shrewd as well as saving, and whenever afterwards Mr. Jay sat at her table, it was plentifully, if not sumptuously, laden.

Not very long after Mr. Jay's first sermon at Argyle Chapel, he became pastor of the congregation assembling there, Mr. —, his predecessor, having died. And there he still remains, as attractive as ever, after more than sixty years' continuance in his sacred office.

Some of the sketches are slender and feeble, and far from correct, but a portion of them are ably done, instructive, and interesting.

An Essay on the Local or Lay Ministry, as Exercised in the Wesleyan, and other Branches of the Wesleyan Family. By RICHARD MILLS, Wesleyan Local Preacher, Routledge, Staffordshire. Kaye and Co.

The Local Ministry; its Character, Vocation, and Position Considered; with Suggestions for Promoting more extended Usefulness. By JOHN HENRY CARR, Wesleyan Local Preacher. Kaye and Co.

No portion of the Church of God has been so distinguished for the extended and successful employment of Local preachers, as Wesleyan Methodism. John Wesley occupied a high

place amongst High Churchmen at the outset of his career, and would almost have deemed it heresy for men on whom prelatical hands had not been laid, to snatch a soul as a brand from the burning. His Biographers tell a good story of Thomas Maxfield, one of his earliest converts, a man of fervent spirit, and native eloquence, who took first to exhorting, and then to preaching,—a course of which John, having been apprised, some hundred miles off, in the country, hastened to London, as if to extinguish a house on fire; and on entering the residence of his venerable mother, in a fume, he said, "And so Thomas Maxfield has taken to preaching?" The admirable woman replied: "John, take you heed how you meddle with Thomas Maxfield; for he is as surely called of God to the work of the ministry as you are; and before you silence him, first hear him." That night, it so happened that Maxfield was to give an exhortation; and John accordingly repaired to the place, and, taking his seat in a quiet corner, became a listener,—an observer of all that passed. The result was, to convince, confound, and in part, to conciliate him. All the remark he made at the close, to poor Maxfield, was, simply, "Thomas, next time you lead the prayers of a congregation, tell God less what you are, for God knows all about it, and more what you want."

Thomas Maxfield, then,—who, by the way, soon became an Independent,—is the great Patriot of the Methodist Local Preachers; and a goodly band, or rather a mighty host of men, they have since become. There is no class of men to whom the millions in these realms owe so much. They might well have taken for their motto the eloquent phrase of Burke respecting Howard: their glory has been "to attend to the neglected, and to remember the forgotten." They have been, so to speak, the suckers to the tree of Methodism; little seen, they have everywhere been felt, and the preachers owe to them no small portion of their entire usefulness. In fact, the mass of the conversions, there is reason to believe, is attributable to the labours of the Local, rather than of the Itinerant Preachers. The function of the latter has rather been to enlighten, to edify, and to build up, to administer, rule, and exercise authority,—to lead and guide the whole camp; but the officers, non-commissioned, well worked, but unpaid, the Class Leaders of both sexes, and the Local Preachers,—these are the principal instruments of the evangelical work which has been achieved in these realms.

All things considered, the wonder is that these men have done their work so well; and but for the frown under which they have laboured for many years past, their position would have been higher. Things, however, in many places, came to that pass, that the congregations,—at least, the less pious, the more vain, the worldly portions of the congregations,—did not like the ministry of the Local Preachers; and there is reason to believe that the Itinerant Preachers were but too forward to receive the complaints. And hence, in the formation of what is called the Plan, they contrived by degrees to plan them off,—that is, to suffer them very seldom to appear in the pulpits of the principal chapels. They were limited to outposts, more or less commanding, where there was less to be combated with on the score of

worldly conformity and aristocratic wealth. If it be remembered, that the preachers themselves, till the recent establishment of the Theological Institutions, were periodically drafted off from the ranks of the Local Preachers, it will be obvious that, to a vast extent, it would be difficult to distinguish between those that were admitted to travel, and those who remained behind, and, from circumstances, had no wish to travel. There can be no doubt, that large numbers of those who remained as Local Preachers, superior men, were every whit as good preachers as a large portion of those who had entered upon Itinerancy; but while such is the fact, with an improving character, as to literature, amongst the regular preachers who have passed through the various Theological Institutions, with a rising in the ranks of the Methodist Community, with a diffusion of intelligence and general information, it seems to have been deemed desirable to improve the culture and consequent competency of the Local Preachers; and hence they themselves had become convinced of the vast importance of advancing self-culture. It was a portion of this feeling that prompted the Prizes which have called forth the volume before us. The number of Essays sent in, was thirty-six, of course, all prepared by Local Preachers. Most of them, it is stated, were of superior order, some remarkably so, considered as the productions of men who labour with their hands for the bread that perisheth. One, and not the least valuable, was from the pen of a miner in one of the Northern Collieries. The first place was awarded to Mr. Mills, the Author of the volume before us. The Essay is elaborate, and comprises an unusual amount of information upon the subject. Mr. Mills does great credit to the body of Local Preachers, whom he has so ably represented. The volume will be exceedingly useful to that class; and not to that only, but to a kindred class in every other community. In truth, it comprises so much excellent matter, that even students of other denominations, and junior ministers, may read it with advantage. The adjudicators, no doubt, considered it the best, and certainly it is the most copious and diversified; but we are not sure whether the Essay of Mr. Carr, as an intellectual production, be not decidedly superior.

The range of Mr. Carr is wide. His views are luminous, and there is a spice of philosophic thinking, as well as expression in the volume, which characterises it as that of a superior man. We think Mr. Carr is the more extensively read, and that his reading is of a more comprehensive character than that of his competitor; but, viewed in relation to its end, perhaps, upon the whole, the work of Mr. Mills is more adapted to the special object contemplated. It is more thoroughly steeped in Methodism. The feeling, energy, and zeal of the worthy writer, is largely circumscribed by the boundaries of his own fold. Mr. Carr, while more wide in his survey, is more generous, more Catholic,—a man who is likely to prove more genial to Nonconformists of every class, and to co-operate with them, and who is more likely to become a convert, forasmuch as we think he would have the less prejudice with which to contend, and a mind more capable of dealing with the Nonconformist argument, in all its length and breadth and bearing.

Such is our general view of these volumes, both of which possess much real merit, and entitle the gentleman, Mr. Kaye, whose munificence gave rise to their appearance, to special thanks. We cannot but view them as a large contribution to a very useful class of literature—a class which, moreover, was but scantily supplied.

The Tried Christian: A Book of Consolation for the Afflicted. By the Rev. WILLIAM LEASK. Snow.

THERE is no aspect in which the Gospel is more beautiful, than that in which it bears upon the sorrows of the world. It is essentially a system of consolation; and life is as essentially a system of suffering. All suffering is the fruit of sin; all solace, the offspring of mercy. The first object of the Gospel is, clearly, to remove guilt, with its danger, and to impart righteousness, with its safety; at the same time quickening the spirit, slaying its enmity, enlightening its eyes, and stamping it with the Divine impress. This has not been sufficiently attended to in many cases; ministers have erred, and their error has been reciprocated by their people. It has been customary for the former to exhibit the Gospel as a system of consolation, rather than a system of sanctification; and for the latter, taking their minister at his word, to demand an incessant expiation on the privileges of the Gospel, as the whole of the Gospel. They could listen to nothing but its promises, and in dealing with the promises, were impatient of minute and specific statements of the great fact, that the promises are made to the faithful, and that happiness flows from holiness, decision, consecration, entire devotedness to God; and that it is impossible that men can be made comfortable while they live in sin. But while this is one view, like every other, it has its opposite—a making too light of the sufferings even of the saints, and a drawing too sparingly on the promissory and consolatory provisions of the Gospel. In these matters, wisdom is profitable to direct; and if every one shall have a portion of meat in due season, the precept and the promise will each find its place in the mouth of the public instructor, and in the hearts of the people. There is no fear that the true child of God will abuse grace, or render Jesus Christ the minister of sin. Provided that the Pulpit and the Press shall universally speak the thing that is right, the people will remain sound. All rottenness among the sheep has been produced by the pestilent touch of the shepherd's crook.

We are glad to find Mr. Leask directing his practised pen into this channel. On matters of doctrine, and evidence, and practical piety, he has written much, and written well; but he has not before given himself so exclusively to the matter of spiritual consolation for the suffering portion of the people of God. The present volume is, therefore, a valuable supplement to his former productions; and, taken by itself, it will be prized by the faithful in days of darkness, when troubles are heavy and friends are few. The object of the Author is, to exhibit a condensed view of the teaching of Scripture on the subject of affliction; and that object he has carried out with his usual success, exhibiting a manual which will be prized and useful, and tend to strengthen many a hand and encourage

many a heart, when he shall have been gathered to his fathers. With great tact he has arranged the utterance of the Bible on the topics of the various chapters, in simple and suitable language. In proceeding to his task, he has laboured in the light, taking good care to distinguish between things and persons who differ. After a touching disquisition on the trials common to Christians, he very properly proceeds to set forth the doctrine of Adoption. Mistake here were destruction; it was, therefore, with much propriety that Mr. Leask set himself with all his might to guard against it. With his chapter on the Evidences of Adoption in their hands, none can err, without determining to shut their eyes to evidence, and to swallow the deceitful potion. After this, he proceeds to discuss a variety of points, all bearing on his chosen topic. The book deserves to be popular, since it is much calculated to be useful.

The History of Palestine, from the Patriarchal Age to the Present Time. With Introductory Chapters on the Geography and Natural History of the Country, and on the Customs and Institutions of the Hebrews. By JOHN KITTO, D.D. Messrs. Black; Longman, and Co.

THIS book excites an inquiry which in these times of invention and discovery, frequently strikes the student, How was not this work produced before? It seems so reasonable, so necessary, and so attractive, that one is at a loss to account for the long delay. We have, indeed, strewed through various publications all the principle facts which are here presented, but this is the first time they were ever embodied and illustrated in the same volume. We have disquisitions on the historical and physical geography of the country—its agriculture and pasturage—habits of life which characterise the people—literature, science, and art, and lastly, institutions, religious, political, and judicial. The second part of the volume, comprising eight books, describes the whole period, from the Deluge, till the restoration of Syria to the dominion of the Porte. Thus, then, within the limits of a single volume, of moderate dimensions, we have a complete book, the Pocket Encyclopædia of a great and venerable theme. The work was undertaken with the view of supplying what has been felt as a desideratum in schools, a history of Palestine, with accounts of the geography of the country, and the customs and institutions of its ancient inhabitants; but it was suggested, that the volume might be considered a valuable acquisition by the readers of a more advanced class, on account of the information it contains, and the compact and compendious form in which it presents the history of the Hebrew nation from the time of Abraham through the various political forms which it assumed, till the dispersion of that peculiar people. The idea both of a school book and of a family book was an excellent one, and excellently has it been executed. The History has been expressly written for its present use, and is, in no respect, an abridgment of the Author's larger work, the "Pictorial History of Palestine." Dr. Kitto, in the Introductory Chapter, acknowledges the assistance he has received from the Archæology of Jahn, and a variety of other sources, the whole being illustrated by the results of such acquaintance

with Oriental customs as the Author's former residence in the East enabled him to acquire.

One strikingly noticeable feature of the book is its illustrations, which are more profuse than we have ever met with in any similar volume, there being upwards of 200 of them. This feature adds peculiarly to the value of the volume, and will furnish a charm for both old and young, that will not be resisted. The book is a valuable addition to our Biblical literature, which will secure for Dr. Kitto the thanks of thousands of families.

The Triumph; or, The Coming Age of Christianity. By J. M. MORGAN. Longman and Co.

THIS somewhat peculiar volume consists of selections from Addresses, chiefly religious and philosophical, on the necessity of early and constant training, no less than teaching; on the advantages of maintaining a principle of undivided interests among all the members of society, as essential to its continual progress in knowledge, virtue, and happiness, and to the permanent ascendancy and universal prevalence of Christian love. The range through which Mr. Morgan has swept his course is very extended, comprising poets, orators, historians, and philosophers, of all countries and of all sects. It is a small bag of gems, and will furnish an excellent companion in travel, as well as aid in filling up profitably a leisure hour.

Way-side Gatherings. By ROWLAND ELLIOTT. Green.

IT may be useful to the amiable Author of this publication, to intimate that it is dedicated, by permission, to the Right Honourable the Earl of Carlisle—a nobleman who would be the last of his own or any class to identify himself with anything that did not possess merit on the score of morality, combined with respectable intellectual capacity. The present publication is one of a sort likely to bespeak the favour of a man with such a heart as that which distinguishes his Lordship. Its spirit is devout; its matter is solid and excellent; and its object is clearly to do good, for every point in every paragraph possesses, more or less, a practical bearing. The modest and somewhat timid author appears to have been impelled to publish mainly from the pressing suggestions of his numerous friends; and he has no reason to complain that they have misled him. Would it were so with all authors! The book is in the form of Essays, headed as chapters, all upon subjects of importance; many of them pervaded by an evangelical spirit, and those of a more descriptive and literary character still in keeping with the higher principles which distinguish the volume. There are several illustrations interspersed throughout the book, which give it an airy and elegant appearance. It is altogether a very deserving production.

The Temple of Education; illustrating the Philosophy, Poetry, and Religion of Teaching. By T. E. POYNTING. Theobald.

THIS somewhat original and curious production consists of two parts; the first setting forth "the idea of culture—lessons in the choir; lessons in the porch—a fragment." Under these somewhat mystic phrases, we have a large amount of strange discussion, in which persons

gentlemen and ladies, boys and girls, have much to do. It is hardly possible to give any idea of it by description. We have got three stages of reverential culture; these are symbolized by the various courts. We have courts of reverence, biography, the nave, court of veneration, Christ; the choir, court of worship, God. After a great deal of vague discussion here, under such terms as exogenic, and constitutional, and endogenic, we ascend into a choir, where we soon get sublimated into a region of thin air, till at last we are awakened by a dialogue in the porch, on Drawing and Music.

The Elijah of South Africa; or, The Character and Spirit of the late Rev. John Philip, D.D., Unveiled and Vindicated. By ROBERT PHILIP, Maberly Chapel. SNOW.

CONSIDERING the smallness of the book, it will be observed that much is promised, compared with the space existing for its performance; but the book strikingly exemplifies the common phrase, "*much in little.*" There is here no waste of words, and no superfluity of thought; the writer, from first to last, cleaves closely to his subject, which he has discussed with characteristic spirit, boldness, generosity, and fidelity. The performance is very valuable; nothing ever came from the hands of the Rev. Robert Philip more worthy of his position as a writer. To the friends of Dr. Philip—that is, the entire host of the supporters of the London Missionary Society—the publication will be precious.

Reason and Faith: an Essay. By the Author of the "Christian's Charter." GREEN.

THE writer of these forty small pages seems to have been intent on an experiment, how much thought could be put in a given space; the result has been, to cram into it a much larger measure than is usual. It is a piece of close and devout thought, much calculated to make others think, and to guide the thoughts of those who have been thinking before.

Jean Migault; or, The Trials of a French Protestant Family, during the Period of the Revocation of the Edict of Nantes. JOHNSTONE and HUNTER.

THIS touching volume is a translation from the French, with a Historical Introduction by William Anderson, Professor in the Andersonian University, Glasgow. The Introduction, while appropriate, is highly valuable to the less enlightened reader, for the light it throws on the period to which the volume refers. There is something, moreover, very seasonable in the appearance of the book, which is a strong ray of light shooting athwart the dreary night of Popery. Truth is here taught by example; and the two systems, the Protestant and the Papal, are brought into vivid contact. The narrative has more than the interest of the most moving romance; they by whom it has once been read will never forget it.

Brief Thoughts. By HORATIUS BONAR. Nisbet. THESE thoughts are of the Gospel, and the way of coming to satisfaction as to a man's state before God, and on holding the beginning of confidence. While these topics are of the first importance, they are ably discussed, and bring forth some of the peculiarities of Mr. Bonar's system with considerable prominence. Although an unpretending, it is really a high performance.

In its own way, it presents somewhat of an analogy to Pascal's "Thoughts." The volume is one of vastly greater importance than at first sight it would seem; the very notes which are mixed up with it are worth thrice the money.

Philip Doddridge: His Life and Labours. A Centenary Memorial. By JOHN STOUGHTON Jackson and Walford.

WE have intense and unmixed satisfaction in announcing to the public the appearance of this exquisite Memorial. After all we have said upon the subject already, it is needless to add another word, beyond expressing a wish that it may be most extensively circulated, forasmuch as it is a publication alike worthy of its great subject, its gifted author, and the community which called it into being. It is an exquisite specimen of correct, polished writing and practical wisdom. After a beautiful Introductory Disquisition on the State of Dissent in the reign of William III., the Author proceeds to glance at the early days of Doddridge, the preparatory scenes and studies through which he was conducted, and then contemplates him in his public career, as a Minister, a Tutor, an Author, and a Man of Influence; and after this, his Social Retirement, Spiritual Life, Last Days, and the Results of his Labours. The book is one for everybody, and will constitute a valuable pioneer of the Life in full, with enlargement and improvement, which we hope to set before the public in the course of the present year.

Secular Free Schools: a Nation's Policy. By EDWARD SWAINE. Jackson and Walford.

THIS is the Lecture delivered at Crosby Hall, June 5th, 1851, at the request of the National Public School Association, in reply to the *Eclectic Review*, and the arguments in general against Secular Free Schools, and Government Aid in Education. Mr. Swaine, whenever he is disposed to address the public, whatever be his subject, will always obtain a hearing. Having previously published a considerable portion of the present Lecture, it is unnecessary to enter into the discussion of its merits; those that are interested in the matter will do well to procure and ponder it for themselves. Our own views are already well known, and we are weary of controversy, deeming it far better that every man be satisfied in his own mind, and that they who are so should go to work, each in his own way. Those who are not thus satisfied, and who are still looking round for help and counsel, will do well to give Mr. Swaine a hearing. They will find him an elegant, philosophic, and candid instructor; and if they shall, as we trust they will, conclude against him, then it will be a satisfaction to them to reflect that they have withstood the subtle logic and the persuasive argument of an able man.

Anna, the Elder Sister. Houlston and Stoneman.

THIS is a deeply-affecting narrative, exhibiting the progress of piety in a young person, whose early path was hard, while her sun went down at noon. Speedily deprived of an excellent mother, she went to America, where she professed the Gospel, and spent most of her brief day. She seems to have taken on herself the principal care of the family, and great was her anxiety to improve their spiritual welfare. The letters she addressed to them on every occasion

are such as may suggest many profitable things to persons similarly circumstanced, as the best method of bringing the Gospel before brothers, and sisters, and friends; while all such may be specially profited by the perusal of the letters as addressed to themselves, since community of instrumentality is always suited to community of condition. The narrative deserves a place in the library of the pious family.

Themes of Meditation; consisting of Religious Exercises suitable for the Closet and the Family. By the Rev. ROBERT BROWN, Superintendent of the Liverpool City Mission. Theobald.

MR. BROWN'S name is known to the public favourably by his publication entitled, "The Christian Faith no Fable;" and the present volume will very materially add to his influence, as well as character. The topics are excellently chosen, and very well executed; laudably brief, yet remarkably full; thoroughly evangelical in spirit and in matter, experimental in their turn, and duly practical. We are not sure that the title is a good one; at any rate, it by no means does justice to the work, since it suggests the notion of something more rudimental, tame, and vague, than the work actually presents, which is, in reality, a series of valuable essays on highly-important Christian subjects. In the event of a second Edition, which we trust will soon appear, the Author would do well to alter his title. The work has our very cordial commendation, as a valuable addition to the library of the Christian family.

The Domestic Habits of the People. By COMMON SENSE. With Six Illustrations by GEORGE CRUIKSHANK. Gilpin.

IF we be not greatly mistaken, this book will attain to a most extensive popularity. We vouch for it, that no part whatever, even in the most intoxicating of Scott's productions, is fraught with greater interest and pathos—not to speak of far higher moral qualities—than is here presented. We have only space at present merely to announce it, and before we can return to the subject, shall be glad to hear that 10,000 copies of it are in circulation. It is verily a book of Moral Philosophy of the highest order; and George Cruikshank, by his magic pencil, has done something towards aiding it to wing its way to every corner of the land.

The Economy of Prayer, in Principle, Practice, and Result. Deduced from the Lord's Prayer.

By JOSEPH EDE. Houlston and Stoneman. OR the claims of the subject of this volume it is needless to utter a word; they are paramount. Of the mode, however, in which our Author has dealt with it, it is otherwise; there is here much ground for discussion, and some room for difference of opinion. Mr. Ede has introduced no inconsiderable amount of philosophic reflection into his work; he lays much stress on the reflex operation of prayer; at the same time, he has by no means lost sight of the promises annexed to the exercise of it in the Sacred Scriptures. In dwelling upon the natural results, he felt there was no occasion to enlarge on these, which are adequately described in the Word of Him who answereth and heareth prayer. The book is one of much thought, and greatly calculated to excite profitable thought in others. It fills an important

gap in this species of literature. We have, indeed, hardly any publication, of the same class, excepting that of Mr. Shepherd, a profound and valuable performance. The present work is very brief, and limited in its views, but by no means less practical, and calculated to be useful. In truth, we have found much in this volume which appears nowhere else. As the result of keen observation, it touches on many things which deserve notice, and by which the devotional exercises alike of the family, the social Prayer-meeting, and the sanctuary, might be greatly improved. This is not the place to enlarge, however, on the subject; but the volume has our earnest commendation as one very reasonable, and calculated to be eminently beneficial.

The Church of England in the Reigns of the Stuarts. Albert Cockshaw.

WE have here an exceedingly valuable digest of one of the greatest sections of the subject to which it refers, as covering the reigns of James I., Charles I., Cromwell, Charles II., and James II. Those whose want of leisure is such as to render such compends serviceable, may find, within the boards of this moderate volume, the completest digest of the subject anywhere to be obtained. We can only wish for the book a universal perusal, not merely for the interest it will excite, or the knowledge it will impart, as an embodiment of fact; but because of its practical bearing on the best cause,—that of true religion, and civil liberty. There is this difference between the history of the Church and the history of the world, that the bearing of the former on the times which are present is manifold, more direct and powerful. Every page of this volume teems with lessons of solemn instruction. It is shown, that, with tyranny and perfidy on the throne, in the persons of the Stuarts, and with an unexampled barbarity presiding over the Ecclesiastical jurisdictions of the kingdom, opportunity was offered of demonstrating the utmost extent to which the Church could be benefited by the most influential association with the powers of the State. The result of this vast experiment is entitled to the most solemn consideration of mankind. Who the Author is we cannot tell; but by this elaborate and accurate condensation of the facts of history, he has done an excellent service to the Church of Christ and to his country at large.

Dark Deeds of the Papacy, Contrasted with the Bright Lights of the Gospel; also, The Jesuits Unmasked, and Popery Unchangeable. By DANSON MASSY, A.M. Seeleys.

MR. MASSY is vicar of Killeslin, and in this book he has shown himself an intelligent and zealous Protestant. Opening with a dissertation on England's danger and England's cure, he proceeds to unmask the Jesuits,—an excellent service to mankind. What he calls Dark Deeds and Bright Lights, is a copious discussion, setting forth a multitude of important historic facts, illustrative of the weakness of the Church of Rome, which is ever most safely viewed as a great conspiracy against mankind. Our Author has said a good deal on the subject as affecting Ireland, which, however, is not the best battle-field for a Churchman, inasmuch as the Establishment,—to say nothing of the prin-

ciple of establishment,—is there in a very false position, a position from which truth derives far less help than hindrance. We believe the Irish Established Church, dependent on the voluntary principle, would be tenfold more formidable than it actually is, bolstered up by law and bayonets. In substance, however, the Author here states many facts, which, taken by themselves, are strongly illustrative of the priestly character. He next proceeds to show that Popery is unchanged and unchangeable; and here he is excellent. He floods the subject with the facts of history, and establishes a case

which cannot be overthrown. The volume closes with a very copious dissertation, the object of which is to show that Popery is the Great Babylon, and foredoomed of God; a point on which, amongst all well-informed men, there can be no dispute. Indeed, so thoroughly is this matter made out to the minds of all such, that they are impatient of any further disquisition to prove it. Still, there is a generation always rising up that requires to be instructed, and for such this chapter will be singularly serviceable. The book deserves a wide circulation.

Monthly Review.

FRANCE.—Great events, in their immediate and ultimate bearings on Popery and Protestantism, have occurred in France, since our last. Louis Napoleon has dismissed the Assembly of the Nation, destroyed the Constitution, and closed the Courts of Justice. He has further placed the Capital under a state of siege, suppressed all the adverse, and independent Journals, and imprisoned the Generals of the Army from whom he had sought to fear, and, after banishing the most popular, and, as he deems them, turbulent statesmen, he has ordered the nation to say whether it will have him for President during the next ten years, with a New Constitution which he has propounded, and by a great majority, the people have actually elected him. Such are the facts; but this is not the whole of the matter. In performing these feats, the President has violated his solemn oath; he has proved a traitor to his country, and, on the largest scale, set to the wide world an example of the most treacherous perfidy. The manner in which he went about the business is at equal variance with all that is fair and just, open and honourable. From the time he became President, he clearly commenced preparing for his present movement against the Constitution, which had given him power. His first object was to corrupt the army; this he has made his study, and by degrees he has brought to Paris all the regiments which were known to be most favourable to him; he has carefully weeded out from public offices, also, all those of whom he stood in doubt; in a word, he has left no means untried to bring the House of Assembly into contempt, to make friends on every side, and to throw the nation off its guard. Having thus prepared the way, and made everything ready, in one hour he destroyed the liberties of the country. A nation of thirty-six millions, which went to bed in a state of freedom, awoke to find themselves under a military despotism, their Constitution, the Laws of their country, and the Representative Assembly no more! The result was, a slight disturbance in Paris,—so slight that it did not suit the taste of the Commander-in-Chief. That functionary, by a little timely manifestation, might have prevented the necessity of shedding one drop of blood; but he seemed ambitious of doing something that would signalise his command; and hence he deliberately waited till the movement had gathered a little strength. To do this, he gave it till the late hour of two o'clock in the afternoon, and then poured upon it a torrent of

military power, his men having first been maddened with brandy! He confessed in his Report to the Usurper, that he waited till there should be something to oppose, knowing that he could suppress it in "two hours;" in the same document he brutally boasted that his brave troops "panted for the combat." The result was, the slaughter of a multitude of people, many of whom were actually unarmed. The victims comprised men, women, and children, most of them brought together, not by insurrectionary purposes, but mere curiosity. The opposition, though not powerful, has been widely spread. Nearly all the principal Departments have been placed in a state of siege.

Such is the mere political aspect of the subject; but its religious bearings are great and fearful. The late President, the present Usurper, has thrown himself into the arms of the Romish Priesthood. The Jesuits are now, in turns, his servants and his masters. He has obtained their support at a price which no previous occupant of the French throne was ever disposed to pay.

One of the most distinguished men of France, a layman, but an intense Papist, who urges the universal priesthood to support Louis Napoleon, has thus expressed himself:

"But without entering into the question of his policy for three years, I do not forget the great religious acts which have marked his Government, so long as concord existed between the two powers of the State;—the liberty of instruction guaranteed; the Pope re-established by French arms; the Church restored to its Councils, its Synod, to the plenitude of its dignity; the gradual augmentation of its colleges, its communities, its works of salvation and of charity."

This witness is true; this testimony is one of the most alarming character. What turn this great matter may take, none can tell. There seems a probability that the Usurper may carry things for a little hour; there is no force in the nation to resist him. The great powers of the continent, moreover,—Russia, Austria, and Prussia,—all sympathise with him in his deed, rejoice in his treacherous boldness, and stand prepared, if needful, to sustain him by armed force. Few things would gratify the Emperor of Russia more, than a request on the part of Louis Napoleon for a hundred thousand of his Infantry, Cavalry, and Cossacks. There is no reason, however, to fear a continental war, since there is no opposing power; the enemies of human freedom are all on one side. England,

the refuge alike of the oppressors and the oppressed, as in turns they seek her hospitable shelter, remains the solitary abode of freedom. She will, of course, keep within her own borders, as to active measures, and use only moral influence in seeking to arrest the progress of mischief, or to mitigate the miseries of the oppressed. Anything beyond this would be infatuation in the extreme. England has had enough of continental war, and done enough in the way of subsidies. A thousand years will not suffice to throw aside the burden with which she has become encumbered, in consequence of her past injudicious interference. Meanwhile, those great continental powers are all shy of her. Her glory is their reproach; her example is their reproof; she only seems able to work, rejoice in, and to remain strong through constitutional Government. Amongst them, there seems no medium betwixt anarchy and despotism.

UNITED STATES.—The President of the United States has at length issued his Annual Message, to which the friends of the Slave, in both hemispheres, looked forward with deep anxiety. It was hoped by many, more especially by those whose confidence was rather in reason than in well-founded probabilities, that something would be done to modify Slave Law, if not actually to abolish it. All expectations on this subject, however, are now at an end; the President has not only made no proposition for the abolishing of the law, but he has not even proposed to soften the rigours of its application; and he pronounces it to have been a grand discovery of the means of withstanding an impending peril, holding that nothing else could have saved the Union. He is not disposed to deny, that there are hardships connected with it, and that, in some respects, it is not working well; but still, he hopes something from time and reason, especially in conjunction with the *force*, which he is determined to apply to give it full effect, in every part of the Union. He is by no means ceremonious in the expression of his displeasure at those who sympathise with the slave, rather than with the oppressor. So far, then, as President Fillmore is concerned, there is nothing to be hoped for, and unhappily the leading men of the state are

but too much in sympathy with the President. There is, nevertheless, reason to hope, that events, which are taking place in both hemispheres, will contribute to the advance of the great work, and to strengthen the hands of the faithful multitude,—for a multitude, we rejoice to say, they are,—who are so bravely battling for the Black, in the New World. Mr. Webster, the Secretary of State, some time ago, transmitted a document comprising an earnest remonstrance to the Austrian Government, on behalf of the Hungarians, whom he thought the Imperial Cabinet had cruelly oppressed. This appeal brought forth a reply from the Emperor, of a nature most materially to contribute to the cause of Emancipation; for it is difficult to conceive of anything which presents America in a more humbling position than the response of the Cabinet of Vienna, in this epistle, charged to the brim with clear, cool contempt, and smiting sarcasm. The Emperor intimates, or his Minister, on his behalf, that he “has not yet found it necessary to interdict the teaching of the Hungarians to read, and to withhold from them the Sacred Scriptures;” that, on the contrary, “every peasant is required by law to send his children to school.” The Emperor says much more to Mr. Webster on the subject of general liberty, considering that on this subject it is neither with grace nor safety that the American Cabinet interferes with that of Austria, but, at the same time, intimating that as Mr. Webster insists on the right to interpose on the grounds of universal humanity, the Emperor concedes the right, and with great effect expresses a readiness to enter upon the mutual exercise of it, and to speak his opinions on the position of America, and her three and a half millions of fettered men! From this extraordinary transaction, which one can scarcely look upon as other than a special Providence, the friends of the Slave are entitled to expect great good. In the meantime, Kossuth has gone to America, and it may be hoped that his brief sojourn there will not be without its effects, since nothing can be more incongruous than tempestuous manifestations of sympathy with Kossuth, and their raving against the oppressor, while the Americans themselves are still the oppressors of a large nation.

Religious Intelligence.

TESTIMONIAL TO THE EDITOR OF THE EVANGELICAL MAGAZINE.

A VERY interesting meeting of the Trustees of the *Evangelical Magazine* was held at Baker's Coffee-house, Cornhill, on Tuesday, the 18th November, for the purpose of presenting a Testimonial to the Rev. Dr. Morison, on the completion of the twenty-seventh year of his editorial labours. After the preliminary arrangements had been gone through, Dr. Burder delivered the following address:—

“On the present occasion of pleasurable interest to us all, I may congratulate my honoured Brethren, the Trustees of the *Evangelical Magazine*, and my beloved friend, the Editor, on the long continuance of the efficient services, which, by the goodness of God, he has rendered to our important periodical. The *Evangelical Magazine*

has now existed and prospered during more than half a century; and for more than a quarter of a century, Dr. Morison has ably and successfully discharged the duties of Editor.

“The first Editor, the Rev. John Eyre, of Homerton, was well qualified, in many respects, for his office, especially by his warmth of Christian love and holy zeal. I well remember the interest which he felt in conducting the work, having been one of the pupils in his school.

“On Mr. Eyre's death, my beloved and revered father was invited to succeed him, both as Editor of the *Magazine*, and as Secretary of the Missionary Society. These united offices, combined, as they soon were, with the duties of a pastoral charge, were more than sufficient for any man; and yet he did not, for many years, feel oppressed by their weight. He found in

them great delight; and by his calmness, his readiness, his order, and his assiduity, he accomplished much without exhausting fatigue.

"Having persevered in his Editorial labours beyond the age of threescore years and ten, he relinquished them, not without reluctance; when, at my suggestion, he recommended the Trustees to direct their views to the Rev. John Morison, whom I had regarded as a student of great promise, valued as a minister of rising reputation, and loved as a friend in whom I could confide. He was invited to the office, and accepted the invitation; and, during the long period of nearly twenty-seven years, he has persevered in his labours with increasing ability, assiduity, and efficiency.

"He has sustained, unimpaired, the evangelical spirit of our periodical, and rendered it uniformly the vehicle of 'the great principles of the faith once delivered to the saints.' By its essays, its memoirs, its intelligence, and its reviews, it has powerfully promoted the edification of its readers, maintained and defended the truths of the gospel, and exposed the false principles and the fallacious reasonings of the enemies of Divine revelation.

"Our Editor has had one difficulty to overcome, which most men would have found formidable—the difficulty of combining a due regard to the avowed and unsectarian catholicity of the Magazine, with a due regard to the course of events, which rendered it progressively apparent, that the mass of its readers were to be found among Nonconformists. Your Editor has steered a course both safe and judicious; and has gained, if I mistake not, the general approbation of his readers, by his endeavours to combine a spirit of comprehensive love and candour, with a due regard to the distinctive principles held by himself, by the Trustees, and by most of the ministers, and the churches by which the publication is sustained.

"Your Editor has justly attached a high degree of importance to the connexion originally subsisting between the *Evangelical Magazine* and the London Missionary Society. Each of these has rendered substantial service to the other; and from the commencement, our Magazine has been the faithful recorder of the transactions, and the devoted advocate of the claims of that noble Institution. May the connexion between them never be dissolved!

"On the present occasion, we should be culpably wanting in gratitude to the God of all grace, if we did not acknowledge, with devout thankfulness, the encouraging prosperity which has distinguished the history of our Magazine from its commencement to this day.

"That its circulation should now be equal to the extent which it attained in very different times, when religious periodicals were almost novelties, can occasion neither surprise nor discouragement. That its present circulation, surrounded by so many competitors, should extend to more than 10,000 copies, may well call forth our thankfulness to God.

"It has always been regarded as a recommendation of our Magazine, that its pecuniary proceeds are devoted to the relief of the widows of evangelical ministers of irreproachable character.

"The amount of its profits, aided by the munificent bequest of the late Mr. Hill, enables us to grant annual gratuities to one hundred

and fifty widows: and, without going into exact calculations, I may express it as my persuasion, that more than £30,000 have been applied to this benevolent purpose.

"And now, my dear Dr. Morison, I have the high gratification of presenting to you, in the name of the Trustees, a small testimonial of our fraternal regard, and of our appreciation of the value of the services which you have so long and so efficiently rendered, as Editor of the *Evangelical Magazine*.—I request your acceptance of this TIME-PIECE, together with a purse of a HUNDRED AND TEN GUINEAS.

"May the blessing of our God and Saviour rest upon your time and your talents, your strength and your labours, upon your flock and your ministry, upon the endeared companion of your life, and upon the children of your love; may you long be sustained in your career of usefulness; and then, in a higher sphere, may you shine with the brightness of the firmament, and as the stars for ever and ever!"

To this address, which was listened to with deep interest and cordial approbation, the Editor replied in highly appropriate terms.

After Dr. Morison had resumed his seat, amid the warm greetings of his brethren, addresses, of a most friendly and instructive character, full of kind reference to the efficient manner in which the *Evangelical Magazine* is now conducted, were delivered by the Rev. William Legg, B.A., of Reading; the Rev. James Stratton, of Paddington Chapel; the Rev. John Angell James, of Birmingham; the Rev. Dr. Harris, President of New College; the Rev. Thomas Binney, of the Weigh House; the Rev. Dr. Henderson, of Islington; the Rev. Samuel Thodey, of Rodborough; the Rev. Dr. Burder, Treasurer; and the Rev. Dr. Tidman, Foreign Secretary of the London Missionary Society. The whole proceedings, which were characterised by a spirit of fraternal confidence and love, were closed in a solemn act of devotion, in which the Rev. E. Mannering commended the Magazine and the Editor to the special blessing of God. Few meetings have been more harmonious or edifying.

CENTENARY OF THE WESTERN COLLEGE.

THE oldest of our existing Colleges is the Western, which has now commenced its hundredth year, doing good service in the cause of Christ. It was instituted in 1752, under the auspices of the Congregational Fund Board, whose kind and liberal aid is continued to this day. The immediate agency of its establishment at that time lay in the fact that Arianism had then become generally prevalent among our churches in the West of England. Under the blessing of the Most High, the College has proved eminently useful, not merely in arresting, but even turning back the tide of heresy, so that now there are few parts of our country probably more free from this form of false doctrine than these western counties.

The College has numbered among its tutors

and students individuals who have been eminent for ability and learning, devotion and success in the work of the Lord. It has been honoured to send forth men who have been signally owned of God, both in home and foreign fields of labour; and it still continues, through His goodness, to furnish its quota of well-qualified persons for the ministry of the Word.

At various periods of its history, the institution has been located at Ottery, Bridport, Taunton, Axminster, Exeter, and Plymouth. It was never in a more sound and vigorous condition than at the present time, whether we regard its standard of scholarship, the efficiency of its tutors, the number, character, and labours of its students, or the amount of pecuniary support which it receives.

Grateful to the Author and Giver of all good, for the watchful and preserving care He has exercised towards this institution for such a lengthened period,—encouraged by the degree of prosperity mercifully afforded to it in the course of its past history,—and desirous, as far as in them lies, to perpetuate and hand down to future generations so useful and venerable a cause,—the Committee have resolved to celebrate the Centenary of the Western College by the erection or purchase of a suitable building for Lecture-rooms and Library, and which may serve as a monument of the past and a pledge of progress. To carry this design into effect will require an outlay of 2,000*l.*, at least. The Committee indulge the confident hope that there are many friends in various parts of the country who will sympathise in this object and kindly aid in its accomplishment.

STATE OF ITALY.

At the recent Meeting of the Evangelical Alliance in London, Signor GADALETA, formerly a Benedictine monk in the Kingdom of Naples, a gentleman of noble family, who has been called upon to endure severe persecution on account of his religious convictions, addressed the meeting to the following effect:

I am regarded in Italy as a heretic, and held to be accused even in the eyes of my relations, and, in the eyes of the Pope, am an object of scandal and persecution. Catholicism in Italy is becoming a thing altogether material, and wholly losing its spiritual character. The Romish religion is resting on a basis altogether human, so that as soon as the Pope and the priests lose credit with the people, away goes the religion. Religion itself has little hold upon the people of Italy at the present time. So that the people have by little and little lost every object of confidence, and therewith goes the religion of the Pope. The concomitant cause of this state of things has been recent political events; but we should observe, after all, that the greater part of the Italians have confounded the religious idea with the political. Religious ideas in Italy are not yet well cultivated; therefore it is the duty of all those who desire to promote the cause of religion in Italy, to distinguish between the religious and the political movements. I might give some very encouraging intelligence of the striking conversions which have taken place in my country. There are many, even among the Priesthood, not excepting the Bishops, who have come to entertain

correct views of Christianity; and when enlightened persons see this, they come to the conclusion that Protestantism is not so poor and sordid a thing as they have been taught to believe. By the priests of Italy Protestantism has been depicted as of all things the most horrible. We have, therefore, now to make it known, that Protestantism and Christianity is one and the same. Some are waiting for this consolation, who dare not speak out their thoughts. There are many in Italy who would fain see the triumph of the pure Gospel over the errors of Popery, but they dare not lift up their voices to implore the succour of their Protestant brethren in England, because imprisonment and every sort of persecution would impede and stifle their cry. But surely it is the duty of Christians, of all who love the Lord Jesus, to promote the cause of Christianity in Italy; for, in connection with religion, Italy is the most interesting, perhaps, of all countries. Who that hears me does not know that Italy is the stronghold of Popery, and that there is to be found the most formidable enemy to Christianity?

DEPTFORD

The opening of a new school-room, adjoining High-street Chapel, Deptford, took place on Wednesday evening, December 3rd, 1851. Tea was provided at five o'clock, after which a public meeting was held, when the spacious room was filled; the Rev. John Pulling, pastor of the Church, presided. Interesting speeches were delivered by the Rev. Dr. Pope, of London; Rev. George Rose, of Bermondsey; Rev. Wm. Lucy, of Greenwich; Rev. Thomas Timpson, of Lewisham; and Joseph Maitland, Esq.

The deep interest felt in the extension of Scriptural instruction to the young was visible in the liberal spirit manifested on the occasion. The building is erected upon freehold ground, and will cost, with the fittings and purchase of the site upon which it stands, 600*l.* It will afford accommodation for three hundred children and two senior classes, and will be available for other purposes connected with instruction. £640 have been already raised, and a vigorous effort is now being made to raise the remaining sum of 60*l.* within three months. Another strong proof is here afforded that the voluntary principle is not weak and inefficient, but, when practically worked and powerfully applied, is able to provide for the education of the young, without the assistance of Government grants.

SETTLEMENTS OVER INDEPENDENT CHURCHES.

At *Woodside*, Rev. J. Mann, late of Dumfries.
At *Somers' Town*, the Rev. John Rogers, over the church assembling in Bedford New Town Chapel, Somers' Town.
At *Stretford*, Rev. J. Simson, late of Nantwich.
At *North Petherton, Somerset*, Rev. G. Willets.
At *Lavenham*, Rev. H. Davies, late of Ryde.
At *Bicester*, Rev. W. Fergusson, late of Egham Hill, Surrey.
At *Fleetwood*, Rev. D. B. Mackenzie, late of Elie, Fife.
At *Bridgenorth*, Rev. Samuel Clarkson, late of Sheffield.
At *Southampton*, Rev. J. W. Wyld, late of Bridport.

Poetry.

CHEER YE EACH OTHER.

CHEER ye each other with words
 Of mild and pleasing intent,
 To strengthen the lessening chords
 Of life with delight and content ;
 The smile of thy sister recall—
 Relieve thou thy brother's alloy;—
 Be loving, and throw over all
 Thy sweetest emotions of joy.
 Yes, cheer one another along
 In paths ye delight to pursue—
 A word to dishearten is wrong,
 To those who are striving to do.
 A breath is the pinion of thought,
 And thought is the breath of the soul,
 And spirit by spirit is taught
 With good or with evil control.
 Speak cheerfully still to the sad,
 The wounded in heart and the poor—
 A word of affection makes glad
 And helpeth the wrong'd to endure.

Disturb not the hope of thy friend,
 If sorrow it maketh to flee ;
 But keep up the dream to the end—
 In joy let his spirit go free.
 Deal gently with others that err—
 'Tis Mercy that saveth the lost,
 And all that thy love may confer
 Can never God's bounty exhaust.
 Oh ! cheer one another along,
 And joy and affection impart—
 Unkindness of spirit is wrong,
 But blessed the cheerful of heart.
 Each life is a link in the chain
 Of kindred humanity's race,
 And sympathy softens the pain
 And helpeth to bear it with grace.
 Then cheer one another in gloom,
 Since cheerfulness brighteneth care ;
 'Tis a short narrow road to the tomb—
 Oh ! cheer one another till there !

British Missions.

HOME MISSIONARY SOCIETY.

THE following extracts of Journals from Agents of the Home Missionary Society will illustrate the nature of their work, and the condition of the country. Any mere casual observer can scarcely imagine the activity or poisonous influence of Tractarian Clergy. Let one instance be considered a sample of many. A Missionary writes on the 2nd of November, from a rural county, in the words which are here recited :

"One of my hearers, a poor old woman, called to see a sick neighbour, very soon after the clergyman came in also; immediately turning to the old woman, 'What is your name?' 'C—.' 'Are you the woman that came to me for a Prayer-book?' 'No, sir.' 'Do you come to church?' 'No, sir; I am a Dissenter.' 'A Dissenter, are you? Well, I cannot see any way by which it is possible for Dissenters to get to heaven.' 'Can't you, sir; I hope we shall.' 'How can you expect to get to heaven?' 'By taking fast hold of the Door. Christ says, "I am the Door, by me if any man enter in he shall be saved." 'Oh, but you do not understand that scripture; the Door there means by Baptism and the Lord's Supper.' To this exposition the poor woman demurred. 'What, do you presume to teach me! I am your teacher; it is your place to sit still and be taught.' Then turning to the sick man, he said, 'It is of no use my coming here if this woman comes teaching her doctrine.' 'Oh, sir,' said the sick man, 'she is only just come in; she aint said nothing to me.' 'Well, if she does not leave the house I cannot proceed.' So the poor woman left, and the parson proceeded to read his prayer, &c."

Home Missions versus Puseyism.

On the first Sabbath of last month our chapel in W— was closed up for repairs, I preached therefore at F— E— morning and afternoon, and in the evening in B—, under the shadow of a large elm-tree by the road-side; the attendance at the latter service was most encouraging. Many heard my voice on the

occasion who could hardly be prevailed upon to enter a preaching-room where a Dissenter conducted the service. The manner of the people assembled was not less encouraging than their number. I have in former years, in the north of England, addressed large masses of people, but I never had the privilege of speaking in the open air to a congregation so orderly and attentive as on this occasion. Persons in conveyances slackened their pace and walked slowly by,—respectable householders left their houses and drew near,—others opened their windows to listen,—several hardened-looking countenances assumed a serious appearance, and in more than one instance, I could perceive the tear start from the eye. There were certainly not less than one hundred adults listening to the word of life. At the same hour two Puseyite ministers were performing antics in the village sanctuary, before a paid congregation of about a dozen persons! I deeply regretted as I passed through the village and met with the friendly greetings of the people, that it would not be in my power, in consequence of my engagements at F— E—, to repeat the service on a Lord's day. At the present busy season of the year I cannot collect a congregation during the week, nearly all hands being engaged in field-work. I hope, however, so soon as the season is past, to resume my efforts in this village. In the meantime I pay them occasional visits, and invite them to come to W—; and some, I am happy to say, attend the evening service at the latter place.

There is a more kindly feeling existing among the gentry towards me than heretofore. This I ascribe partly to the influence of J. C. C—, Esq., of G—, who has lately purchased an estate in this neighbourhood; and although professedly an Episcopalian, is too much of a Scotchman to ignore the religion of those who are without the pale of the Establishment. All his servants attend chapel by his particular request, and he himself frequently pays me friendly visits. This is looked upon by many

here as a wonderful thing, who, in consequence, appear to think that after all, a Dissenting minister cannot be such an outlaw as they were wont to think. I have handed Mr. C— a copy of our Report, and trust that matters are now working for the furtherance of the Gospel.

I must not omit to mention that Mr. J—, of St. M— C—, has spent a large sum in beautifying our chapel. It is now quite an ornament to the town.

Labour and Reward.

In consequence of a service being held every alternate Sabbath in the church near S—, our attendance there, at W—, rather fluctuates; but I understand that this has also been the case with my predecessors. It affords me considerable joy and pleasure to be able to state, that in the said church, or rather chapel-of-ease, the Gospel is preached by a very exemplary young man, who is thoroughly evangelical in his sentiments, who wishes to be friendly with me, who even encourages me in works of faith and labours of love for the salvation of perishing souls.

May God increase the number of such. On the Lord's day our chapel at L— is crowded every time I preach, the people continue to give me an attentive hearing; a spirit of inquiry is abroad; from this I conclude that there is a desire to understand the word of life, and that good will ultimately be done.

Our prayer-meeting is a source of great comfort to me; the readiness of our dear friends to pray when called upon,—the serious faces though bleached by the weather,—the anxious concern evinced by *them* who were formerly almost in heathen darkness for the best things, and the *six* who have been brought to God and united to the church, are sufficient reasons to induce me to redouble my efforts—to thank God and take courage.

At C—, my third station, where I preach every other Sabbath, I meet with formidable opposition; there Popery appears to gather strength and prevail.

Puseyism, her child recently born and weaned, also appears to thrive; if it were not that we were clothed with the armour of heavenly proof, and wielded the sword of the Spirit, and sounded an alarm of danger by the jubilee trumpet of the Gospel, the Beast and her progeny would have long since overwhelmed us.

Since I began my labours on these stations, I have been called to visit the death-beds of a few. A few months ago I found an aged woman, on the borders of the grave, in a state of heathen darkness, ignorant of the knowledge of God, destitute of the sense of her own sinfulness, and a total stranger to the plan of salvation by a crucified Saviour.

I endeavoured to convince her of sin, to bring home the charge of guilt to her seared conscience, and by the Spirit's aid, and the hammer of the Gospel to break her flinty heart. This at the moment appeared to prove abortive; after much anxiety and sorrow (for who would not feel) I had recourse to God's righteous law, I spoke of its spirituality; at last, she was compelled to acknowledge she had not kept it perfectly; then I pointed her to him who magnified the law, and made it honourable, the blessed Son of God, and exhorted her to plead

his righteousness, to rest on that atoning sacrifice he made to shelter us from condemnation,—to restore peace to our troubled conscience,—to introduce us with acceptance to his Father, and to purchase for us a home above the skies.

I called some time afterwards, but she had gone the way of all the earth; yet, I trust, not before she was washed in the blood of the atoning Lamb—I trust not before she was made a monument of Divine grace, an heir of God, and a joint heir with Christ.

Home Mission Influences.

During the past month, the week-night services have been discontinued in consequence of the harvest, almost everybody in this rural district being fully occupied in the important operations of the season, which has been most propitious; and on all hands, we hear of abundant crops, and of the best quality. So that we see literally and exactly fulfilled the words of the devout Psalmist, "Thou crownest the year with thy goodness." And every thoughtful and pious heart will be constrained to exclaim with him, "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness." This week our night services will be resumed as usual.

I am happy to say that our congregations still keep up at F— and B—; and the friends here tell me that they never before were so steady and so good. And I am sure that no people can display greater attention and seriousness in hearing the Gospel; and I do hope some persons are the subjects of deep spiritual impressions; but, of course, such cases will require time and great care in being introduced to the fellowship of the church. This is especially necessary in this neighbourhood, where the people have been accustomed to no other system of church order and discipline than that practised by the different branches of the Wesleyan family; and it need not be said with what complacency they have looked upon the perfection of their system of church government. Time, circumstances, and observation will all tend to show the people a "more excellent way." Home Missionary Churches are doing something as witnesses for Christian liberty, and self-government, while they may afford all the means of spiritual improvement enjoyed by any other section of the church.

The Rich but Procrastinating Hearer.

We have to record the death of one of our hearers, who contributed largely to the support of the cause. He was distinguished for health and strength, being the finest-looking man in the congregation. He was suddenly laid upon a bed of sickness, and cut off by typhus fever; though the disease was malignant, your agent felt it a duty to visit him frequently, especially as he was under deep conviction. He knew he ought to have devoted himself to the Lord long since; indeed, he had long been halting between two opinions; very often have tears chased each other down his face when in the house of God; but the voice of conscience was as often unheeded, the love of the world proved too strong, and thus matters went on till the Lord laid his hand upon him. Not soon will his look be forgotten when, grasping the Missionary's hand, he expressed his sense of his dreadful condition;

he was faithfully dealt with, and although we cannot place reliance upon death-bed repentances, yet we have much reason to hope that the Saviour who saves to the *utmost*, received his precious soul.

On one occasion, when your agent visited him, and all thought he would recover,—as the fever was leaving him,—he declared with tears that he would, the Lord helping, devote himself to Christ and his people so soon as able to sit up. He was directed to resign all to Jesus *now*, that whether living or dying he might be the Lord's; but no opportunity was afforded of testing his sincerity, as the fever came upon him again with threefold strength, and he was called away.

He was a *rich* man, the only one in our congregation who could be said to be wealthy; his contributions to the subscriptions amounted to several pounds annually; but he has left a legacy of £100, *less duty*, to the chapel, to be put in trust for the support of the ministry, the interest of which will more than amount to the sum he subscribed. We do not expect to receive it till the end of the year. When we appropriate it, the interest, which must be paid to the minister for the time being, will of course be forwarded to the Society.

The Believer and the Self-Righteous brought to Death.

We have had two pleasing instances of the power of Divine truth, as manifested in the closing scenes of the lives of two individuals residing at one of our out-stations. One was a member of our church, to which he was admitted about nine years since, during the whole of which time he had maintained a character in every way consistent with the profession he had made. Though his was a long and painful sickness, he was cheerfully resigned to the will of his heavenly Father, and fully adopted not *merely* the language, but also the feelings of the Psalmist when he said, "It was good for me that I have been afflicted." That it was so was evident to every one who visited him; for, while his outward man perished, his inward man was renewed day by day. Thus was he made meet to be a partaker of the inheritance of the saints in light. He died rejoicing in Christ. The other was an aged widow. She was a member of the Church of England, very much opposed to the *chapelers*, strictly forbidding her daughter to enter their place of worship. However, she was prevailed upon to come and hear your Agent. She made two other efforts to come to our little sanctuary, but so feeble was she that she could not reach it. As soon as she was taken ill, she sent, not for the clergyman, but for one of our members. She was constantly visited till the time of her death. We found her building her hopes on her works, and, more especially on the efficacy of the sacrament. When questioned concerning the new birth, she confessed her ignorance concerning it; when its necessity was pointed out she burst into tears, and, for the first time, expressed fears concerning her state. From this time light gradually broke in upon her mind. A few days before she died, she said, "I see I have been wrong all my life—I have been deceiving myself for seventy-three years. Oh, why did they (alluding to the Clergymen) not undeceive me?" The reply was, "I fear they are themselves in

ignorance on that subject." "Ah!" she replied, "it must be so." Her distress of mind at one time, when first brought to see her true condition, was intense. She, however, was led, we have every reason to believe, by the Spirit of God, to the foot of the cross. Her last days were characterised by an entire renunciation of all hopes upon her good works, and an unshaken reliance upon the work of Christ for pardon. A few days before her death, she expressed a wish for your agent to improve her death if it were thought at all likely to effect any good, or to tend to the glory of God. Her wish was complied with; a sermon was preached, the chapel was crowded. May the Spirit apply the truths taught by her death and in the sermon!

The Watering Place.

We have had many visitors in the town during the last few weeks, and not a few of them have worshipped with us. I have just received some very pleasing intelligence respecting two Episcopalians who, whilst staying here, attended my ministry, and were greatly benefited. I trust that many of these occasional hearers will be won to the cause of Christ, and I will add of Nonconformity, through worshipping with us.

We have recently celebrated our school anniversary at S——. The Rev. J S—— preached a most admirable sermon on the occasion to a large congregation. The friends provided an excellent tea, to which ample justice was done by a numerous assembly. The public meeting in the evening was a very encouraging one. Several neighbouring ministers most ably advocated the cause of education — religious, voluntary education. I earnestly hope the glorious principles so clearly enunciated, so forcibly urged, will be thoroughly appreciated by the people. One pleasing circumstance I must not omit mentioning. I called on the Curate, who has just come to the village, and invited him to join us. He assured me it would yield him great pleasure to do so, and at once accompanied me to our place of worship. I am endeavouring to establish a Day-school at S——; whether I shall succeed I cannot at present say. God grant success to all our labours for the intellectual and spiritual improvement of the people!

COLONIAL MISSIONARY SOCIETY.

CANADA.

THE Canadas, as a field of Missionary enterprise, differs, in many important particulars, from the Australian Colonies. The latter attract a superior class of settlers,—put forth more of the energy of new schemes, and afford a more rapid return to speculators, than their competitors in the Northern hemisphere. They have a climate far more genial than the cold regions of the North, and they have a soil ready for immediate cultivation, without the previous labour of clearing it of timber of gigantic size, such as is found in the forests of Canada. Immense tracts afford immediate and luxuriant pasturage for flocks and herds, or may be at once turned up by the plough, and sowed with all kinds of grain, with the confident expectation of abundant harvests. The mineral productions of some districts have also become the source of much wealth, and have attracted, and are still attracting, considerable numbers of enterprising capitalists and industrious artisans.

It is not, therefore, surprising that some of these Colonies have, within a comparatively short period, reached a state of astonishing prosperity. As might be expected, the cause the Colonial Missionary exists to promote, shares in the general prosperity of these regions. Most of the brethren sent forth have gathered around them flourishing churches, by whom they are sustained, unaided, after a short period, by grants from the fatherland. Additional labourers in this promising vineyard are called for. Since the last Annual Meeting of the Society, four have been sent forth; a fifth will sail during the present month, and it is expected a sixth will follow early in the ensuing spring. The Committee feel devoutly thankful that they have been enabled to effect so much in so short a space of time. If the churches of Britain, with their pastors, will entrust them with sufficient funds, they will most gladly aid an equal, or even a greater number of brethren who are willing to embark in this holy enterprise.

If the success of the Society's efforts in Canada has been less rapid, it is still such as to gladden the hearts of all who are labouring for the extension of the Redeemer's kingdom. Canada was the field of its earliest operations. Dr. Wilks was settled in Montreal, and Mr. Roaf was sent to Toronto, to become the Agents through whom the Society's affairs were to be conducted in the two provinces. These gentlemen have laboured diligently, faithfully, and with great success. At the beginning, but four or five Congregational churches existed throughout the whole country. The name of Congregationalism was scarcely known. There are now more than sixty churches; with as many chapels, which have been erected and paid for chiefly by the Colonists themselves. A Collegiate Institution, for training pious young men, residents in the Colonies, for the Christian ministry, has been established, in which thirty-two young brethren have been received. Of these, twenty-three having finished their course of study, are now filling stations of great usefulness, most of them in the Canadian field. Some disappointment having been felt and expressed that the Canadian churches have not become more generally self-sustained, the Committee feel called upon to record their deliberate and decided conviction that this can be most satisfactorily accounted for without imputing blame to the churches, or inefficiency to the pastors. The physical features of the country are less favourable to agricultural pursuits than the Australias, requiring very much more labour in clearing the ground, and affording a scanty and comparatively slow return for the expense incurred. The population consequently is but slowly collected. Many years elapse, when a township is laid out, before it acquires sufficient strength to sustain Christian worship amongst the people. The labours of ministers consequently partake more of a *Missionary* character, and require for a longer period to be sustained *ab extra*, than is necessary in other and more thickly peopled regions. But shall these settlers in the "backwoods," some of whom, until our Missionaries visited them, had not heard a sermon for many years, be, on this account, neglected? Shall we care for Hindoos and Hottentots, and abandon our own countrymen to all the deteriorating influences of a settler's life? Every principle we profess forbids

such a course of action. But let one who is an eye-witness of the operations of our brethren be heard. The Rev. A. Lillie, Tutor of the Toronto Institute, has recently visited our churches in both provinces, having travelled 1,500 miles in discharging the duty devolved on him. After describing the increase of the population, and the "rapid advancement in everything—in wealth, in education, in virtue and piety," he expresses himself thus:—"Why, you are probably disposed to inquire, do not the churches grow with this growth, and reach the honourable and happy position of self-sustainment? One reason why this does not take place to a greater extent is the multiplication of churches. In the earlier history of a place, the different denominations unite much more readily in the support of a common ministry than they do when it has grown to some size. As it acquires strength, they each seek the Institutions to which they have been accustomed, and for which, even while acting together they retain their preferences. Hence, without any fault on his part, while retaining as much as ever the confidence and respect of the community, the minister sees numbers who once helped to make up a congregation for him and assisted in his support, withdraw to form the nucleus of other congregations, and to assist in sustaining other men. Though he may really have grown in fitness for his work, and devotedness to it, and may have gathered around him a large number of individuals coinciding with him in sentiment, and sympathizing with his plans; he has, to those by whom these things are unknown or overlooked, the appearance of going back. This is a great trial, demanding faith and patience from him and his people, in at least as large a measure, as from the parties out of his congregation, whether at home or here, who aid in his support.

"Another difficulty is the sums which require to be raised at the commencement of a cause for the erection of places of worship. Other things might be mentioned which produce temporary weakness, but my space forbids my mentioning them. Things, I have an impression, look worse than they are. We have already several self-sustaining churches, and others which are making, I trust, steady approximation towards it, though more slowly, perhaps, than might be wished. Out of fifty-three Congregational churches in the State of Iowa, I was informed when lately visiting there, not more than three or four are self-sustaining; and few of them comparatively have places of worship. These are, notwithstanding, cheerfully aided by the churches in the East, in the hope of their becoming, ere long, strong and influential,—a hope which will assuredly be realized, although some time may elapse first. Thus, I doubt not, it will be in time with the churches you are planting and sustaining in Canada. Already quite enough, and more than enough, has been effected to make us 'thank God, and take courage.'"

The testimony of others might be adduced to confirm the views of Mr. Lillie. The Committee cherish the hope that in a few years the Canadian Churches will have attained a position that will afford an ample recompense for all the labour bestowed and all the funds expended in planting our principles in that important section of the British Empire.

Theology.

JOHN THE LOVING APOSTLE.

"That disciple whom Jesus loved."—JOHN xxi. 7.

IN the writings of two of the early Fathers of the Christian Church we have the following beautiful legend recorded: When the Apostle John returned to Ephesus from Patmos, whither he had been banished for attachment to his Master, he visited several of the churches in Asia Minor, to correct any abuses which might have crept in amongst them, to encourage them in the faith, and especially to assist such of them as were without pastors to obtain men of God, who should faithfully preach to them the words of eternal life. In accomplishing this object, he came to a certain city; and while preaching to the people, he observed a young man, of fair stature and pleasing countenance, and feeling much interested in him, he presented him to the minister of the church, who had just been appointed to labour among the people, and said, "In the presence of Christ, and before this congregation, I earnestly recommend this young man to your care." The minister accepted the trust, and promised to discharge it with fidelity and zeal. He took the young man into his house, instructed him in the truths of the Gospel, and at length received him into the church by baptism. When this was done, the minister, supposing he was now in a state of security, began to be less watchful over him than formerly; and the result was, that the young man was seduced from the ways of religion, sunk deeply into sin, and, passing from one degree of wickedness to another, at length placed himself at the head of a band of desperate robbers, and became the most cruel and abandoned of the whole company. Some time afterward, the Apostle returned to this city, and made inquiry of the minister respecting his youthful charge; and to his deep sorrow, he heard of his melancholy condition. After rebuking the minister for his culpable negligence, he called for his horse, and rode instantly to the place where the band were accustomed to meet; and being made a prisoner by the sentinel, he demanded immediately to be introduced into the presence of their captain. On seeing the venerable man of God, the desperado was filled with shame and fear, and tried to flee from his presence. The Apostle then, forgetting his age and feebleness, in his deep anxiety

for the poor robber, followed him with speed, crying out, "Child! why do you thus fly from me, your father, unarmed, and an old man? My son, have compassion on me! There is still room for you in the mercy of God. Jesus is yet willing to save you. Come back again." At these words the young man stood still, with his eyes fixed on the ground; and then, throwing away his arms, he burst into tears. The Apostle comforted him, brought him back again to the fold of Christ, and restored him to the blessings of the Gospel.

Now, whether this legend be true or false—and one wishes it might be true—it is quite in harmony with all we know of "that disciple whom Jesus loved." The gentle, loving, self-sacrificing spirit here displayed is just his spirit.

In the remarks which follow I shall first give a rapid sketch of the life of John, and then proceed to illustrate his *loving* nature.

The Apostle John, designated by himself, in his Gospel, "that disciple whom Jesus loved," and called by the Greeks "John the Divine," was a Galilean fisherman, the son of Zebedee and Salome, and brother to James, the proto-martyr in the Apostolic band. The two brothers followed the trade of their father; they were fishermen on the Lake of Galilee. The family appear to have been in comfortable circumstances; Zebedee had "hired servants," and ships of his own. Salome was one of those honoured women who "ministered" to Jesus. We also find that John received Mary into his own home after the death of her Divine Son. He had a personal acquaintance, too, with the high-priest, on the ground of which he was admitted into the palace when Jesus was tried. These facts, which come out incidentally in the narrative, indicate that John was in easier circumstances than most of the other Apostles.

We find him, first of all, a disciple of the Baptist. Often, doubtless, while plying his trade, on moonlight nights, on the Sea of Galilee, he had meditated on those wondrous prophecies respecting the future Deliverer which he had so often read in the synagogues. He, in common with his brethren, mourned the down-trodden state of his nation, and longed for the

advent of the promised Messiah, though, like others, he formed very erroneous views of the design of his mission. On becoming a disciple of Jesus, he appears at once to have been a special favourite. He alone was permitted to recline on the bosom of the Lord; he alone obtained the touching designation, "that disciple whom Jesus loved;" and to him the Saviour commended his mother, when he hung upon the cross. He was one of the three distinguished above all the others, by being present at the resurrection of the ruler's daughter; he, with Peter and James, "beheld his glory," when he was transfigured before them; and they who had thus witnessed the hour of his brightest triumph also beheld the hour of his deepest humiliation—they saw him in the garden in the hour and power of darkness. They saw the Sun of Righteousness in his meridian altitude, and they saw him when his glory was eclipsed.

The notices which we have of John in the New Testament are by no means so numerous as those of some of the other Apostles. He was first at the sepulchre on the morning of the resurrection. He was with Peter and the other Apostles on the Lake of Tiberias, when "Jesus appeared on the other side." Perhaps he heard the Saviour's solemn and thrice repeated appeal to Peter, "Lovest thou me?" at least, we find that he was "following behind," while Jesus was conversing with Peter. After the ascension we find John, in connection with Peter, at the gate of the Temple, healing the man who had been lame from his birth. The subsequent notices of him are very brief.

He appears to have resided at Jerusalem for a considerable time, probably till the death of Mary, the Lord's mother. Ephesus was subsequently the chief scene of his labours. He could not have been there, however, when Paul visited it, or we should have had some reference made to him in the Acts of the Apostles; nor when the Epistle was written to the Ephesians from Rome, or we should have found some Christian salutation "to our beloved brother John." During his residence in Ephesus he was exiled to Patmos, a desolate island in the Ægean Sea, where we find he wrote the Book of the Apocalypse, about the close of the reign of Domitian. There is a tradition extant, founded on a statement of Tertullian, that he was afterwards thrown into a caldron of boiling oil, from which he was

miraculously delivered unburnt. This, however, is by no means so well authenticated as to be received as sober history. He lived at Ephesus till a great age—near a hundred years, and then died peacefully, in the full hope of eternal life.

There is an interesting anecdote told of him in his last days. When age and weakness grew upon him, so that he was no longer able to make long discourses to the people, he was still carried to the assembly of the faithful by his disciples, and whenever he met them he addressed them in these tender words: "My little children, love one another." And when asked by some of them why he always addressed them in these words, he replied, "Because it is the precept of the Lord, and it is enough." This was "the disciple whom Jesus loved."

I now proceed to illustrate his *loving nature*.

The views which the Apostles took of the Gospel, and the manner in which they made it known, were considerably modified and influenced by their individual peculiarities. Their temperament, education, and general bent of mind, exercised an influence over them in their perceptions of truth, and in their modes of exhibiting it. They had certain *stand-points*, as the Germans express it, from which they took their observations of truth. Peter, James, and Jude looked at the Gospel from the stand-point of Judaism; Paul from that of reason; but John—loving John—from his stand-point of sentiment and mystic humanity, making light at once of formulas and dogmata.

Before his conversion, John must have been an amiable and a loving spirit, and there was everything in the religion of the Cross to develope and keep alive this peculiarity. We see this trait in his nature,

First, In the aspect in which the Gospel always presented itself to his mind.

The Gospel struck Paul as a splendid exhibition of lofty truths for his all-grasping and powerful intellect. He delighted to trace it backwards to its glorious source in the eternal purpose of God, and onwards to its consummation in the final salvation of a ruined world, and the undisputed reign of the God-Man, Christ Jesus. He gloried in *reasoning* about the Gospel; rising to its heights, and descending to its depths. No mystery was too great to which he did not bring his well-disciplined intellect; no truth was too colossal with which he dared not

to grapple. His work was not only to detail the facts, but to explore and define the philosophy of salvation. He delighted in pursuing truth through its various ramifications: witness his noble Epistles to the Romans, Galatians, and Hebrews.

Peter and James looked at the Gospel as a scheme of religion supplementary to, and ante-typical of, the Mosaic economy.

But John looked at it apart from philosophy, reason, and dogmata. His was a religion of feeling, based indeed on facts and principles. When he thought of the Gospel, he thought of it as an exhibition of God's love, exciting and keeping alive man's love. He cared but little for creeds and systems—only for the love of God. His religion was eminently subjective. You seldom find him reasoning or theorising. He seems to look into the very heart of God, and to penetrate to the very core of Christianity. As seen by him, an atmosphere of love envelopes the Gospel; a halo of love crowns it; a fire of love blazes on its altar. Now, this arose in a great measure from his constitutional temperament. Every chord in his loving heart immediately vibrated in holy sympathy with all that was loving and lovely in the Gospel.

Secondly, We see his loving nature in his mode of exhibiting the Gospel.

There are none of the lofty flights of reason, the bold and daring speculations of the Apostle of the Gentiles. The mode in which he exhibits the character and teaching of Jesus in his evangel, is illustrative of this trait in his nature. Through the whole he is intent on bringing out the Father's love, Christ's love, and the Spirit's love. Christ's discourse to Nicodemus and to the woman of Samaria, the parable of the Good Shepherd, the resurrection of Lazarus, and especially the great intercessory prayer, with the conversations which preceded it, may be referred to in illustration of these remarks.

His Epistles are full of proofs of the same. Love breathes through them all. The love of God in Christ Jesus,—the love of man to God, and to man, for God's sake, awakened and preserved by God's love,—this is the theme of the whole Epistles. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." "We love Him because he first loved us." "We know that we have passed from death unto life, because we love the brethren."

Thirdly, We see the loving heart of

John in the delight with which loving natures have ever meditated on his character, and perused his writings.

This holy chord in his breast has vibrated through every loving heart. We *glory* in the character of Paul; we are *amazed* at his self-sacrificing zeal; we *admire* the bold, sturdy, noble Peter; but we *love* John. It is not the extent of his learning, it is not the vigour of his intellect, it is not his untiring zeal, it is not his bold courage, that wins our affection, and makes him such a favourite with us; but it is his pure love. He appears to us as a burning seraph, ever dwelling in the light of his Father's countenance, standing fast by the throne of God, opening his heart wide to the radiations of Divine love; too pure, too ethereal, too divine for earth.

Now, my dear readers, the source of his love was God's love to him, as exhibited in the gift of his Son. It was at the foot of the cross that the flame of Divine love was first enkindled on the altar of his heart; and the fuel by which that flame was fed was brought from the same source. "We love Him because he first loved us." This was the secret. This explains the whole. Go to the cross! Look there till your hearts melt. There never was sorrow, there never was love, like those seen at the cross. Cherish a loving spirit. It only will survive the present life. Every other passion will die. Love is immortal—undying.

"They sin who tell us love can die;
With life all other passions fly,
All others are but vanity.
In heaven ambition cannot dwell,
Nor avarice in the vaults of hell;
Earthly these passions, as of earth,
They perish where they have their birth.
But love is indestructible;
Its holy flame for ever burneth,
From heaven it came, to heaven returneth."

Doncaster, Jan. 8, 1852.

W. H.

EXPERIENCE OF THE DYING.

ONE of the grandest moral spectacles which our world presents, is the death-bed of a believer in Jesus. He is worn down perhaps by the wasting influence of disease, or he is agonised by pain. He is unable to move a limb; others must move it for him. He is too weak to supply a single want; others must moisten his parched lip, or bathe his aching brow. And yet that feeble man, that man whose pulse is just about to stop, and whose eye is about to close on earth for ever, is a conqueror in Christ over death—then especially is he strong

in the Lord, and the power of his might—like the Saviour himself, he triumphs as he dies. Men have lavished their deceptive plaudits upon dying heroes; and death amid the brute ferocity of a battle-field has for thousands of years been called glory, by millions who love to be deceived. But which is true glory?—which is true heroism? Death amid the tumult of passion, where brother thirsts for the blood of brother; or when it is met calmly, coldly, face to face, where we can measure all its terrors, and think of all its results? Which is true glory? To see infuriated man rush against a brother, and die shedding that brother's blood; or to see an aged saint calmly resigning his soul to God, in the sure and certain hope of a victory over death? At a glance we may see where the true grandeur is found. The hero's courage is that of unreasoning instinct—it is often the very courage of a brute. The believer's courage is calm, it is divine; and we have learned some of the noblest lessons of our faith, if we have discovered that while the truth as it is in Jesus emancipates the soul from the fear of death, it also delivers us from the strong delusions which prompt the world to put the counterfeit glory in the place of the genuine, or call that a victory which may be everlasting destruction from the presence of the Lord and the glory of his power.

John Cheyne, an eminent physician, was preparing to die. He could say at that solemn hour, "I have peace—I have the promised rest;" and in the enjoyment of it, he proceeded to arrange all matters for his heirs, and his funeral. He ordered his monument, "a rustic column without marble or sculpture," to be inscribed with the following text: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him shall not perish, but have everlasting life." "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." "Follow peace with all men, and holiness, without which no man shall see the Lord."

"As these texts," Dr. Cheyne calmly proceeds, "are meant to rouse the insensible passenger, they must be distinctly seen. The following inscription is to be engraven on the opposite side of the column:

"Reader! the name, profession, and age of him whose body lies beneath, are of little importance; but it may be of great importance to you to know, that by the grace of God, he was brought to look to the Lord Jesus as the only Saviour of sinners, and that this 'looking unto Jesus' gave peace to his soul.

"Reader! pray to God that you may be instructed in the Gospel, and be assured that God will give his Holy Spirit, the only teacher of true wisdom, to them that ask him.'" Is not this again the death of the righteous? and is not his latter end peace?

Henry Watson Fox, whom we know as a missionary to India, is one of those who were carried hopelessly through the swellings of the Jordan. As the disease which hurried him to an early grave made progress, every symptom which told of approaching death was precious to him, and occasioned a smile of joy. Some means which were employed to impart warmth to his wasted frame failed in producing that effect, and with a smile he remarked, "This is a good sign—is it not?" It afforded him a measure of consolation to be told of such symptoms, and often did his attendants feel themselves engaged in a strange work, while comforting one whom they fondly loved, by the proofs of his prompt departure. At the same time, patience had its perfect work, and Baxter's words were often on the lips of the dying missionary—"When thou wilt, where thou wilt, as thou wilt."

But of all the death-beds of modern times, that of Dr. Gordon of Hull, ranks among the most instructive. "During these last two days," he said, "I have had such delight in the prospect of eternity, that I have had to put it aside. It is almost more than I could bear."—"It is being found in Christ (that gives peace). Though I have not made a profession, it was not because I was ashamed of Christ. But what chiefly deterred me was, being so often shocked at the conduct of professors."—"As I get weaker, my faith and prospects are stronger and brighter. The way to have strong faith is to think nothing of yourself."—"I would not change my present condition for all the wealth in the world. . . . I have not had a cloud all through my illness—how great is the goodness of God

* It will be observed that the last clause is significantly illogical. Surely, because others pervert the truth, that is no reason why I should not avouch my adherence to it!

—and all to be had for the asking! Nothing to do for ourselves, but to take what God gives us!"—"The moment that temptations are suggested, I dash them away, and keep my eye fixed on my Saviour: I find him always near."—"There is nothing to fear if you keep close to Jesus. I will tell you what I did. I went fervently to him, and took all my sins, and cares, my heart full, and left all at the cross, and sweet peace followed."—"It is this having God with me as my companion which has made me so happy! I dislike to sleep, because I lose the enjoyment."—"To believe that God loves us, wishes us to love him, to regard him as a friend, a brother, a father, this must make us happy."—"I love God's will. I have had a joy and a peace which I did not know existed. And how did I get it? There is the kindness, the blessing! No clouds, no doubts, no fears—peace unbroken! I am a marvellous instance of the gracious interposition of a kind God. If he sought me when I did not seek him, why should I doubt, now that I have gone to him! O that magnificent book!" These are some fragments gathered from the account of his last days on earth, and they come upon the soul as solemnly as a voice from the grave—as sweetly as one from the home of the Redeemer. This simple faith, this unwavering trust, shows what man might become, even amid the unbreaking of nature, and the agony of dissolution. Sir Humphry Davy,* referring to dark clouds seen at early dawn, fringed with gold by the sun, which had not yet risen on the philosopher, says, "They may serve as an image of the hopes of immortality derived from revelation—for we are sure, from the light reflected on those clouds, that the lands below us are in the brightest sunshine; but we are entirely ignorant of the surface and the scenery; so by revelation, the light of an imperishable and glorious world is disclosed to us; but it is in eternity, and its object cannot be seen by mortal eye, or imaged by mortal imagination." Dr. Gordon of Hull had imaged them well, for he saw the glory of God in the face of Jesus Christ.

Other cases may be glanced at to shed farther light upon the mysterious passage which leads from time to eternity. They show how the best and holiest have been awed—how the timid have been made bold—and how some who dreaded

only discomfiture and disaster, have been rendered more than conquerors over the last enemy—Death. Heaven has begun on this side the grave, and the dying saint, calm while all around were agitated—radiant with hope while all around were in gloom, has told of the blessedness of the better country—the felicity of reaching a Father's home on high. "What art thou, death? I am not afraid of thee. Thou art a vanquished enemy, through the blood of the Cross,"—were the last words of one. Oh, what a sun shall I see to-morrow—the glorious Sun of Righteousness. . . . There, there, Lord Jesus, come!"—were those of another. "Glory, glory—happy, happy, happy!"—was the last articulate utterance of a third. "Valley—shadow—home—Jesus—peace," these were the last syllables pronounced on earth by a fourth. "Into thy hands I commit my spirit; Jesus, thou son of David, have mercy on me!"—were the words embodying the self-renunciation of another. "Now, I have done with all earthly things,"—was the calm expression with which another "languished into life." "Now, O Lord, come to my help, and be thou greatly, greatly glorified in me,"—was the hymn which died away on the closing lips of another. "Christ has appeared to me a hundred—yea, a thousand times more precious and glorious than ever, sin more hateful and evil, salvation more to be desired and valued, the love of Christ and the power of Christ infinitely greater. . . . I have found more in him than I ever expected to want,"—were among the last words of the Rev. Thomas Scott. "Hold, daughter, hold: my Master calls me,"—said the Rev. Robert Bruce. Being blind, he said, "Turn to Romans eight, and set my finger on the thirty-eighth verse." He was obeyed. "Now, God be with you, my children; I have breakfasted with you, and shall sup with my Lord Jesus Christ this night,"—and he immediately expired. "More praise still! O help me to praise him! I have nothing else to do. I have done with prayer, and all other ordinances,"—were among the last words of the Rev. John Janeway. "Do not pray," said Venn, on his death-bed, to Simeon, when kneeling down beside him; "but render praise and thanks: let it all be praise." The Rev. Robert Fleming said, when near his close, "Though I have not been able to apply myself to God, he has applied himself to me; and one of his manifes-

* Consolations in Travel, Collected Works, vol. ix., p. 275.

tations has been such, that I could not have borne more." "I shall be satisfied with thy likeness! satisfied! satisfied!" was part of the last sentence uttered by the Rev. Charles Wesley. "The fire torments my body, but no whit abates my spirits,"—cried George Wishart, at the stake. "Our God is the God of whom cometh salvation—God is the Lord by whom we escape from death,"—were the last words of Luther. "Thou, Lord, bruise me, but I am abundantly satisfied since it is from thy hand,"—was one of the last expressions which suffering extorted from Calvin; and, "Live in Christ, live in Christ, and the flesh need not fear death," rang from the lips of the dying Knox. Some one reminded the dying Rutherford of his labours as a minister, when he eagerly exclaimed, "I disclaim all that; the post I would be at is redemption and forgiveness through blood. . . . O for a well-tuned harp!" "I am assured of God's mercy to me through Jesus Christ. O how I long to die and be with my Saviour!"—were among the last expressions of the Earl of Rochester—a brand plucked from the burning. "Oh, I thank Him! I thank Him! the Lord teach you how to die," were the last words of Richard Baxter. Brainerd, when his noble soul was just on the wing for eternity, was heard whispering forth the words, "He will come, and will not tarry; I shall soon be in glory; soon be with God and his angels." The clouds were all scattered now; and in the case of that pre-eminent saint, we can,

"Mark with what triumph holy men expire,

And catch the rapture of their parting breath."

"Brother, I am as happy as a king!" was the exclamation of Whitefield, on the eve of death, and amid severe, incessant pain. "Believe a dying man," said Dr. Johnson, as death approached, "there is no salvation but in the sacrifice of the Lamb of God." The last sentence which John Howard perhaps ever traced on paper was, "O that Christ may be magnified in me, either by life or by death!" "Oh, when shall time give place to eternity!" said Henry Martyn, in his solitude at Tocat, "when shall that new heaven and that new earth appear wherein dwelleth righteousness!" and scarcely had he expressed the wish, when death came to summon him home. "I would like to meet God," said Martyn's spiritual father, on his dying bed, "as my all-forgiving God, and as my all-sufficient God, and as my all-atoning

God, and as my covenant-keeping God. There I would lie before him as the vilest of the vile, and the poorest of the poor." "I lie adoring the *sovereignty* of God in choosing such an one, and the *mercy* of God in pardoning such an one, and the *patience* of God in bearing with such an one, and the *faithfulness* of God in perfecting his work and performing all his promises to such an one." "You have your feet on the rock," said one of his sons to the dying Wilberforce. "I do not venture," he replied, "to speak so positively, but I hope I have;" and after that expression, with a single groan, his hope became fruition.

Such are some of the testimonies borne by believers to the power of the truth; and do they not prompt the wish, in a better spirit than that of the false prophet—"Let me die the death of the righteous, and let my last end be like his!" It is, no doubt, not merely a man's death, but his life which should indicate his spirit. But these glimpses of the land Beulah—these deep certainties—these more than mortal consolations, all teach us that the believer may learn to say, without a vaunt, "O death! where is thy sting? O grave! where is thy victory?"

But as the chamber of the dying often unfolds to us what amounts to a rehearsal of the doings of the final judgment, we should look at it in all its aspects. Conscience, as we have seen, sits down on the great white throne, and acts in the name of Him who is to judge the quick and the dead. The delusions on which men had pillowed their souls are now broken up. The law with its holy purity takes the control of the mind. The refuges of lies crumble to pieces above those who had fled to them—and the soul, naked and shivering at the prospect of meeting God, now sees in every sin an accuser, or hears in every charge produced by conscience a premonition of the decisive sentence of the Judge. The "God all mercy" is not seldom forsaken now for the "God all just." Rushing from presumption to despair—from one false notion of Godhead to the opposite—from the assumption that we are safe, to the conviction that we are eternally undone,—the soul sometimes anticipates its portion of woe, and those who love it best have been driven in horror from the spectacle of an awakened spirit thus struggling in the grasp of a power which it can neither satisfy nor elude. Francis Spira, we

have found, is the extreme type of this class, and some of his dying exclamations were—"My sin is greater than the mercy of God." "I have denied Christ voluntarily. . . . I feel that he hardens me, and will allow me no hope." "I am a reprobate like Cain or Judas." "O the accursed day! Would that I had never been at Venice! [where he abjured the truth.] Would to God I had then been dead!"

Such is a glimpse of what conscience can do when it rises in its might to assert the claims and prerogatives of God. But conscience may be seared, and hear Lamartine sketching the death-scenes of the atheistic heroes and heroines of the first French Revolution:

"See Mirabeau," he says, "on his death-bed. 'Crown me with flowers,' said he; 'intoxicate me with perfumes; let me die with the sound of delicious music.' Not one word of God, or of his soul! A sensual philosopher, he asks of death only a supreme sensualism; he desires to give a last pleasure even to agony."

"Look at Madame Roland—that strong woman of the Revolution—"upon the car which carries her to death. She looks with scorn upon the stupid people, who kill their prophets and their sibyls. Not one glance to heaven; only an exclamation for the earth she leaves: 'Oh, Liberty!'

"Approach the prison-doors of the Girondines; their last night is a banquet, and their last hymn is the *Marseillaise*!"

"Follow Camille Desmoulins to punishment:—a cold and indecent pleasantry at the tribunal; one long imprecation on the road to the guillotine; these are the last thoughts of this dying man, about to appear on high!"

"Listen to Danton upon the platform of the scaffold, one step from God and immortality:—"I have enjoyed much; let me go to sleep," he said;—then to the executioner, 'You will show my head to the people; it is worth while!' Annihilation for a confession of faith; vanity for his last sigh: such is the Frenchman of these latter days!"

"What do you think," Lamartine proceeds, "of the religious sentiment of a free people, whose great characters seem to walk thus in procession to annihilation; and die without even death, that terrible minister, recalling to their minds the fear or the promises of God?"

[It is thus that the condition of men's souls is laid bare to every eye by ap-

proaching dissolution. All disguise is then at an end. Everything is seen in its naked reality: appalling, if polluted—encouraging, if holy and pure; and on no arena is the power of faith more signally conspicuous. For poor, panting, dying man to engage in a struggle with the king of terrors—to let go our hold of what appear the warm realities of life, and cleave to what seems only shadowy and unsubstantial—to anticipate a meeting with Him, against whom we have been habitually sinning for three-score years and ten—and then to look beyond that meeting to the eternity upon which death ushers us, with all that is unknown or terrific in the world of spirits—what but omnipotent power could enable us to contemplate all these without horror? And yet some have joyfully welcomed the prospect. Why? Because life and immortality have been brought to light in the Gospel. The Son of God is the life, and he that believes on him shall never die. He has abolished death. Our covenant with death is annulled by faith in his name; and we have now, as the ground of eternal life, the word of him who commanded the universe to be. Atheists, like Danton and others of his school, may rush to the awful gulf, intoxicated into stupidity by the father of lies; but the soul of the believer can serenely approach the hour of dissolution, and never does it fathom so much as then the deep meaning of the words—"I live, yet not I, but Christ liveth in me." "Blessed are the dead who thus die in the Lord."—*Tweedie's "Lights and Shadows."*

THE AWAKENED SINNER'S GRAND CONCERN.

"Lord, what wilt thou have me to do?"—Acts ix. 6.

THIS inquiry, in the circumstances in which it was made, evidently supposes conviction of sin—apprehension of danger—belief in the divine character and mission of Jesus, and—a determination to follow the mind of the Lord at all hazards. Now, to obtain a scriptural and satisfactory answer to such an inquiry, in such circumstances, is certainly of incalculable importance. In order to this the awakened sinner must come directly to the Bible, and with the simplicity of a little child submit to the mind of the Lord as there laid down. No man need expect to be informed of his state, or guided in his duty, by secret whispers or internal impressions, apart from the information and instructions

contained in the Bible. Yet it is extremely difficult to bring the mind of the awakened sinner to submit to this. He would have information communicated directly to himself, that God is ill or well disposed toward him, ere he makes any use of the Bible! All who have had any experience in dealing with awakened consciences know with what reluctance persons of this description are brought to place any reliance on the declarations of the word of God, except so far as these accord with the impressions and feelings of their own minds. Hence it is, that many are kept so long under bondage, terror, and distress, seeking in themselves something to comfort and relieve them, while the grace of God revealed in the Gospel is treated with contempt, or regarded with indifference! In order then to obtain a satisfactory answer to this most interesting inquiry, the Bible must be consulted as a communication from God to guilty man, its declarations credited as the true sayings of God, and its directions followed as the only guide to present and eternal bliss.

To such then as are in the circumstances above described, desirous to know and do the will of God, the following, it is presumed, will be found to contain the substance of what the Bible teaches on the subject.

1st, *Believe in the Lord Jesus Christ.*

There is perhaps no subject connected with religion, concerning which people in such circumstances find more difficulty than the medium of interest in the salvation of God. Even to those who possess tolerably correct views of their own character as sinners, and of the character of Jesus as the Saviour, how a sinner becomes interested in the Saviour is frequently a puzzling question; and the more plainly this subject is stated in Scripture, so much the more of difficulty does it appear to contain; because God's method is so completely opposed to all our natural notions, that we can scarcely believe it to be true. Hence, tell a sinner labouring under conviction of sin and apprehensions of wrath, to take comfort and encouragement from what the Bible reveals concerning Jesus, and you will probably seem to him as one that mocketh. Was it for me, will he be ready to say, that Jesus died, while my guilt is so great, and my heart is so depraved and hardened? Thus sinners would always seek for the beginning of their hope and comfort in themselves, ere they make any use of the testimony of God respect-

ing Jesus Christ. They would have in themselves the evidence of their interest in him, before they venture to take any encouragement from what is revealed in Scripture respecting him. In opposition to this, however, the Bible directs the attention of the sinner immediately to Jesus as the Saviour, who having satisfied all the claims of law and justice by his death as the substitute of sinners, is "able to save to the uttermost, all that come to God by him." Thus the primitive believers were relieved and comforted by the credit they gave to the things that were reported to them concerning the sufferings and death of Christ by his inspired apostles. That Jesus died and rose again as the substitute of guilty men, constituted the essence of the Gospel, the good news which God commissioned his heralds to proclaim among the nations; and the belief of this brought sinners into a state of pardon and acceptance with God, and gave them peace and joy in believing. "Believe in the Lord Jesus Christ and thou shalt be saved," is the direct and immediate answer given by an inspired apostle, to the most interesting question that can occupy the mind of fallen man. "He that believeth in him is not condemned—shall not come into condemnation—shall never perish—has everlasting life," is the testimony of God to sinners of the human race, without distinction—without limitation—without condition; and if we receive and act upon the testimony of a man in whom we can repose entire confidence, the testimony of God is greater, for he can neither deceive nor be deceived; what he has testified concerning Jesus as the Saviour must be true, and what he has promised in him must be performed. This then is the testimony, that "God has given to us eternal life, and this life is in his Son." "He that has the Son (believeth in him) has life." "This is the promise that he has promised us (who believe) even eternal life." "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may (continue to) believe on the name of the Son of God." "If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God raised him from the dead, thou shalt be saved."

Than these declarations nothing can be more plain, more simple, more suitable to the condition of a fallen helpless creature. But as it was observed before,

their plainness, simplicity, and suitableness, constitutes the great difficulty which the awakened mind experiences concerning them. That we should, as guilty, vile, hell-deserving creatures, expect the enjoyment of pardon, peace with God, and everlasting glory, merely by believing a certain truth testified to us in the Bible, is so strange and unaccountable, so opposed to all the suggestions of our minds on the subject, that it is with difficulty the sinner can be brought to place any reliance on the statement of it, however plainly made by Divine authority. It ought to be remembered, however, that the belief of the testimony of God is not *the ground on which*, but *the way in which* we are taught to expect the salvation of God. It is not our belief of the truth, but the truth itself which we are called to believe, or rather, the death of Christ accepted of God as a full atonement for sin—which constitutes the ground, the exclusive ground, of our pardon and salvation; and God's having appointed the belief of his testimony concerning the death of Christ as the medium of interest in his salvation, brings that salvation *equally* within the reach of all who hear the Gospel, high and low, rich and poor, young and old, together. Let the awakened sinner, then, be persuaded to come directly to the Saviour, just as he is, and in the broadest and fullest view of his guilt, take God at his word, and confidently hope for pardon, peace, and life, on the ground of the Divine promise, and in the way in which they are promised. Eternal life is in every instance the gift of God to sinners deserving death, through Jesus Christ our Lord.

2d, *Make a free, full, unreserved confession of all your sins unto the Lord.*

While people, under whatever convictions of sin they may be smarting, entertain the idea of *doing something* to make compensation for their guilt, they have an interest in finding their sins to be few, and attended with many extenuating circumstances. Hence it is that there is, in these circumstances, ordinarily a kind of restraint in their confession of sin—a degree of jealous reserve, and suspicious apprehension of finding the amount of transgression *too great* to be forgiven, inconsistent with full confidence in the boundless extent of the pardoning mercy of God in Christ Jesus. But when the "exceeding sinfulness of sin," and the total depravity of the human heart, on the one hand, and the unlimited efficacy

of the blood of Jesus to procure the pardon of the most numerous and the most aggravated transgressions, on the other, are seen in the light of Divine truth, and credited on the authority of the divine testimony, there is no longer any temptation to be suspicious or reserved in the confession of sin unto the Lord. It is then that the affecting appeal of Divine mercy will be seen in all its glory, and sustained in all its importance: "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Now, it must be remembered, that although confession of sin is not the procuring cause of pardon, yet in the economy of grace pardon stands connected with confession. This was beautifully represented under the law by that significant ordinance which required the offerer to confess his sins over the head of the victim about to be slain to procure his pardon. David accordingly found an unreserved confession to be *the way* to pardon:—"I acknowledged my sin unto thee, and mine iniquity have I not hid; I said, I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin." "He that covereth his sins," says Solomon, "shall not prosper, but he that confesseth and forsaketh them shall have mercy." "If we confess our sins," says John, "he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Let the awakened sinner, then, be encouraged by these declarations to make a free, full, unreserved confession of all his guilt, in its utmost extent of magnitude and enormity, in the full confidence of the pardoning mercy of God in Christ Jesus: founding his hope of success, not on the nature or extent of the guilt to be pardoned, but on the nature and extent of the atonement through which pardon flows, and on the inviolable faithfulness of him who stands engaged by promise to give pardon and eternal life, without limitation or reserve, to all that believe on his beloved son: and let him,

3rd, *Ask, in humble, fervent, believing prayer, an interest in God's pardoning mercy through Christ.*

This is the course that God himself prescribes. "Take with you words, turn unto the Lord, say unto him, take away all iniquity, and receive us graciously." This is the course that David took. "Have mercy upon me, O God, accord-

ing to thy lovingkindness, according unto the multitude of thy tender mercies blot out my transgressions." "For this (the pardon of sin) shall every one that is godly pray unto thee, in a time when thou mayest be found." Indeed, this course so naturally follows *confession of sin*, that it is scarcely necessary to mention it. But the great matter is to confess and to pray in faith, in the faith of the all-sufficiency of the blood of Jesus for pardon, and of the promise of God to pardon and save all that believe.

But, it will be asked, how are we to know, after taking this course, whether we have succeeded in obtaining pardon and reconciliation with God? I answer, God has promised it; he is faithful who has promised, and what he has promised he is able to perform. What more do we desire to have? Is there not too evidently in this question, which is not uncommon, an inclination to turn away from God's written testimony, to seek for evidences of pardon and grounds of comfort in the feelings and suggestions of the mind? than which nothing can be more precarious, deceitful, delusive. No solid peace, no permanent hope, no steady, consistent enjoyment can ever be experienced in this way. Why should we not take God at his word, and take and believe his word as we find it? Thus would we deal with a fellow-creature, in whom we could place confidence; why not deal so with God? Is his word less worthy of confidence than that of man? To obtain peace of mind and hope toward God, this is the divinely-prescribed course.

K.

THE WAY-SIDE HEARERS.

"And when he sowed, some seeds fell by the way-side, and the fowls of the air came and devoured them up."—*MATT. xiii. 4.*

OUR Lord uttered this parable in the audience of a great multitude of people. Among his hearers there were, no doubt, many who were engaged in husbandry. They would readily understand his similitudes. Every husbandman, and almost every hearer, would know by experience that no fruit could be expected from those precious seeds which fell upon the beaten path. In all places where multitudes are assembled to hear the Gospel, there is one class who bear a striking resemblance to the way-side. They are thus described by the Lord: "When any one heareth the word of the kingdom and understandeth it not, then cometh the wicked one and catcheth away that

which is sown in his heart. This is he which received seed by the way-side." They may be known by the following marks:

I. *They hear the word, but they do not understand it.*—The word of the kingdom, or in other words, the Gospel, is by no means obscure in itself. It is God's appointed means for making the simple wise unto salvation; and, as such, it is suited to persons of the very lowest capacity. Undeniable facts prove it to be such. How many poor half-witted creatures, like "Poor Joseph," give full evidence that, by the teaching of the Holy Spirit, they understand the word of salvation. But it is impossible for persons of the largest and best cultivated mental endowments to understand any subject which they hate, and to which they will pay no attention. The reason why the hearers under consideration do not understand God's message of mercy, is not to be sought in it, but in themselves. Perhaps the following texts may help to discover the cause. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." "For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes and hear with their ears, and understand with their heart, and should be converted; and I should heal them." "For that they hated knowledge and did not choose the fear of the Lord: they would none of my counsel; they despised all my reproof." "And this is the condemnation, that light has come into the world, and men have loved darkness rather than light, because their deeds were evil."

Whatever excuses those who hear the word, and understand it not, may be disposed to plead, their ignorance may be traced to the influence which Satan has on their own depraved hearts. They hate the light, and this makes them not only careless hearers, but, when its beams cross their minds transiently, they resolutely shut the faculties of their minds against that knowledge which they mortally hate. Hence, while they hear the word, they pay no proper attention to it, they have no relish for it, they feel no interest in it, and it makes no impression on their hearts.

II. *They hear the word, but they do not retain it.*—When any one heareth the word and understandeth it not, then cometh the wicked one, and catcheth

away that which was sown in his heart. By "the wicked one" is meant the Devil—the proud enemy of God and men. All men by nature are his captives. The word of the kingdom is a proclamation of liberty to them. On this account he has a peculiar enmity against the preaching of the word; and is no doubt the invisible prompter to all the opposition that is shown to the diffusion of the truth. When he cannot prevent the preaching of the word, he becomes a watchful hearer, and, by every means in his power, he endeavours to divert the attention of sinners from the truth they hear. He knows it is a *good seed*, and that if it should get possession of the hearts of the hearers, it would spring up in faith and all its kindred fruits, and so put an eternal end to his usurped dominion. On the other hand, he knows, that the mere hearing of the word will only aggravate the sinner's future condemnation.

But how can the Devil be said to take away the word from the hearts of Gospel hearers? If it be true, that the hearers referred to hate the light and shut their eyes against it, how can that be justly ascribed to the "wicked one," which is their own voluntary deed? These are questions which perhaps cannot be fully explained; but that these things are so, cannot be denied. It is certain that the betraying of Christ was the voluntary deed of Judas; but it is no less certain that Satan was the invisible prompter. It is certain that sinners hate and reject the light; but it is no less certain that they do so under the influence of the wicked one. Of this the apostle was well aware. Hence his alarming statement of the fact: "if our Gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine into them." It is, no doubt, by operating on the carnal mind, by means of external objects, that the god of this world chiefly blinds the minds of them that believe not, and by cherishing in their deceitful hearts the original lie, in different modifications, suited to their circumstances and their prevailing dispositions. From many he takes away the word during the time of hearing it, by exciting in them vain imaginations, by getting their minds fixed on the objects of time and sense, by stirring up the natural prejudices of their wicked hearts against the truth they hear, by

persuading them there is no danger, or perhaps, by lulling them asleep during the time of hearing. Wherever people are found hearing the word with cold indifference, with wandering minds, with a disposition to find fault, with prejudice or partiality, or in a slothful slumbering frame of mind, they have reason to fear, that by these means the devil is taking away the good seed from their hearts. But he takes it away from the characters referred to after they have heard it. If any portion of the good seed has been retained, or if any impressions have been made during the time of hearing, Satan endeavours to take these seeds away with all possible expedition. With this view he excites the hearers to associate with carnal companions, to enter on carnal conversation, or resort to vain amusements. By such means the good seed is either completely taken away or trodden down; and such hearers are like a man who beholdeth his natural face in a glass, and goeth away, and straightway forgetteth what manner of person he is.

III. *They hear the word, but they do not believe.*—The word of the kingdom is the word of faith, and when understood and believed it becomes the means of saving the soul—"I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." The devil is aware, both of the truth of the Gospel, and of the certainty of the salvation of every one that believeth. But he is a murderer and a liar from the beginning; and his grand object in taking away the word out of the hearts of the hearers is, to prevent their salvation and complete their eternal destruction, beyond the possibility of escape.—"These by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved."

The length to which these remarks have already extended, forbids me to enlarge on the practical lessons to be learned from the doctrine. The following must occur to every attentive reader of the text prefixed:—

1st, *The necessity of self-examination.*—Every time we hear the word preached we ought to examine how we have received and heard, and what we have retained, not of the words of men, but of the engrafted word which is able to save our souls. Reader, what kind of a hearer are you? This is an important question, and it demands your serious attention. Are you a way-side hearer or are you

net? The word of the kingdom is the word of salvation; but the mere hearing of it will profit you nothing. In order that it may answer the end proposed, it must be understood, believed, received, and obeyed. Do you listen to it under a solemn impression of the necessity of understanding and believing the message of mercy? Are you hiding it in your heart, and giving the more earnest heed, lest, at any time, you let it slip?

2d, *The necessity of watchfulness and prayer.*—We need to watch, because we have a deceitful heart, and a crafty enemy, who watches his opportunities for robbing us of the only thing that can save our souls. And we need to pray for the Spirit of God, to lift up a standard against our enemy, and to write his truth in our inmost souls. We need to watch and pray, in order that we may be delivered from every thing that would keep us from receiving and retaining the word of the kingdom. Reader, be entreated to listen to the following exhortations:—"Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your soul." "Therefore, we ought to give the more earnest heed to the things we have heard, lest at any time we should let them slip."

J. M.

MOTIVES AND ENCOURAGEMENTS TO PRAYER.

I. It is very strong and delightful evidence of sincerity of heart. Hypocrites may be as frequent and diligent in the outward means; their hypocrisy may even dictate to them family duties: but the veil of a false profession is usually thrown off in secret. Many may shine very brightly in the sanctuary, may not be altogether destitute of light in other associations; but we may say of the closet, what Young said of a death-bed, "It is a detector of the heart." There the mask drops off. I do not say that hypocrites never pray *alone*; but I do say, it is never from any real delight or profit in the exercise. It is mere obedience to the calls of conscience; not joy in the presence of God. If then, my brethren, your devotion burns freely in the closet,—if you find a holy delight in waiting upon God there, where no eye but his can see, no ear but his can hear,—it is no mean evidence of your *sincerity*. Few formal professors carry their religion with them out of the sanctuary;

fewest of all beyond the family. There is no motive for doing so. The garment of a mere outward profession always sits uneasily upon the wearer; and it will be willingly laid aside in private. There precisely lies the vital distinction between the hypocrite and the true Christian. The one concerns himself chiefly about the heart; the other, about the outer man. If you could view them both as God does in the closet, you would find that the Christian had there his brightest visions, his richest graces, his most fervent prayers; the other would be like a deserted temple, filled with defilement, without any traces of sincere piety. You might venture to decide upon your sincerity by this single test. But, if you are without that evidence,—if you can appeal to no hidden intercourse with God,—I know not to what other test you could turn with any hope, or by what arguments you could acquit your own soul of deceit and formality in your profession.

II. It has a powerful tendency to fit the soul for all holy duties and engagements. It is like the mainspring that sets the whole machinery in motion. The temper of the soul in outward ordinances will hardly need any other regulation. This puts the instrument in tune; and it will be sure to make harmony under the first touch of Divine truth. When men come up to the house of God with unprepared thoughts and affections, how difficult is it to compose the mind, to collect the thoughts, to raise the emotions; so that sometimes the hard task is given up at last in despair, and they surrender themselves to the certainty of a barren and unprofitable service! This comes of quenching the Spirit by private negligences. There are other times, however, when the work of worship no sooner begins, than spontaneously, as it seems, the whole heart wakes up, and we are at home at once. My brethren, do you not wish that such seasons were oftener enjoyed? Then bring with you the fire, as well as the wood, for your burnt-offering. Nor do I speak of religious ordinances only, but of every duty and engagement of the Christian life. You shall go out into the world doubly armed and fortified against all its snares and temptations. The most difficult and self-denying duties will become easy, and even pain and suffering tolerable, while the Holy Spirit communes with your heart, and breathes the sweet and fragrant influence of his Divine consolations.

tions. There will be no weak hands, no trembling knees, no faint hearts. Strength will rise according to your labours; increase by difficulties. "You will mount up on wings as eagles; you will run, and not be weary; you will walk, and not faint."

III. Secret prayer often brings open and manifest blessings. Itself unseen by men, yet its effects, its recompence, will be visible to men. This may be a part of what our Saviour means, when he says, "Thy Father which seeth in secret shall reward thee openly." Saul of Tarsus, when he abode at Damascus, under those agonizing convictions of sin that followed his conversion, and was three days without sight, dark in mind as in body, had no witness to his penitential tears and petitions but God; and yet, God publishes it, and openly crowns it with his approval, when he sends Ananias to him to open his eyes, and to speak comfort to his soul, with this intimation, "Behold! he prayeth." No mortal eye looked on while Hezekiah wrestled with God, after he had received the sentence of death, pleading for the sake of his country, and for the sake of the Church, and wept sore; yet, the reward was open. It was revealed to Isaiah, and afterwards published to all the world, and known even so far as Babylon, when the shadow went back ten degrees on the dial of Ahaz. No one saw him when he went up into his private chamber, with the blasphemous letter of Rabshakeh in his hand, and spread it before the Lord; but all saw the answer, when the destroying angel passed at midnight through the host of the Assyrians, and slew one hundred and eighty-five thousand at one stroke. The humiliation and prayers of Daniel, for the fulfilment of the Divine promise, and the restoration of the Jews, were secret: but Cyrus brought the answer; all Babylon felt it in its overthrow; and all Israel rejoiced in it, when they rebuilt their waste places and glorified the Lord. Peter fasted and prayed alone on the housetop at Joppa; but all the Gentile world to the present day has to rejoice in the reward, and, to the end of time, will inseparably connect that memorable morning with their participation in the blessings of the Gospel. I say, then, that, though prayer may be secret, the reward will often be manifest and open; and so I believe it is now. I do not say that you will be able to connect your prayers with Church blessings, or public blessings; nor could you desire

this, except a spirit of self-glorification had taken possession of your minds: but, in the great day, when all the results of prayer shall be brought to light, it will then be seen how much the Church has been indebted, how much the world has been indebted, to the secret prayers of some obscure saint, who, by prevailing with God in the closet, brought down a blessing which has proved a spring of wide-extended benefit to the Church and to the world. When all these secret things are brought to light, the promise of the text will be fulfilled: "Thy Father, which seeth in secret, shall reward thee openly."

IV. It is a source of pure and holy enjoyment. What are all other pleasures in comparison with this? The eye is gratified by the light of the sun, revealing and beautifying every object in this fair creation, bathed in a glory which is but a feeble type of His perfections who gave them being. The mind delights in the discovery of truth, and in the acquisition of knowledge, enlarging its views and strengthening its faculties. The heart rejoices in the exercise of its affections, and in their gratifications. How pleasant is light!—how precious is knowledge!—how sweet is friendship! But greater, immeasurably greater, is the light of God's countenance, the knowledge of Christ, and fellowship with heaven! Yet, those inferior pleasures ask for silence and retirement. What Christian has not felt more of the sweetness and comfort of religion, apart from all his fellow-men, than he could attain to in company? I do not say more instruction; there the sanctuary may surpass the closet; but more experience. Meditation may be less profound, but more touching; less varied, but more intensive. Prayer more personal, but more impassioned. Religion, then, engrosses the entire soul; and, even when its feelings are of the most repentant kind, even when devotion is but the utterance of deep humiliation; yet, blended with faith, and love, and tender emotion, the heart is sweetly relieved of its burdens, and finds a mournful, yet exquisite refuge in the sympathy of Christ, and in the mercy of God. What, then, must the enjoyment be, when the believer realizes the forgiveness of his sins, and is enabled to exult in the full assurance of salvation?

V. Finally: secret prayers are laid up and treasured in heaven, and will be brought to light at a future day: "Thou

hast," said the Psalmist, "a bottle for my tears: are they not in thy book?" We read of the "golden vials full of odours, which are the prayers of the saints." Your secret sighs, your fervent aspirations, are none of them forgotten before God. Though they may seem to be cast away, and dissipated into empty air; though they be left apparently unanswered, yet they are approved and accepted. Be sure of this, that they are among the secret things which shall be published and proclaimed to the glory of God's grace, which dictated them, and to your eternal happiness. "My Father, which seeth in secret, shall reward thee openly."

Friend of God! not by profession only before men, but in heart before him who searches the very secrets of the inner man, think of that approaching revelation. Think of it for your encouragement. One approving smile from Him who shall sit upon the great whitethrone, surrounded by an assembled universe, will more than repay you for all your unthought-of, uncared-for exercises of soul; unthought-of, uncared-for by men, but not disregarded by your Father and God. Think of it for your admonition. Negligence, coldness, irregularity, cannot be hidden at last. All must be reviewed. Let this thought stimulate you when tempted to relax, and comfort you when you grow faint. Sin will be discovered; fidelity will have an open recompence.

Habitual neglecters of duty! consider how you dishonour God. Always in his presence, surrounded with his mercies, meeting the traces of his hand upon all his works, and in all your comforts, and yet carrying a heart estranged from him, and from his service! He is seen everywhere in creation, and yet has no place in your secret thoughts! His image is effaced only where it ought to be most visible, from the mind, the soul of man! You never omit, perhaps, the courtesies of life, rigid in paying court to the opinions and fashions prevalent among your fellow-men; but no recognition of Him in whom you live and have your being! Of how little worth is your public homage, when it is but the apology and substitute for private spirituality! Hypocrites may pray at street-corners, in synagogues, and in churches; but hypocrisy can never stand at the great tribunal. There all disguises must be stripped off; and what man has approved, God, the judge of all, will con-

demn. May the Lord seal these solemn truths upon every heart; and to him be all the glory!—*Katterne's Sermons.*

DESIRABLENESS OF REVIVALS.

THE *Christian Chronicle*, an excellent Transatlantic Journal, has the following observations on the desirableness of religious revivals:

They make better preachers.—The revival spirit brings them into sympathy with the Word of God, gives them ready discernment of its truth, and makes them earnest and powerful in its application to the understanding and conscience. Their minds, then, are full of light, and their hearts are overwhelmed with feeling, and thus they are mighty in the Scriptures, and speak to the purpose with an eloquence not to be resisted. How different from other times, when buried up in the world, absorbed with the forms of speech, lost in self-aggrandisement, and going through with the allotted form as a matter of profession. Ministers never preach with their full power but as they study and speak under the influence of a revival spirit.

Churches are quickened and strengthened by this same influence.—At such seasons they occupy higher and holier ground, and feel, and pray, and exhort as they do not and cannot at other times. It is then, and then only, that they are the light of the world and the salt of the earth, and cause those around who look on to glorify God. Then they live for God, feel the power of eternal realities, and do their duty in the overthrow of sin. They are not worldly at such times, nor covetous with their money, nor afraid of sacrifices in any form whatever. The revival spirit will make, and does make, churches what they should be, as the stewards of God, and nothing else. While continually offering the prayer, "Lord, what wilt thou have me to do?" arguments and appeals from other sources are unnecessary. If churches lived here, ministers would spend but little time and strength in urging upon them their duty. And, too, at such seasons, their numbers are multiplied. A revival in the minister and with the church always leads to the conversion of sinners, and always brings to their ranks where they unite their influence. And talk as we may about revivals and against them, yet after all it is by them that the great work of conversion is mainly carried forward. It is the very nature of the Spirit of God to create them, and when we resist these we must resist the Spirit also. And for any church to be without the Spirit it is only necessary to oppose revivals.

Moreover, they result in saving souls, and hiding a multitude of sins.—In a single revival scores and hundreds are turned to God, changed to his image, filled with his Spirit, fitted for labour in building up his kingdom, and finally are rescued from the sufferings of eternal death, and exalted to the joys of eternal life in heaven. What a change of condition, and thus what a result to accomplish in beings like ourselves, who are capable of so much happiness or so much misery as immortality shall endure! Oh! the value of the

soul, from its nature, and the price of its redemption! Oh! the value of revivals, if it is their grand prerogative to secure their salvation!

Finally, *Revivals are the hope of the land and world.*—They give the Bible its efficacy, and Christianity its glory. Our government, as free and republican, may be based on the Word of God for its support, yet it will totter and fall as based on a dead letter, unless the Spirit of God breathe upon it, and by it give life, inspire principle, and foster virtue among the people. These have been our support as a free people, and when we attempt to do without them, we shall be no better than the republics of other lands, in other times, that

fell, and rose no more. They furnish us with moral reforms, they build colleges, they establish and sustain theological seminaries, where the ministers of our churches are trained, and the missionaries of heathen lands are fostered and fitted for their sublime and glorious work. They infuse into ministers and churches that spirit which is to carry the Gospel to the ends of earth, and which is finally to bring up the shout from all nations, "The kingdoms of the world are become the kingdoms of the Lord." Then, let us all, as ministers and churches, pray for them, and seek, by every means, to carry them forward, till they spread over and cover every land.

Lessons by the Way; or, Things to Think On.

LUTHER AND HIS MAID-SERVANT.

Luther had a domestic residing in his house by the name of Elizabeth, who, in a fit of displeasure, left, without giving the family any notice. She subsequently fell into habits of immorality, and became dangerously ill. In her sickness she requested a visit from Luther. On taking her seat at his bed-side, he said—

"Well, Elizabeth, what is the matter?"

"I desire," she replied, "to ask your pardon for leaving your family so abruptly; but I have something else weighing very heavily on my conscience; I have given away my soul to Satan!"

"Why," rejoined Luther, "that's of no great consequence. What else?"

"I have," continued she, "done many wicked things, but this is what most oppresses me, that I have deliberately sold my poor soul to the devil, and how can such a crime ever find mercy?"

"Elizabeth, listen to me," rejoined the man of God. "Suppose, while you lived in my house, you had sold and transferred all my children to a stranger, would the sale or transfer have been lawful or binding?"

"Oh, no," said the deeply humbled girl, "for I had no right to do that."

"Very well, you had still less right to give your soul to the arch-enemy; it no more belongs to you than my children do. It is the exclusive property of the Lord Jesus Christ; he made it, and when lost, also redeemed it; it is *his*, with all its powers and faculties, and you can't give away or sell what is not yours; if you have attempted it, the whole transaction was unlawful, and is entirely void. Now do you go to the Lord, confess your guilt with a broken heart and a contrite spirit, and entreat him to pardon you and take back again what his wholly his own. And as for the *sin* of attempting to alienate his rightful property, throw that back upon the devil, for that and that alone is his."

The girl obeyed, was converted, and died full of faith and hope.

FRANKLIN AS A BOOKSELLER.

The following story, told of Franklin's mode of treating the animal called in those days "loungeur," is worth putting into practice occasionally, even in this age and generation:

One fine morning, when Franklin was busy preparing his newspaper for the press, a loungeur stepped into the store, and spent an hour or more looking over the books, &c., and finally, taking one in his hand, asked the shop-boy the price.

"One dollar," was the answer.

"One dollar," said the loungeur, "can't you take less than that?"

"No, indeed; one dollar is the price."

Another hour had nearly passed, when the loungeur asked,

"Is Mr. Franklin at home?"

"Yes, he is in the printing-office."

"I want to see him," said the loungeur.

The shop-boy immediately informed Mr. Franklin that a gentleman was in the store waiting to see him. Franklin was soon behind the counter, when the loungeur with book in hand addressed him thus:

"Mr. Franklin, what is the lowest you can take for this book?"

"One dollar and a quarter," was the ready answer.

"One dollar and a quarter! Why your young man asked only a dollar."

"True," said Franklin, "and I could have better afforded to have taken a dollar than, than to have been taken out of the office."

The loungeur seemed surprised, and wishing to end the parley of his own making, said,

"Come, Mr. Franklin, tell me what is the lowest you can take for it."

"One dollar and a half."

"A dollar and a half! Why, you offered it yourself for a dollar and a quarter."

"Yes," said Franklin, "and I had better have taken that price than than a dollar and a half now."

The loungeur paid down the price, and went about his business—if he had any—and Franklin returned into the printing-office.

EARLY PIETY.

A pious son or daughter, who adorns the Christian profession, is an inestimable blessing to a family, rendering the most efficient aid in the right training of others. A wicked son or daughter is a curse; and it will be a singular deliverance if they ruin only themselves.

Besides present usefulness, a speedy conversion will greatly increase their power to

be useful in time to come. Doing good is an art for which we need to be trained as for most other arts. The earlier children enter into the service of Christ, the more complete will this training be; they will have a greater amount of Christian knowledge and a larger experience of the truth; and having been accustomed in early life to make the glory of God their end, and his Word their rule, they will not have formed those sinful habits of feeling or conduct, which even grace itself does not wholly eradicate.

Conversions in later life, seldom make as useful men in Church or State. The active, leading men in our several congregations are those, as a general thing, who enter early into the Church. Early piety also effects much in the acquisition of useful skill and learning. A Christian, in the nature of things, cannot be a drone. He serves a Master whom he loves, and whom he desires to serve with all his powers. He is, therefore, disposed to qualify himself for such service. If, therefore, we desire children to become good scholars, good mechanics, good merchants, *good anything*, we should desire and aim to make them first good Christians, servants of Christ; for nothing furnishes a more powerful stimulus to improvement than religion.—*Dr. Hutton.*

VOLTAIRE'S ATTEMPT TO TRANSLATE THE FIFTY-FIRST PSALM.

Presumptuous individuals, who venture to attack the Holy Scriptures with unpurified hearts and mere scholastic learning, without being enlightened by the Holy Spirit, are punished with confusion, blindness, and delusion. Voltaire was once daring enough to versify that affecting penitential Psalm, the fifty-first. Everything went well, until he came to the tenth verse, where it is said, "Create in me a clean heart, oh God." But his pride, and truly infernal hatred against God and his worshippers, did not permit him, with the royal penitent, to entreat of God a pure and sincere heart; however, he strove to translate the verse poetically. But suddenly the terrors of hell seized him; the pen refused to move beneath the hand of the reprobate who had indicted so many blasphemies and obscenities for the destruction of innocence and the fear of God. He sought to flee, but could not; he fell half-senseless on his couch, and afterwards confessed several times to his friends, that he could never think of this appalling occurrence, without inward tremor and uneasiness.—*Preface to Dr. Van Ess's New Testament.*

WHAT IS RELIGION?

It has been urged as a grave objection to the teachings of Jesus Christ, that he has given no definition of religion. Some German philosophers, and their imitators in England and America, have endeavoured to supply the deficiency, and accordingly we have the following as their definitions:

The tendency of the human mind to the infinite.

A feeling of the infinite.

Absorption in the divine.

The innermost point of human consciousness.

The development of the divine in man.

The fluidity of the soul, tending towards the infinite.

The recognition of a subjective divinity.

The harmony of the subjective with the objective.

The correspondence of the finite concrete to the infinite abstract.

The adjustment of the contingent to the absolute.

Had the Saviour accustomed himself to the statement and the discussion of such propositions, would the "common people have heard him gladly?" If he did not define, he certainly described it so as to make it intelligible. He was understood.

PRAYER FOR A GODLY POSTERITY.

Mrs. Judson, in giving an account of the closing scenes of the life of her husband, mentions the following particulars:

"About this time he began to find unusual satisfaction and enjoyment in his private devotions; and seemed to have new objects of interest continually rising in his mind, each of which in turn became a special subject of prayer. Among these, one of the most prominent was the conversion of his posterity. He remarked that he had always prayed for his children, but that of late he had felt impressed with the duty of praying for their children and their children's children down to the latest generation. He also prayed most fervently that his impressions on this particular subject might be transferred to his sons and daughters, and thence to their offspring; so that he should ultimately meet a long unbroken line of descendants before the throne of God, where all might join together in ascribing praises to their Redeemer."

THE BEST OF REASONS.

The Rev. William Jay, in a sermon before a Missionary Society in London, stated that, when young, having doubts whether the time had come for the evangelization of the world, he called to converse on the subject with John Newton, and mentioned to him the obstacles to the extension of the Gospel which oppressed his mind. When he had ceased, the venerable clergyman, looking at him, said, "My brother, I have never doubted the power of God to convert the heathen world since he converted *me*."

GOD'S WORD SHALL NOT RETURN VOID.

A lady in Plymouth, some years since, went on board a vessel to circulate the Scriptures, and hearing the captain swear a profane oath, she offered him a New Testament, and got him to promise to read it twice through. Several years afterwards, in one of the Plymouth churches, she heard a discourse that greatly interested her, and thought she had seen the preacher before; and waiting after the service to notice him nearer, he recognized her—he was the person to whom she gave that Testament.

CHRISTIAN CHARITY.

To require good for good is civil courtesy; evil for evil, malicious policy; evil for good, hateful ingratitude; good for evil, only, Christian charity.—*Sclater.*

Biography.

DAVID BRAINERD.

THE last century was a wonderful era both in politics and religion; and corresponding with the magnitude of its events were the number and qualities of the mighty men, destined of Providence for accomplishing its purposes in both these economies. In Germany and Britain, over the vast dominions of America, there was a deep and prolonged religious impulse. The Lord seemed at the same time about to shake the thrones of despotism and of darkness. The progress of this heaven-wrought operation has been slower than was at first conceived, but greater far than is commonly imagined. In the origination of Christian institutions, and the commencement of their labours throughout the world—in the establishment of the American Republic, and in the lessons which her aspect reads to Continental Tyrants—we behold the scroll which is one day to be constituted a twofold and harmonizing *Magna Charta*, for the future, final, and lasting vindication of the ways of God, and the rights of man. Among the celebrated persons of that memorable era, a high place must be assigned to David Brainerd. His piety, his patience, his labours, his success in the conversion of the most unpromising tribes of men, his early death, the record of his history, from the pen of the profound Edwards—all these things have contributed to raise him very high in the scale of ministers and missionaries.

David Brainerd was born April 20, 1718, in New England, of parents highly respectable. His grandfather, by the mother's side, was a minister of the Gospel, who, in his eighty-fifth year, went to public worship in the forenoon, and died in his chair between meetings. Brainerd was always a sober youth; but it was not until his thirteenth year that he grew more steadily serious. He then became in earnest about religion, and with much labour went about to establish his own righteousness. Many and vigorous were his attempts to make his escape out of the "horrible pit." Sometimes he seemed to have reached the brink, but his hold still failed, and he was precipitated backwards deeper and deeper still into the "miry clay," till at last discouraged and exhausted, he sunk to rise no more by his own efforts; for the commandment at last came, sin revived, and he died.

In 1738 his convictions were unusually terrible, as it pleased the Lord to give him an extensive knowledge both of his state and character. This discovery at first, however, produced not so much self-abhorrence and humility, as exasperated rage, and blasphemous desperation. He deprecated the strictness of the Divine law, and the doctrine of salvation by faith alone. He was not to be reconciled to the sovereignty of grace, and felt much perplexed about the nature of faith. He complained that the Scriptures called on him to believe without telling him how to do it—that nothing was prescribed which would bring him to Christ in the performance of it, and that thus he was left with a "great gulf between him and the Saviour, without any directions how to get through." A severe and prolonged conflict ensued between self-confidence and legal conviction, till at last his pain increased beyond endurance. He sought relief in prayer and austerity, but in vain; for his spirit was wounded and refused to be comforted. He was one day, at early dawn, disconsolate and forlorn, walking in a dark thick grove, when, in a moment, a new apprehension of the character of God broke in upon his soul, such as he had never enjoyed before. He stood still, wondered, and admired! The excellence and beauty which now appeared were different from anything that he had before conceived of Jehovah. Language cannot describe his feelings on this occasion; but they much resembled those of the elders before the throne, who exclaim, "Thou art worthy, O Lord, to receive honour, and glory, and power." The wisdom, suitableness, and excellency of the Gospel method of salvation, opened to him with such clearness and glory, that he was amazed that he should ever have thought of any other way. This illumination of the Spirit gave him to perceive the import, the evidence, the relation, and glory of divine truth, and thus effected a complete revolution in his whole soul. All old things were departed, and all things had become new. The doctrines of the darkness and enmity of the carnal mind, of the Spirit's agency in illumination, of the power of the truth believed, in pacifying the conscience, and purifying the heart, and thus renovating the whole character, which all the commen-

tators in the world erewhile could not have taught him, were now expounded to him by the voice of experience. He had now in himself a witness for the truth of Christianity, which all the arguments of all the infidels could not effect, and which all the "evidences" of all the apologists could not strengthen.

He forthwith abandoned his pursuits in agriculture, and prepared to enter the university. He was enrolled in Yale College, where he applied to his studies with such ardour that in a short while his health suffered alarmingly. He returned to his home for a season, and in a few months was able to resume his exertions. That season was a period of religious emotion throughout all America; thousands were turned to God; but unhappily the breath of fanaticism marred the face of the fair creation. The fire from heaven was blended with the smoke and darkness of human depravity. Intemperance and violence too often assumed the mask of religious zeal. The youthful Brainerd did not escape the contagion. Having heard one of the tutors or professors engage in prayer, and that with pathos greater than usual, and being asked of a companion what he thought of Mr. Whittesley to-day, Brainerd replied, "He has no more grace than this chair." These rash and censurable words were whispered, and carried to the ears of the Rector of the College. David was summoned, and examined, together with his companions, who were compelled to bear testimony against him. He was commanded to do penance before the whole college, to which he would not submit, because the offence was private and the evidence was extorted, and the punishment was such as was awarded to the worst of crimes. He was therefore expelled the college, during the third year of his attendance. He now retired, and took up his residence with a friend in the ministry, under whose roof he studied for the sacred office; and in due time he was taken on trial, and at length licensed to preach the Gospel. After furnishing some occasional supply to various churches, a desire which he had long felt was gratified—this was, that the Lord might send him to the heathen. The persons to whom the Scottish Society for promoting Christian Knowledge had committed, in America, the management of their affairs, examined him in order to ascertain his fitness for the work of a missionary to the Indians; and being amply satisfied,

took him under their patronage. In April, 1743, he entered on this self-sacrificing enterprise, and reaching the place of his destination, slept on a little heap of straw. Without a servant or a Christian friend, with only one person who could speak the English language, with scarcely a single earthly comfort, and engaged in the instruction of an outraged, oppressed, and hardened tribe, his condition was truly forlorn. On some occasions melancholy broke in upon him like a flood; his soul was tossed and torn by the most dismal forebodings. The wilderness and the city were clothed in gloom—existence became a burden—he viewed himself as the most worthless of mortals—he wished to flee from the society of men, and live alone for ever. The pictures of woe, contained in his journals on these occasions, are heart-rending. In following the Indians through the wilderness, he was called to sustain every privation, and to brave every danger. He found it a task difficult beyond all conception to manage roving hordes of savages, devoted to hunting and dissipation. He found them wild and uncontrollable as the terrible tempest that raged around him in the dreary forests. Famishing with hunger and preparing for the chase, they were not in the humour to submit to instruction. Returned from it, and panting for a plunge in the abyss of sensuality, reeling in the dance of death around the victims of their wrath, yelling the war-whoop, and screaming the battle-cry, their dispositions were still more repugnant to lessons on faith and repentance. Such was the task, and Brainerd was just the person for undertaking it; barbarian cruelty and treachery, famine and toil, solitude and sorrow, the wolves and serpents of the desert, could not intimidate him. He was superior to difficulty. He abandoned every object, and gave himself to his work—he expelled every thought but of the salvation of these poor heathen. If ever man, since the days of the Apostles, travailed as in birth for the salvation of men, it was David Brainerd—his desires for this, as we learn from his journals, were the most intense conceivable—his daily prayer was virtually, "Give me children, else I die!"

What kind of materials he had to work upon may be judged from the following description given in his journal: "Visited the Indians again at Juncata Island, and found them almost universally very busy in making preparations

for a great *sacrifice* and *dance*. Had no opportunity to get them together in order to discourse with them about Christianity, by reason of their being so much engaged about their *sacrifice*. My spirits were much sunk with a prospect so very discouraging, and especially seeing I had now no interpreter but a Pagan, who was as much attached to *idolatry* as any of them (my own interpreter having left me the day before, being obliged to attend upon some important business elsewhere, and knowing that he could neither speak nor understand the language of *these* Indians), so that I was under the greatest disadvantages imaginable. However, I attempted to discourse privately with some of them, but without any appearance of success: notwithstanding, I still tarried with them.

"In the evening they met together, near a hundred of them, and danced round a large fire, having prepared ten fat deer for the *sacrifice*. The fat of whose inwards they burnt in the fire while they were dancing, and sometimes raised the flame to a prodigious height, at the same time yelling and shouting in such a manner, that they might easily have been heard two miles or more. They continued their *sacred dance* all night, or near the matter; after which they ate the *flesh* of the *sacrifice*, and so retired each one to his lodging.

"I enjoyed little satisfaction this night, being entirely alone on the island (as to any Christian company), and in the midst of this *idolatrous* revel; and having walked to and fro till body and mind were pained and much oppressed, I at length crept into a little crib made for corn, and there slept on the poles.

"*Lord's day*, Sept. 21.—Spent the day with the Indians on the island. As soon as they were well up in the morning, I attempted to instruct them, and laboured for that purpose to get them together, but quickly found they had something else to do; for near noon they gathered together all their *powwows*, (or conjurers) and set about half a dozen of them to playing their juggling tricks, and acting their frantic distracted postures, in order to find out why they were then so sickly upon the island, numbers of them being at that time disordered with a *fever*, and bloody *flux*. In this exercise they were engaged for several hours, making all the wild, ridiculous, and distracted motions imaginable; sometimes singing, sometimes howling, sometimes extending their hands to

the utmost stretch, spreading all their fingers; and they seemed to push with them, as if they designed to fright something away, or at least to keep it off at arms-end; sometimes stroking their faces with their hands, then spurning water as fine as mist; sometimes sitting flat on the earth, then bowing down their faces to the ground, wringing their sides as if in pain and anguish, twisting their faces, turning up their eyes, grunting, puffing, &c.

"Their monstrous actions tended to excite ideas of horror, and seemed to have something in them, as I thought, peculiarly suited to raise the devil, *if he could* be raised by anything odd, ridiculous, and frightful. Some of them, I could observe, were much more fervent and devout in the business than others, and seemed to *chant*, *peep*, and *mutter* with a great degree of warmth and vigour, as if determined to awaken and engage the powers below. I sat at a small distance, not more than thirty feet from them, (though undiscovered) with my Bible in my hand, resolving, if possible, to spoil their sport, and prevent their receiving any answers from the *infernal* world, and there viewed the whole scene. They continued their hideous charms and incantations for more than three hours, until they had all wearied themselves out, although they had in that space of time taken sundry intervals of rest; and at length broke up, I apprehend, without receiving any answer at all. After they had done powwowing, I attempted to discourse with them about Christianity; but they soon scattered, and gave me no opportunity for anything of that nature."

The following sketch of an Indian reformer is so remarkable, that we shall give it to our readers, and in Brainerd's own language:—"Of all the sights I ever saw among them, or indeed anywhere else, none appeared so frightful, or so near akin to what is usually imagined of *infernal powers*—none ever excited such images of terror in my mind as the appearance of one who was a devout and zealous reformer, or rather restorer of what he supposed was the ancient religion of the Indians. He made his appearance in his *pontifical garb*, which was a coat of *bear's skins*, dressed with the hair on, and hanging down to his toes, a pair of bear-skin stockings, and a great *wooden* face, painted the one half black, and the other tawny, about the colour of an Indian's skin,

with an extravagant mouth, cut very much awry; the face fastened to a bear-skin cap, which was drawn over his head. He advanced towards me with the instrument in his hand that he used for music in his *idolatrous worship*, which was a dry *tortoise shell*, with some corn in it and the neck of it drawn on to a piece of wood, which made a very convenient handle. As he came forward he beat his tune with a *rattle*, and danced with all his might, but did not suffer any part of his body, not so much as his fingers to be seen; and no man would have guessed by his appearance and actions that he could have been a human creature, if they had not had some intimation of it otherwise. When he came near me, I could not but shrink away from him, although it was then noon-day, and I knew who it was, his appearance and gestures were so prodigiously frightful. He had a house consecrated to religious uses, with divers images cut out upon the several parts of it; I went in, and found the ground beat almost as hard as a rock with their frequent dancing in it. I discoursed with him about Christianity, and some of my discourse he seemed to like, but some of it he disliked entirely. He told me that God had taught him his religion, and that he never would turn from it, but wanted to find some that would join heartily with him in it; for the Indians, he said, were grown very degenerate and corrupt. He had thoughts, he said, of leaving all his friends, and travelling abroad, in order to find some that would join with him; for he believed that God had some good people somewhere that felt as he did. He had not always, he said, felt as he now did, but had *formerly* been like the rest of the Indians, until about four or five years before that time; then, he said, his heart was very much distressed, so that he could not live among the Indians, but got away into the woods, and lived alone for some months. At length, he says, God comforted his heart, and showed him what he should do; and since that time he had known God, and tried to serve him; and loved all men, be they who they would, so as he never did before. He treated me with uncommon courtesy, and seemed to be hearty in it. And I was told by the Indians, that he opposed their drinking strong liquor with all his power; and if at any time he could not dissuade them from it, by all he could say, he would leave them, and go crying

into the woods. It was manifest he had a set of religious notions that he had looked into *for himself*, and not taken for *granted* upon bare tradition; and he relished or disrelished whatever was spoken of a religious nature, according as it either agreed or disagreed with *his standard*. And while I was discoursing he would sometimes say, 'Now that I like: so God has taught me,' &c. And some of his sentiments seemed very just. Yet he utterly denied the being of a *devil*, and declared there was no such a creature known among the Indians of old times, whose religion he supposed he was attempting to revive. He likewise told me, that departed souls all went southward, and that the difference between the good and bad was this, that the *former* were admitted into a beautiful town with *spiritual* walls, or walls agreeable to the nature of souls; and that the *latter* would for ever hover round those walls, and in vain attempt to get in. He seemed to be sincere, honest, and conscientious in his *own way*, and according to his own religious notions, which was more than I ever saw in any other Pagan. I perceived he was looked upon, and derided amongst most of the Indians, as a *precise zealot*, that made a needless noise about religious matters; but I must say, there was something in his temper and disposition that looked more like true religion than anything I ever observed amongst other heathens."

God blessed him with success, if not commensurate with his wishes, at least far greater than fell to the lot of any of his predecessors, Elliot himself not excepted. Here we shall state a few facts; and what we adduce must not be viewed as an event occurring only once—but as a specimen of the power which attended his labours more or less through life. We shall quote a few further extracts from his journal.

"I discoursed, and was favoured with uncommon freedom. There was much visible concern among them while I spoke publicly, but afterwards when I spake to one and another more particularly, the power of God seemed to descend upon the audience like "a rushing mighty wind," and with an astonishing energy bore down all before it. I stood amazed at the influence which seized the audience almost universally, and could compare it to nothing more aptly, than the irresistible force of a mighty torrent or swelling deluge, that, with its insupportable weight and pressure, bears

down and sweeps before it every obstacle. Almost all persons of all ages were bowed down with concern together, and scarcely one was able to withstand the *shock* of this surprising operation. Old men and women who had been drunken wretches for many years, and some children not more than six or seven years of age, appeared in distress about their souls, as well as persons of middle age. . . . They were almost all praying and crying for mercy in every part of the house; and many out of doors; and numbers could neither go nor stand. Their concern was so great, each one for himself, that none seemed to take any notice of those about him, but prayed as freely, and it appeared to their own apprehension as much retired, as if they had been every one by themselves in the thickest desert. It seemed to me there was an exact fulfilment of that prophecy, Zech. xii. 9—12. There was now a great mourning like the mourning of Hadadrimmon, and each mourned apart; although altogether, I thought, this had a near resemblance to the day of God's power, mentioned in Josh. x. 14. . . . There seems to be some good done by every discourse,—some newly awakened every day,—and some obtaining peace through believing. . . . Sundry old men were also in distress of soul, and could not refrain from tears, and crying out aloud; true and genuine convictions of sin are daily promoted in many instances, and some are awakened from time to time. God is powerfully at work among them."

He accepted the pastoral charge among the little church composed of converts from the inhabitants of the woods; and he did this at a time when he had other invitations to churches, rich in wealth and numerous in members. This fact speaks volumes concerning his object and character. He often expressed a wish to depart, and seemed to expect that his race would soon be run, and hence inferred that it mattered little what were his circumstances; nor was he disappointed. Always sickly, he soon became worse than usual after embarking in the mission, and manifested symptoms of confirmed consumption. On a journey to Boston, he was taken seriously ill, and viewed himself at the point of death: the Lord, however, was pleased to grant a short respite, ere he went hence and was no more. He then left Boston, and came to the house of the celebrated Jonathan Edwards, where he was seized again,

and where he died. This, Mr. Edwards deemed a greater honour than had his guest been the first monarch on earth, and he had been called to attend the last moments of a conqueror of the world. His frame of mind at this time was wonderful. He seemed as if filled with all the fulness of God. He spoke as if the veil which shrouds eternal things had been removed, and the Redeemer's glory seen with open face. Strangers and friends, children and servants, were all the subjects of his regard and admonition. His practice was to enforce his exhortations with the consideration that he was a dying man. At the conclusion of his solemn addresses to the young around him, he would say—"I shall die here, and here I shall be buried, and here you will see my grave. Remember what I have said to you! I am going into eternity! It is sweet to me to think of eternity—the endlessness of it makes it sweet. But, oh! the eternity of the wicked! I cannot mention it, or think of it. The thought is too dreadful. When you see my grave, remember what I said to you while alive—then think with yourself and say, 'The man who lies in that grave counselled and warned me to prepare for death.' " His sufferings were great and prolonged, and borne with wonderful resignation. The prosperity of the church, and the future prospects of Zion, as delineated in the rule of prophecy, occupied almost all his thoughts, and prayers, and converse during his sickness. He expired in calm joy, October 9, 1747, in his thirtieth year.

Our narrative is ended, and perhaps the expectations excited by its commencement have not been met and satisfied. But the foundation of his fame is not laid in the exercises or creations of genius. Here we behold no academic triumph, no intellectual wealth, no scientific discovery, no depth of erudition. As a theologian, we must, with all submission to his eminent biographer, allot him a lower rank than he has done. From the brief course of his studies, and the nature of his circumstances, it could hardly be otherwise. His Christian fame rested on his eminence in experimental religion, and the whole of his attainments may be summed up in *devotion*. Here he was, perhaps, without equal, certainly without superior, among all his contemporaries. We humbly beg to say that in the records even of the most devotional, whether among ancients or moderns, we never met with one

who came up to Brainerd. His was at once so intense and so pure—the mixture of light and of heat was so admirably proportioned. He lived in a period of the greatest religious commotion ever known in America, perhaps in Europe, when the elect of God were gathered in by thousands, and when false religion and violent enthusiasm, breaking in like a flood, deluged all the land to an extent, and with a depth, almost incredible. At first, as we have said, he was carried away by it; and though he never in himself experienced the feelings in repute, he believed them genuine and laboured after their attainment. When farther experience and study of the Scriptures discovered to him the delusion of the system, he set himself most vigorously to oppose it—for this he embraced every opportunity; and never laboured harder to effect its overthrow than during his last illness, and previous to his death. The grand design of Christianity was always uppermost in Brainerd's mind, and this proved a guide to him in matters doctrinal and experimental—this

design he viewed as meant to exalt God, to debase man, to restore to the Divine image, to purify the heart, to establish in it the reign of God, and to make the world happy. Hence he rejected those doctrines which, though pretendedly drawn from Scripture, were hostile to the design of real religion; and that experience, which, however conversant with raptures, and visions, with meltings and ecstasies, was unallied to deep and daily repentance, to humility of mind, to right tempers, to right dispositions and practices, to heavenly-mindedness, to the love of man, and the love of God. All this he exemplified. The great Edwards, by much the best judge of his time, has affirmed, that in all the above graces he knew not where, among his contemporaries, to find a parallel. We may then view his life as an illustration of Christian doctrines; and in this respect, though barren of incident, it is peculiarly valuable. He has recommended Christianity by a most powerful argument, an eminent example of Christian excellence, and by it, being dead, yet speaketh. C.

Ecclesiastical Affairs.

CHURCH GOVERNMENT.*

THE venerable Author of this pretty little volume is well known and greatly beloved by Christian ministers and people, of every denomination, throughout the length and breadth of Scotland. Originally pastor of the parish church of Stirling, he became an Independent, and has held by Congregational principles, with undeviating constancy, to the present hour, and still rejoices in green old age, strong in body, and sound in mind, as the senior pastor of an attached and respectable church in Edinburgh.

We state these facts as the shortest and surest way to bespeak the attention which is due to the volume before us, in quarters where the excellent Author may not be known. It comprises three rather copious Letters: the first descants on the End of Church Government, and inquires how it can be best attained. Episcopacy is here examined, and its leading features delineated. Apostolic Succession also receives a passing touch from the gentle hand of the venerable patriarch. To this succeeds a second Letter on Presbytery, the leading feature of which is set forth.

As many of our readers know little more of Presbytery than the name, it may be proper to cite Mr. Innes's clear and candid description of it, which is the following:

To those who are unacquainted with the nature of the Presbyterian system, it may be necessary to remark, that it consists of various Courts, as they are called. The first is the session, composed of the minister and ruling elders. They manage the affairs of the congregation. An appeal may be made from their decision to the presbytery, comprehending the ministers in a county, and elders chosen by each congregation. From the decision of that body, an appeal may be made to the synod, including the ministers and elders of a larger district. This is the ultimate court of appeal in the United Secession and other smaller bodies. In the Established and in the Free Church, there is a still higher court, the General Assembly, including representatives from the whole church. You know that I have had peculiarly favourable opportunities of seeing the workings of that system, having been six years a minister of the Scottish Establishment, and thus a member of all its Courts. Of course when I joined this Church I subscribed the Confession of Faith, acknowledging myself a Presbyterian; but when I saw the working of the system, I was led

* "Hints on Church Government, from the Experience of above Half a Century." By WILLIAM INNES. Houlston and Stoneman.

more particularly to examine on what grounds the power assumed by Presbyteries rested. I found the principal passage quoted in support of it is, Acts xv., often mentioned as the synod at Jerusalem. This is considered as a specimen of a Court of reference or appeal, and hence the propriety of one church, in a case of difficulty, appealing to others, assembled in presbytery or synod, being bound by their decision.

It appeared to me, however, that there was in this case such a peculiarity, that it could not be viewed as a precedent for future ages. That peculiarity lay in the Apostles being present in the Church at Jerusalem, and as they were appointed to regulate every thing regarding the Christian Church, it was most natural to apply for advice to them under the diversity of opinion that existed in the church at Antioch. The argument appears to stand thus: The case must be considered as either an ordinary or an extraordinary one. I hold it extraordinary from the inspired Apostles being present, in consequence of which they could say when they came to a decision, "It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden," &c.; besides, when they came to this decision, they sent it in the form of decrees, not only to those at Antioch, but to all other churches, as in Acts xvi., "And as they went through the cities, they delivered to them the decrees for to keep, that were ordained of the Apostles and elders that were at Jerusalem." Here then we are involved in a dilemma. If it was an extraordinary case, it furnishes no example for our imitation. If it was not, what presbytery or synod is entitled to send their decrees over the whole Christian world, and to require obedience to them?

When I left the Church of Scotland, I stated to my brethren in that Establishment my reasons for doing so. They were two:—First, I objected to the Presbyterian mode of Church Government. Secondly, in that connexion I could not observe the discipline appointed in the Church of Christ. A reply was given by the late Dr. Brown, of Langton. He endeavoured to get quit of the above difficulty by questioning how far the Apostles, on this occasion, were inspired; rather a singular supposition, when they could say, "It seemed good to the Holy Ghost." In order, however, to explain how they sent these decrees with authority to the churches in every city, he says they did so in the character of universal bishops. Unless we acknowledge the authority of Pío Nono, we have no more universal bishops than inspired Apostles.

The most natural account of the whole of this matter is, that from the Apostles being present, it is likely no one else took any share in the discussion. When they announced their decision, the elders and the church expressed their acquiescence. The parties present were, the Apostles and elders, and the church. Though there were deacons at Jerusalem, they are merged in the church, as they had no rule, their office being entirely secular. Accordingly, in chap. xvi. 4, "when Paul and Timotheus went through the cities, they delivered them the decrees

for to keep, which were ordained by the Apostles and elders which were at Jerusalem," delivering them, of course, to these churches through their elders, as they were called to see that they should be carried into execution.

I hold, then, that no body of men is entitled to claim obedience to their decrees as the Apostles did to theirs. Let Presbyteries be held as a matter of expediency, and as useful for mutual advice, and no one can object to them. But it is the exercise of authority, where conviction is not produced, interfering with one of our great first principles, "Let every man be fully persuaded in his own mind," which we cannot admit. It thus appeared to me there was a complete failure in the argument for Presbytery; and it was from observing the distinct directions given to the Church of Corinth to settle their own matters, to excommunicate an offender and restore him on repentance, without any reference to any extraneous powers, that I was led to adopt Congregational principles.

We often find a constitution on paper much better than it is in actual operation. In France liberty of worship is allowed by the constitution, but in many cases in practice, the law is disregarded. In other cases the defects of a system are counteracted by the good sense and Christian feeling of the administrators of it. Thus, if I am correctly informed, in the United Secession Church when a preacher receives competing calls, he is allowed to judge for himself which he should accept; thus recognising the principle that the path of duty to every man is after due deliberation the ultimate decision of his own mind. But when I speak of Presbytery, I speak of the power inherent in the system; and this I know from painful experience,—indeed, it was this experience that led me to examine the subject.

The case to which I refer was shortly this: when I was minister of Stirling, a vacancy occurred in the presbytery. A preacher was presented by the patron to the charge. It may be necessary here to mention, that according to Presbyterian forms, a service called serving the edict is appointed to take place in the church of the vacant parish where the presbytery meet, and the parishioners after sermon are asked if they have any objections to the life or doctrine of the presentee. On this occasion one of the parishioners came forward and said, We have; we are prepared to prove that he is guilty of profane swearing. This service had so far degenerated into a mere form, that the presbytery were taken by surprise. They felt, however, that they were bound to inquire what proof there was to establish the above charge. The presentee aware of what was to take place, had his law agent present, who took a protest and appealed to the synod. The presbytery was thus dragged first to the synod, and next to the general assembly. It was there pleaded that we should either give up such a form, or follow it out, and not insult the common-sense of mankind, by asking a question and then virtually say that no reply was to be heard. What is called

the moderate party, had the majority. They accordingly enacted that without any inquiry the presbytery should assemble on a certain day and ordain the presentee, according to the rules of the church. Nay, it was farther ordained, that *all* the presbytery should be present, however much opposed to their convictions, though this was not necessary, and not required on other occasions. This was intended as a punishment to the refractory members, or, as Mr. Rowland Hill expressed it, to stretch their consciences, which were a little too tight. This may be considered as a strong case. But it best illustrates the nature of the power. The power was *there*, and it is the existence of such a power I condemn as opposed to some of the first principles of the oracles of God.

Such is the system, and its inherent power for evil; but nothing can be more unfair than to represent it as thus habitually developed in the great Presbyterian Bodies in Scotland, known as the United Presbyterian Church, or as the Free Church. The Author has well observed, that, in actual working, every system is largely influenced by the characters of those who hold the helm; and as things are now generally managed among these unendowed Bodies in Scotland, it will be found that Presbytery works well. Such is the rule, and the exceptions are few and far between. Mr. Innes suggests what he would consider an improvement upon the system, to this effect: in the case of candidates for fellowship, after the ministers and elders are satisfied with the personal piety of the parties, he would have them name the applicants to the church the Sabbath previous to their admission, allowing any one to state, in private, to the minister, any objection they might have to the reception. There is no likelihood that any objection would be made, he thinks, when there is no ground for it; and this concession will tend to promote mutual confidence among the members. It would be, to some extent, making the fellowship itself parties to every separate act of admission, whereas meantime the minister and the elders are the sole and only door into the church. The late Rev. Rowland Hill acted on this plan. We ourselves once heard him announce the names of a number of individuals who were candidates for fellowship. Mr. Innes thus concludes his letter:

When in my last, I presented you with a short statement of the Presbyterian system, you may perhaps be surprised that I omitted to notice the office of ruling elder. I did so because this is not peculiar to Presbytery, though it is now unknown in our Congregational churches. Though among Indepen-

dents; every church manages its own affairs, this is no way inconsistent with their choosing ruling elders as well as teaching elders, and it is perhaps not generally known that Dr. Owen is decidedly in favour of this class. According to him the complete staff of office-bearers for an Independent church, is a Teaching Elder, Ruling Elders, Deacons, and a Catechist for instructing the young. The argument in favour of ruling is the following: Ruling and teaching are spoken of as distinct gifts in Scripture. Thus Rom. xii. 6, "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness." Again, 1 Cor. xii. 28, "God hath set some in the church, first, apostles; secondarily, prophets; thirdly, *teachers*; after that miracles; then gifts of healing, helps, *governments*, diversities of tongues." Here then *ruling* and *teaching* are distinct gifts, and to these add the well-known passage in 1 Tim. v. 17, "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine." From these passages it is argued that as teaching and ruling are separate gifts, both ought to be called into exercise for the benefit of the church. The objection made to this last passage is this, that as in the instructions given to Timothy for choosing a bishop or elder, it is required that he be apt to teach, none ought to be chosen for this office but such as are thus qualified. Besides, as honour from the context here denotes maintenance, it would require double maintenance be given to every ruling elder,—rather a serious matter for a church. The reply to this is, that though every bishop must to some extent be apt to teach, many intelligent ruling elders are well qualified to explain clearly the great doctrines of the gospel, though they cannot give a continuous discourse, or what we call a sermon; and with regard to the double honour to a ruling elder, if he is exposed to expense in serving the church, it is proper he should be remunerated. The ground of remuneration to the teaching elder is, that his time is devoted to the public service. Again, it is argued that while all are called to teach, the distinction referred to here turns on the word *labour*, referring to those who were pre-eminent in these public services. But I must not forget I am not writing a dissertation, but merely suggesting these thoughts for your consideration.

For our own parts, we confess to a liking for the doctrine set forth in the foregoing. There are admirable teachers who make sad work in attempts at ruling, and excellent rulers to whom is denied the gift of teaching. We are aware there would be difficulties in the way of establishing such an order of things; but if it could be established, we are well con-

vinced it would tend much to the strength, stability, and welfare of the Church. It strikes us that a strong argument might be made out for the distinction from 1 Tim. i. 7. Mr. Innes's comment is deserving of notice. He says :

On the first proposal of this text, that the elders that rule well are worthy of double honour, especially they who labour in word and doctrine, a rational man who never heard of the controversy about ruling elders can hardly avoid an apprehension that there were two sets of elders, some of whom labour in word and doctrine, and some who do not so.

Mr. Innes next touches on the subject of Independent Associations, which he contrasts with Presbytery ; and the following is his opinion :

If it be asked, what is the difference between a Presbytery and a Congregational association (I have been member of both), it is simply this : In the one, you have all the benefit of the advice of your brethren, without being bound by their opinion, whether you judge it right or not. Thus, there is no infringement on the essential principle of all spiritual obedience,—personal conviction. In the other, there is. We thus see how near these bodies approach each other. I should rather say, how identical. Drop that exercise of power already mentioned, and there is no difference between Presbytery, and a County Association of Independent churches. Both have the benefit of mutual consultation and advice, of co-operating in any plans of usefulness ; of combining in any public emergency, which might require united effort, and it would be well if Congregational churches, which have a mutual confidence in each other, were to ask the opinion and advice of the pastors, or other representatives of neighbouring churches, in some cases of difference that may occur among them. This is founded on the obvious principle, that we are apt to take a partial view of any question in which we are personally interested. Those who are quite neutral, are likely to judge more justly, because more impartially, and there is no infringement on the independency of the churches, where nothing but advice is tendered.

Our Author next proceeds to deal with the question, What is to be done when the pastor of a church departs from the faith or the morality of the Gospel ? and here he states that he knows of no control except, first, admonition ; and, if that be unavailing, secondly, withdrawal from such an individual or fellowship. Mr. Innes abjures all force but that which is moral, and considers this sufficient to meet every emergency. It is not to be denied that grievous cases of this description have sometimes occurred ; but the numbers have not been great,

neither has the evil been lasting. But Mr. Innes is not blind to the fact that there are cases in which Independency is accompanied with what might be designated drawbacks. He states what he deems to be its "prominent deficiency" as follows :

This consists in the want of government, or of sufficient power in its rulers ; but this arises from a very prevalent mistake on this subject. Many seem to think that the pastor is only the president of the meeting,—that any one may lay any case that occurs before the church, as if it were a democratic assembly—that they were to discuss it, and fix the decision to be given. This is quite inconsistent with the scriptural view of a church of Christ, "Obey them that have the rule over you, and submit yourselves, for they watch for your souls as they that must give an account, that they may do it with joy, and not with grief, for that is unprofitable for you ;" here rule and submission are correlative terms, and though there may be in some cases a difficulty in drawing the line between the two, both are plainly enjoined in the church of Christ.

It should never be forgotten, that we are called not to *make* laws, but to *obey* them. It is the business of those appointed to rule to explain those laws, to show how they apply to particular cases, and to call on the church to obey them. Take a case, such as alas ! too often occurs. A member is charged with some public scandal,—some open immorality, which it is necessary to bring forward, both in justice to the individual and for the vindication of the whole body, showing their obedience to the Divine injunction, not to bear them that are evil, and to avoid being partakers of other men's sins.

What is here the duty of the pastor ? First, to state as clearly as possible, the evidence in support of the charge ; and secondly, to show how the law of Christ applies to the case. He then calls on the church to express their acquiescence, that it may be a deed of the church (supposing exclusion is required), that it may vindicate the character of the body, and come home with more weight on the conscience of the transgressor. But here the difficulty occurs. Some one may not be satisfied with the evidence, or with the application of the law in this instance. What then is he to do ? There are two ways of meeting the emergency. First, the objector may ask a delay, and call on the pastor for further information, or he may state his difficulty before the church, and have it discussed. I have no hesitation in considering the former way as decidedly preferable, and the latter as often injurious. First, it is not unreasonable to claim some deference to the opinion of the pastor, who is supposed to have considered the case maturely, especially as he has been chosen by his brethren, on the supposition that he is fitted for the office he sustains ; therefore objections to his opinion should not be taken up hastily. I add, there are many things which can easily be explained in private, which cannot be properly introduced in public. But suppose this

individual, or a few others, cannot after every explanation acquiesce in the decision of the general body. What are they to do? ought they to leave the church, because they differ from the majority; would not this be inconsistent with the spirit of the injunction, "Yea, all of you be subject one to another?" Let such have the privilege of expressing their dissent from the measure, and this should satisfy the most scrupulous conscience.

But what is frequently the result of bringing a subject for public discussion before the church? Here, before I go farther, I must enter a caveat against supposing that I describe what I have seen in the church with which I have the happiness of being connected. I have the satisfaction of saying, that with the aid of intelligent and judicious Christian brethren in the deaconship, as well as others, any question that comes before us is usually treated with great good temper and mutual forbearance. But I wish to avail myself of my lengthened and extensive opportunities of observation, if I may suggest some useful hints to my brethren.

It sometimes happens that when a subject is brought before a church which requires much thought and discrimination, some one who has heard it for the first time, and who is little capable of judging (for it is frequently such as are most apt to speak), throws out some crude remark. This is either seconded by another, or, it may be, in no very measured language contradicted. Each party has its own adherents, and sometimes unless the pastor can strictly confine them to the point at issue, the merits of the question are lost sight of in a personal altercation. It is indeed the duty of the pastor to check this. But some will not be checked, and are apt to think their liberty abridged. Many are unacquainted with the rules of business, or the principles of evidence, and the necessity of having every fact or allegation confirmed by two or three witnesses before you can act upon it. I knew a man resign his connection with a church, because they would not take his single testimony in opposition to that of another; this was leaving a church while no blame could be imputed to it.

I can easily conceive some good Presbyterian brethren feeling a sort of self-gratulation that his system does not expose him to such an evil as this. But I can assure him, I have seen more violence in a presbytery, and in the General Assembly of the Church of Scotland, of which I once was a member, than in an Independent church; and surely when it is recollected that these bodies are composed of men of intelligence and refinement, and who are acquainted with the rules of business, it is less excusable in the one case than in the other. We are here reminded of an observation of the Duke of Otranto, who was long at the head of the police in Paris, and had thus seen human nature in all its various aspects. His remark was, that whatever principles men professed to hold, either political or ecclesiastical, when once human passion got the ascendancy, they all acted in the same way.

Some are fond of public discussion, as it tends to show their independence. But this

is founded on a false view of the meaning of independency. This refers to one church being independent of the authority of another, and has no reference to their internal arrangements. A worthy Baptist pastor told me lately, that he had no public discussion in his church for forty years. When cases occurred, which required discipline, he studied clearly to state the case, and "show how the law applied, and the church acquiesced." Others recommend discussions as the means of eliciting truth, by the variety of opinion that may be expressed. I fear in most cases there is greater danger of losing love than gaining truth. They are often the means of generating heart-burnings, and alienations of affection, which require, even in Christian minds, time to remove. If so, it should well be considered, whether any good is likely to be obtained, which will compensate for such a risk. I have heard of discussion being recommended as a useful *safety valve*, as if any misunderstanding existed, or any bad humour was pent up in the breast, it would in this way escape, and preserve from a greater evil. But there is a previous question here. Is there not sin in allowing this misunderstanding to exist, in permitting the bad humour to accumulate? rather extinguish the fire without delay, by which this foul gas is generated. It was for the indulgence of such a spirit, the Apostle tells the Corinthians "ye are yet carnal." Let every misunderstanding be instantly removed by mutual explanation. Thus, "let not the sun go down upon your wrath," but "purge out the old leaven, and see that ye keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

It is of special importance that the most perfect mutual confidence should subsist between a pastor and his flock. All jealousy, all misunderstanding should be carefully avoided, or, if unhappily anything has occasioned it, it should be instantly done away by a candid and frank explanation of whatever was the ground of it. Till this is done, all comfort and usefulness is destroyed, each party should endeavour to discover his own duty from the word of God; for submission on the one side, is as distinctly enjoined, as the duty of watching for souls on the other. In short, the pastoral is very similar to the marriage relation. It must be formed voluntarily, and by mutual consent. Hence the power of patronage is out of the question. It may institute a preaching station, but it cannot form a church. In the latter of these, as well as the former, there is rule and submission. But when it becomes a question how far the husband is entitled to exercise his authority, and how far the wife is bound to obey, the spirit of the relation is gone. Hence the necessity of guarding, with the utmost care, against whatever should obstruct mutual confidence, not only between the pastor and his flock, but also among the flock themselves, in order to secure the great objects of their union,—personal edification, and united effort, to spread the knowledge of the Gospel both at home and abroad.

This excellent counsel will commend itself to the hearts of all that read, and, we trust, prompt many to procure for themselves this little book, which we consider one of superior value. The views it propounds are, in our judgment, thoroughly scriptural, while the spirit it

breathes is that of John the Apostle—simple, candid, loving, and tender. The Appendix, which forms about two-thirds of the book, comprises a mass of valuable Extracts, all illustrative of points mentioned in the Letters.

The State-Church.

"SYDNEY SMITH AND THE BISHOPS."

THE Bishops having been favoured with an unusually large share of public attention of late, the Anti-State-Church Association has very seasonably issued a *brochure* bearing the above title, and which contains a sketch of the dignitaries and subordinates of the Church of England, extracted from the writings of the Reverend, but most witty, Sydney Smith, accompanied by illustrative notes. Stung by the successful assaults of the episcopate on cathedral sinecurism, the irate Canon gave his betters no quarter; but avenged his order by making, in his letters to the imaginary Archdeacon Singleton, a humiliating exposure of some of the weak points of the Church. We extract two or three of the more important, though not the most racy, passages:—

"A BISHOP'S TEMPTATIONS.—A good and honest bishop (I thank God there are many who deserve that character!) ought to suspect himself, and carefully to watch his own heart. He is all of a sudden elevated from being a tutor, dining at an early hour with his pupil, to be a spiritual lord; he is dressed in a magnificent dress, decorated with a title, flattered by chaplains, and surrounded by little people looking up for the things which he has to give away; and this often happens to a man who has had no opportunities of seeing the world, whose parents were in very humble life, and who has given up all his thoughts to the Frogs of Aristophanes, and the Targum of Onkelos. How is it possible that such a man should not lose his head! that he should not swell! that he should not be guilty of a thousand follies, and worry and tease to death (before he recovers his common sense) a hundred men as good, and as wise, and as able as himself?"

"EPISCOPAL NEPOTISM.—Can anything be more flagrantly unjust than that the patronage of cathedrals should be taken away and conferred on the bishops? I do not want to go into a long and tiresome history of episcopal nepotism; but it is notorious to all that the bishops confer their patronage upon their sons and sons-in-law, and all their relations; and it is really quite monstrous in the face of the world, who see this every day and every hour, to turn round upon deans and chapters, and say to them, 'We are credibly informed, that there are instances in your chapters where preferment has not been given to the most learned men you can find, but to the sons and brothers of some of the prebendaries. These things must not be—we must take these benefices into our own keeping;' and this is the lan-

guage of men swarming themselves with sons and daughters, and who, in enumerating the advantages of their stations, have always spoken of the opportunities of providing for their families as the greatest and most important. It is, I admit, the duty of every man, and of every body, to present the best man that can be found to any living of which he is the patron; but, if this duty has been neglected, it has been neglected by bishops quite as much as by chapters; and no man can open the *Clerical Guide*, and read two pages of it, without seeing that the bench of bishops are the last persons from whom any remedy for this evil is to be expected."

"THE BISHOPS AND THE INTERIOR CLERGY.—If a clergyman lives in a situation which is destroying his constitution, he cannot exchange with a brother clergyman without the consent of the bishop; in whose hands, in such circumstances, his life and death are actually placed. If he wishes to cultivate a little land for his amusement or better support, he cannot do it without the license of the bishop. If he wishes to spend the last three or four months, with a declining wife or child, at some spot where better medical assistance can be procured, he cannot do so without permission of the bishop. If he is struck with palsy, or racked with stone, the bishop can confine him in the most remote village in England. In short, the power which the bishops at present possess over their clergy is so enormous, that none but a fool or a madman would think of compromising his future happiness, by giving the most remote cause of offence to his diocesan.

"There are many bishops too generous, too humane, and too Christian, to oppress a poor clergyman; but I have seen, I am sorry to say, many grievous instances of partiality, rudeness, and oppression. I have seen clergymen treated by bishops with a violence and contempt which the lowest servant in the bishop's establishment would not have endured for a single moment; and if there is a helpless, friendless, wretched being in the community, it is a poor clergyman in the country with a large family. If there is an object of compassion, he is one. If there is any occasion in life where a great man should lay aside his office, and put on those kind looks, and use those kind words which raise the humble from the dust, these are the occasions when those best parts of the Christian character ought to be displayed. I would instance the unlimited power which a bishop possesses over a curate, as a very unfair degree of power for any man to possess."

Popery.

TO THE SUNDAY-SCHOOL TEACHERS OF ENGLAND.

FRIENDS AND FELLOW-LABOURERS IN THE KINGDOM OF GOD!—I rejoice in an occasion of once more addressing you in your aggregate capacity, and on subjects connected with the exposure of deadly error, in conjunction with the defence of saving truth. Immense importance, in relation to the subject of Papal Aggression, attaches to the Sabbath-schools of Great Britain,—an importance, in my judgment, incalculably greater than to the Imperial Legislature. It is but little, in the way of positive good, that they can do in this great work: their province is one of authority, not of persuasion; their instrument is force, not truth; their aid is, of necessity, almost wholly of a negative character. When they shall have ceased to pet and patronize the Papal Priesthood,—have resolved to withhold all grants and all endowments from Popery, whether at home or abroad,—and have determined to leave it to stand or fall upon its own merits,—they will have entirely discharged the duties of their function. What remains—for everything positive will remain—must be performed by another power, working with other and very different instruments. By means of the pulpit, the platform, and the printing-press, much may be done; but when this instrumentality has been taxed to the utmost, much will still remain which can be effected only by the instrumentality of the Sunday-school. As matters now stand, I look upon that institution as, under God, one of the principal modern bulwarks of the Protestant Reformation in Britain. The adult portion of the people are, unhappily, in a great measure, beyond the reach alike of Papists and of Protestants. The mass of them will die as they have lived, without receiving either Popery or the Gospel. This is a dreadful fact, but it is not the less true; and it is duly appreciated by the Popish Priesthood, who, despairing of the adult population, are everywhere betaking themselves to the Young: the Day and Sunday School is their chosen field of action; here they anticipate their ultimate triumph; and, on this field, you are the proper and heaven-appointed parties to meet and to overthrow them. As to the final issue, I have no misgivings; while they begird themselves to the work of darkening the minds of the rising millions, you are embarking, with not less zeal, in the enterprise of enlightening them: nor is the endeavour attended with the slightest uncertainty; your success must be their failure. No portion of the British population are so thoroughly beyond their reach as those who have been brought under the full action of the Sunday-school. The great and omnipotent antidote to Popery is, the Word of God! Now, it is your high honour, and special province, to establish an indissoluble connection between the facts and doctrines of the Scriptures, and the minds and hearts of the rising millions of England.

In thus speaking, I forget not the place, the privilege, and the duty of Parents; I am

far, indeed, from wishing to see responsibility shifted from their shoulders to yours: but I am also most thoroughly convinced of the fact that the bulk of Parents are still wholly incompetent to the right discharge of their high duties; and that even the more enlightened portion of them stand in need of your generous aid. Alas! the day is yet far distant, when only a secondary importance will attach to your services, which are now indisputably clothed with one that is primary. That importance is, indeed, not yet fully appreciated; but this fact only proves its magnitude. Light is spreading, and, as a consequence, justice is beginning to be done you; an instalment has been made, and, in due season, you will receive in full that meed of cordial thanks, and grateful praise, which is so justly your due. You will receive, from the Churches, that measure of approbation you so richly deserve, and that degree of co-operation you so greatly require.

The fact of the juvenility of your charge is a prime element in the consideration, which shows the importance attaching to your labours. The mind is impressible, the heart tender, and the memory tenacious. This, too, is the time to establish the empire of sound moral feeling, so essential to the advancement of true religion, and the best interests of the nation. The celebrated apothegm of our great countryman, Chillingworth, "The Bible, and the Bible alone, is the Religion of Protestants," is a fit inscription for the door-posts and the lintels of the British Sunday-school. That apothegm is gloriously true; and hence the Bible is, of all objects on earth, the most offensive to the Popish Priesthood. They are the subjects of the strongest possible conviction, that the result would be as that of the junction of fire and stubble;—that, to throw the Sacred Scriptures, faithfully translated, into the midst of the Popedom, would be to envelope it in flames, and utterly to destroy the mighty fabric of wood, hay, and stubble, beyond the possibility of rescue, or of restoration! This view of the matter serves at once powerfully to demonstrate, and strikingly to impress the value of your labours. Who can calculate the extent to which you are filling the minds of the rising race with the words which are spirit and life? Is not this the reason why you are held in such dread and detestation by the Vatican, by the Papal Priesthood, and all the emissaries of Rome? There is no power in Britain they so much fear as that of the English Sunday-school: they mock the Established Clergy; they laugh at the Bishops, and they defy the Legislature; but they survey the British Sunday-school with solemn hate, and depressing apprehension! Now, this hate, and that apprehension, bespeak a great truth; they show wherein consists the weakness of Popery, and the strength of Protestantism. The fact, moreover, involves a great practical principle, which deserves to be seriously pondered till deeply felt, and till all con-

cerned be led with vigour to act upon it. It shows the infinite importance of the Protestant Churches pouring out their strength in this direction; since no species of labour is so full of hope for Protestantism, and so fraught with peril to the Papacy. Other methods of operation have their several claims, and are by no means to be overlooked; but this is to be considered paramount: and while the lesson communicated thus addresses the Churches in general, it directs its precepts with special emphasis to you. It demonstrates your great vocation; it points out the source of your main strength; it discloses the policy which you ought invariably to pursue; it shows that the Sacred Scriptures ought to be the great subject of your study, in order that their contents may be the prime matter of your communications; it shows that, whatever else may be set aside, overlooked, or put in abeyance, *they* should be the manual of every one of you, till you become thoroughly acquainted with them—with their letter, their spirit, their history, their biography, their facts, their doctrines, their promises, their precepts,—in a word, till the whole of the wondrous store of heavenly truth becomes thoroughly incorporated with your very souls! This will constitute you the most accomplished of religious instructors—the most efficient of Christian Reformers, and the most powerful defenders of the Protestant Faith!

Your teaching, at all times, cannot too strongly partake of a biblical character; the primary object of all your toils should be to open up the treasures of the Word of God, and to fill the youthful mind with reverence for it. To accomplish this will be to accomplish much, and to pave the way for the accomplishment of everything. You cannot too largely, and too uniformly, imitate the example of Nehemiah, and his friends, who “read distinctly in the Book of the Law of the Lord, and gave the sense, and caused the people to understand the reading.” In these processes there was no scope for oratory; and it is probable it brought the performers small praise. No matter; perhaps, so much the better; it was enough that it brought the hearers great profit. There is nothing more intensely to be desired—next to their conversion—than to work into the mind of the British people a love for Biblical teaching. This, of itself, will constitute a revival of religion, and inconceivably invigorate the spirit and power of Protestantism. The very existence of such a love assumes not merely correct feeling in matters spiritual, but considerable acquaintance with the sacred pages. But this style of teaching is, assuredly, not to the taste of the Scripturally ignorant, whether rich or poor: they would, indeed, be very difficult to be reconciled to it; they must have twaddle, or tinsel, or rant, or eloquence, or dissertation, or philosophy, falsely so called. To endure a thoroughly Scriptural style of pulpit teaching—and still more, to enjoy it—indicates no mean superiority to the common herd, even of respectable Christian professors; with the bulk of whom, at the present time, it would be by no means popular. The strain of preaching,

which is most in vogue among us, viewed in connection with the state of the times, is not, in my judgment, the best. Whatever excellencies it may often display,—and on this score none are more alive to its occasional claims, or more forward to acknowledge them,—my idea, nevertheless, is, that it is defective in some of the qualities chiefly called for, under the existing circumstances of Protestantism in the nation. I think it exceedingly to be desired, that public instruction should assume a much more Biblical character, and, as far as possible, be divested of what is popularly called “the intellectual,” an attribute at once the most easily imparted, and the most thoroughly useless for the great ends of conversion, and of edification,—ends besides which public Teachers should desire no other. It strikes me, as a thing to be wished, that there should be much less of man, and far more of God—less reasoning, and more inspiration—in it; less of the schools, and far more of the Apostles! It appears to me, that this is, above all things, to be desired, at the present hour, as a most important step in relation to Popery and Puseyism; to the gathering torrent of which, German theology and philosophy, school divinity, and glittering declamation—yea, and the most potent argument, apart from the Word of God, the human mind can exert—will form but a feeble barrier.

Now, Sabbath-school Teachers, in bringing about this great change, by far the largest share will belong to you; indeed, the toil and the glory will be almost all your own! You, and you alone, can do it on the scale necessary to be effected; and by doing it, you will prove incomparable benefactors to your own country, and, at the present time, to Christendom. Yes! if you will imbue the spirit of the coming age with the love of Biblical instruction, you will have performed a service above all price,—a service which will endure you to the hearts of unborn millions. But, in order to this, your teaching must be of a character thoroughly Biblical; and your school addresses must so correspond with it, as to constitute not only a harmonious, but an important part of it. A strong and clear current of Gospel truth must pervade the whole; while the mode of representation must be uniformly characterized by manly simplicity.

Teachers!—Let us have this, and the land is saved! The youth who have had seven years of such training, will have acquired a taste which will prepare them for that which I must be allowed to consider and designate as incomparably the highest order of pulpit instruction. Youth, so trained, when turned to God, will, in after times, constitute the bulwarks of Protestantism, and the piety of our country.

Teachers of the Sunday-schools of England, beloved and honoured!—Need I say, that, in all this, I am supposing the existence, generally, of piety, true and deep, amongst you? Without this, you can bring no deliverance to the land, and prove no permanent blessing to the world! By an unalterable law it is determined, that only the righteous can diffuse righteousness, and that only they who know the Lord can succeed

in bringing others over to his standard. Piety in Teachers, always important, is pre-eminently so at the present time. We must now look to the Sunday-school for the conversion of the rising race. Biblical instruction, in the mere letter of it, is not enough; nor is it anything, unless as a means to an end, and that end conversion. But while, at all times, this is to be viewed as the great and paramount object, it has now acquired a vast additional value from the special character of the day we live in; and its bearing on the preservation of Protestant doctrine, alone is the power of God to salvation. The last, sole, and only hope of our country, consists in the revival of its personal religion! The letter of the Gospel is a great thing,—and far be it from me to make light of it; but without its spirit and its power in the life of the people, the flood of ungodliness will rise and roll itself along with resistless fury, through all our borders, and on that flood of Antichrist, and in his train, all evil will come in. The measure of solid hope for Popery, will just be the measure of mere formality among the British people. If piety fail, all will fail! A form of sound words, apart from faith in them, cannot save; nor will that form itself very long survive. By degrees, public ministration will become diluted, till at length their vital truth will perish; and error, in a thousand forms, will press forward to take its place. Departure from Gospel doctrine is always preceded by the decay of the spirit of true piety. While that survives, in strength, doctrine will be safe; the human heart, sanctified, is the grand citadel of Gospel truth. The Spirit of the Lord is always conservative of the Word of the Lord. While the Holy Spirit remains, Gospel truth will remain; when he departs, that truth will speedily follow.

Sabbath-school Teachers of the British Isles! Your strength is from on high. Oh! for an abundant baptism of the Holy Spirit to your mighty fellowship! For this you yourselves should long, look, and pray. You should consider yourselves and be considered by others, as so many ministers of the Gospel, whose great work is the conversion of youthful souls; and, with this view, you should seek for every gift, and every grace, that is necessary to your great, arduous, and honourable undertaking. To improve your individual, will be to improve your collective piety; and that will be to improve your power for good. The Lord bless you a thousand-fold, and, in that proportion, make you an increased blessing!

The times require, that you should become thoroughly acquainted with the great controversy, which, for 300 years, has been waged between Popery and Protestantism. There is reason to believe, that the knowledge of British Christians, generally, on this subject, is very defective; it is now so long since the face of the foe was seen in an attitude of strength, and menace, that his very existence had begun to be forgotten. The thoughts, reading, conversation, and prayers of the Church of God, have long ceased to partake of an earnest Protestant character; the pulpit, as a rule, has been silent; and the press has, in a great degree, resembled the pulpit. The matter has not indeed been wholly neglected in either, but the efforts have been few and far between. Recent events have shown, that the foe was neither dead, nor fled; but in his hiding-place, awaiting his time,—and that he wants nothing but his ancient power to perpetrate all his ancient enormities! Give Popery that, and Protestantism is undone!—*Campbell's "Popery and Puseyism Illustrated."*

Column on Conversion.

CONVERSION OF MAKONIANE.

MOSHESH, having heard that there were missionaries, took steps to procure one to settle amongst his people, and the providence of God supplied him with three in the course of the following year. About the same time peace took up its abode in the dwellings of the Bamokoteris, and it has reigned there ever since. Their chief has succeeded in gathering around him thousands of natives, whom the calamities of the times had dispersed. He is every day becoming more enlightened and enriched, as are also his subjects; some of whom have received the gospel in faith and in love.

Amongst these is to be found the fierce and impetuous Makoniane, who now, gentle as a lamb, simple and docile as a child, said lately to one of the missionaries, under a feeling of his wretchedness by nature, and of his blessedness as a servant of God, "Evil may see itself personified in me. I have committed all kinds of crimes. My bloody hand hath slain no less than forty herds-men, whose only crime was the possession of cattle, and this without mentioning those whom I have only wounded, or the cannibals with

their long detestable locks, whom I have exterminated,—I who had, in some measure, reduced them to the frightful alternative of dying of hunger or of eating their children and their wives.

"Often, when my instructor has preached to an assembly of hearers, I imagined that he was relating to them my crimes. Often would I fain have stopped him. He seemed to be going a little too far. The word of his mouth, which he called the word of God, exposed my nakedness, and showed as in the light of day the plagues of my soul. Truly, I have a heart of clay; I am a worm which trails itself along,—a vile insect which attempts to exalt itself,—a particle of dust driven of the wind; I live and yet I was ignorant of Him for whom I ought to live, the author of my life, the Father of my salvation. Oh, that the Lord in his mercy should have revealed himself to me!

"Messengers of God, but for you we would have been as the Matluibus. Do not regret your native land. On no account return thither. Oh, never leave us. Forget, if you can, that you have brothers and sisters at

home. God hath sent you to our aid. You have brought us peace. You have brought us life. Lately I counted my years by the number of my wars; since you have come hither, I count them by the number of my harvests. The fountain of bread would have been dried up in this country but for you; there remained for us only the water from the rock, which was plentiful and always good, but we were afraid to stoop to drink it, and our wives dared not go to fill their pitchers from fear of the enemy; the sight of an antelope, the cry of a bird, the appearance of a bush filled them with fear. I foolishly believed that there were no men in the world but Basutos and Caffres—the Baroas having been destroyed by the assagai, or inhumanly consumed amidst the reeds and flags of marshes where they thought to have found a refuge. I did not think that there was a place in the world where another question was entertained than that of war; and yet at that very time there were whites,—whites who are the friends of peace, who carry it to the pagan nations, who preach it, who cultivate it, and, by daily fervent prayer, implore it from heaven.

"When I saw you for the first time, I said to myself, These men have guns; they will teach us the use of them; and they will fight for us. When you told us to kneel on the ground and pray to Jehovah, I said in my heart, No, I must see him first. That is the reason why I looked at you through my

fingers. The wisdom of the beast of the field—such was mine. The foundation of your house excited a smile in me. Those of the church at Bosio, when they were dug, made me wickedly to suppose that you were going to conceal powder with the design of destroying us all in one day. It was this which taught me that I carried within me a wounded conscience, and an accuser, which would leave me no peace.

"Am I indeed a man? Yes, I am! I am a man! and a Christian, since I have found health for my soul in the gospel of Christ. But by nature? By nature I am a wild beast. No, rather let me say, I am one of those beasts of the field which lie down and which rise up, without even knowing what they do; which graze wherever they find pasture, but without thinking where they will be able to rest at night; which die as they have lived, and are immediately devoured by the birds of prey, from the rocks of the valley. The gospel alone has made me know what I am, and what I ought to be; my greatness, my nothingness, my duty towards God, my duty towards men. This gospel speaks to me. It seeks me out when I wander. It calls me back to myself. The pain which I suffer through sin leads me to comprehend, to love, and to praise. Jesus is my Saviour. That is what I believe, what I feel, what I love to hear, what my heart keeps repeating. It makes itself manifest even to Makoniane!"—*Arbousset's Exploratory Tour in South Africa.*

Essays, Extracts, and Correspondence.

CONGREGATIONAL CHAPEL EXTENSION.

A Paper read at the Meeting of the Congregational Union, at Northampton, Oct. 15th, 1851, by the Rev. J. C. Gallaway, A.M.

AFTER a series of enlightened and important paragraphs on the expediency of Chapel Erection, the moral advantages arising from it, the inducements presented by the financial view of the subject, and the conservative character of Congregational polity, Mr. Gallaway went on to argue in favour of a general effort, on the ground that Congregationalists are both Voluntaries and Educationists, on the Voluntary Principle, as well as a Missionary people, and then proceeded as follows:

Without alluding to the Metropolis, which is happily furnished with a vigorous Chapel Building Society for its population, the brethren have only to take a map of our native land, a return of the population of the different places, and the "Congregational Year Book," to be painfully convinced that a very large portion of the population are at present untouched by our ministry. Presuming that no doubt of the necessity of a vigorous effort at chapel extension is entertained by this Assembly, I beg its attention to two practical inquiries, naturally suggested by this conviction.

The first of these inquiries relate to the chapels themselves, and the second to the various modes by which we may promote their erection. The principal points to be regarded in the buildings are their position, their style, and their accommodation.

In carrying into effect any general scheme of chapel extension, the selection of the site will be one of the first practical steps, and may prove one of great difficulty. The character of the position will necessarily determine, to a great extent, the size, construction, and style of the building; and, if judiciously selected, may prove a very important ingredient in the general inducement to attend. Freehold land is, on many accounts, to be preferred to land held on lease;—though, in some important districts, it is impossible to build except on land of the latter kind. The inconvenience that may arise at the expiration of the lease, may be provided against by the investment in the funds of a comparatively small sum at the commencement of the undertaking; which may accumulate, when the lease falls in, to an amount that will be almost adequate to the erection of a new chapel. In all cases, dry and elevated ground, in a frequented thoroughfare, if possible at the termination of a street, or at a point where several streets

converge, of sufficient dimensions to admit of ample light and enlargement, and quite free from all local nuisances, should be selected. The state of public opinion, and perhaps the very limited resources of the parties, furnished some excuse for our forefathers in seeking the most hidden and least frequented positions for their chapels. But in the present day, and in our circumstances, such studious avoidance of public observation amounts to a culpable unfaithfulness to the openings of Divine Providence, and the good of immortal souls. Chapel building ought now, in no case, to be regarded as a matter of private convenience or private taste, but a work of public benevolence; and as the country at large, with some few exceptions, is open to our movements, it becomes us at all times to select the most prominent and eligible position that the district can furnish, and our resources command. It may be safely laid down as a sound principle, that a large sum, in securing the best position that we can obtain, is, if necessary, money laid out to the best advantage.

All that may be said in favour of an eligible site, applies with equal force to the general style of the structure. The propriety of studying an attractive appearance in our places of worship, proceeds on the principle that the persons for whom they are built are endowed, to some extent, at least, with imagination and taste—faculties, one or both of which are certainly traceable, in some degree, in most men. Even truly religious men, who are attracted to public religious services by higher motives, are not unsusceptible of these lower influences; and do not act wisely, so far as they themselves are concerned, in making no provision for such gratification. To ignore these faculties in unconverted men, is to be guilty of the grossest folly, and to manifest anything but an earnest regard for their religious welfare. An excess of ornament in our places of worship may be the dictate of pride; but an entire disregard of that gratification which a due respect to the rules of architectural correctness invariably occasions, is the product of a cold and bigoted selfishness. If fairly analyzed, it amounts to this—"If you will not accept religion, which I know you hate, without first doing an unnecessary violence to your nature, and conforming your tastes in all respects to mine, then, so far as I care, your soul shall be lost." To build places of worship that afford such a gratification to taste and fancy that the mind becomes unfitted for higher emotions, is undoubtedly an evil. But to build, or to say or do anything in religion, in utter disregard of such faculties in the human mind, is to avoid one extreme by running into another; and to do, at the same time, a great injustice to religion itself. Christ so spake as to gratify the most refined intellect. Let us so build houses for the furtherance of his truth; always remembering that the men for whom we build have taste, and not religion; and always hoping that, through the gratification of the one, we may lead them ultimately to the full enjoyment of the other. It is quite possible to do this, and yet pay the strictest regard to a wise economy. Nor should it be forgotten, that if we despise

architectural propriety, others will not; and if they will make use of this effective auxiliary in the cause of what we believe to be error, are we doing our duty to the souls of men in refusing its assistance in the service of truth?

The third practical matter requiring special attention, in our chapel-building movement, respects the character and the amount of the accommodation. As a general rule, the erection of small places of worship is the worst economy, and is often attended with much more serious evils than the merely financial. In villages, very small towns, and thinly populated suburbs, chapels may be built with advantage, the number of the sittings in which varies from 300 to 600. In larger towns, they should rarely accommodate less than 800. In our principal towns, and especially in the metropolis, the average of 1,200 sittings will probably be found the most advantageous. The character of the accommodation is no less important than its amount. A very careful attention should be paid to the size and form of the pews, the position of the pulpit, the height of the galleries, the modes of lighting, heating, and ventilating, and the general structure of the building in relation to sound. No chapel is complete without vestries, separate class-rooms for senior scholars, capacious and well lighted school-rooms, which, if necessary, may be advantageously placed under the chapel, without being put, as is generally the case, below the surface of the ground. A chapel-keeper's residence, and even a modest manse, are additions not to be despised, where the pecuniary means will admit of such extra outlay.

We now come to the last view of this very practical subject—the modes by which we, as Congregationalists, may carry out a general effort at chapel extension to the greatest possible extent, and in strictest harmony with our acknowledged principles. The solution of this question is by far the most difficult part of the problem, and will require the most careful attention and inquiry which this meeting, or any that it may depute to investigate the matter, can give. Whatever importance we may attach to the ultimate object of providing a great increase of our chapel accommodation in those parts of the United Kingdom where such efforts are most needed; and however urgent the calls for this movement at the present time; we must, on no account, disregard principles of ecclesiastical polity, which we believe to have been divinely instituted; nor will it promise well for our final success, to push on our efforts without respect to existing usages, or certain personal claims, which a previous occupation of the district and a well earned reputation may involve. It becomes us to remember that if we, as a denomination of independent ministers and churches, are about to engage in a general and vigorous effort at chapel extension, (and I, for one, most earnestly hope and pray that we are,) we are entering on a work for which our past habits and sentiments do not well prepare us; and that it is of the very first importance to do as little violence as possible to existing customs, and to do no injustice to work already done.

All the modes of chapel extension available in our circumstances may be divided into two classes. We may commence with the building itself, without the slightest local spiritual preparation, and without the definite prospect, by previous promise, of the attendance of one inhabitant of the district; or we may adopt, in the first instance, a preparatory religious process in a given locality, out of which the building itself gradually evolves. We may, in other words, build to gather, or we may gather to build.

The first of these two methods is the only one against which objection may be brought, on the ground of its possible incompatibility with our acknowledged principles and usages. We believe there are among us men, whose judgment and piety are entitled to great respect, who conscientiously object to this mode of diffusing the truths and spiritual influences of the Gospel. But what violence is really done to any of our religious principles by this process? The value of buildings in aiding our efforts at evangelization is not disputed. The only difference between the brethren to whom we allude and ourselves relates to the time and circumstances of their erection. In introducing the Gospel into a given locality we have to use a material edifice of some kind. We may *hire* one. Why not *build* one? Why not aid our movement by a structure perfectly adapted to our purpose, the very erection and external aspect of which will not only be an unmistakeable announcement of our purpose; but by awakening curiosity, as did the cloven tongues on the day of Pentecost, will help to bring the people together to listen to the preaching of the truth. All chapels erected on this principle, become, in the first instance, mere preaching stations, and, thus far, sustain the same relation to our ecclesiastical usages as private rooms, or public halls, when so used. When the new building is duly placed in trust, and a church is formed possessing the full liberty to manage its own affairs, all the requirements of our congregational polity are duly met. If the propriety of our commencing our continuous efforts at the evangelization of a given district by the erection of the building in which the hearers are to meet, can be determined by the evident tokens of the Divine favour, and the eminently holy fruits of such experiments, all lingering scruples on this point may be now very satisfactorily dismissed; for of all efforts at doing good, which our modern zeal has originated, none have been attended with such abundant evidence of the highest kind of success. Places of worship may be erected on this principle by individual munificence, by the formation of local committees, and by the direct agency of Chapel Building Associations.

Perfectly legitimate as we believe it is for us Congregationalists to build in order to gather; still we do not hesitate to admit it to be a more excellent way to commence our efforts at the evangelization of new districts by the formation of the spiritual nucleus out of which the building ultimately rises. This mode of operation harmonizes in all its stages more fully with our acknowledged principles, gives to them a freer scope, calls

them out into a healthier exercise, avails itself, to a greater extent, of local circumstances and personal interests, and hence, in the long run, if duly elicited, is likely to accomplish very great results, with a proportionate increase of reflex benefits to the churches themselves in which such movements originate.

In various interesting ways the preparatory religious element may give birth to the erection of the chapel. A church, which has met for years in a contracted building, in a most unsuitable position, may rise and build a larger house in a better locality, and thus bring the preaching of the gospel within the reach of many who have hitherto neglected public worship. A church may fill up its existing accommodation in an eligible chapel, and having no sufficient reason to quit its endeared home, may undertake the erection of another edifice, to be occupied, in the first instance, by a portion of its own fellowship, who are willing to withdraw for such a disinterested purpose. A church may select a destitute neighbourhood, commence a Sabbath-school, and open a preaching station, the attendance at which may so increase as to render the erection of a chapel a necessary and comparatively easy result. A church may, in the spirit of love and zeal, call upon a portion of its members to separate from the communion, who may swarm off in some neglected locality, for the purpose of gathering a congregation, and erecting a chapel. Comparatively unknown, in this country, as is this truly noble method of religious aggression, my personal observation in the United States enables me to say that it is there carried out as the most ordinary mode of church extension, and is generally attended with the happiest results, not only in respect of the seceding brethren, and the neighbourhood they select, but to the parent church itself, which is benefited not only by the exercise of its own self-denial, and by the additional motive presented to fill up the vacancies which its own disinterestedness occasioned. Sometimes a pastor, where circumstances may peculiarly favour the experiment, may materially add to his usefulness, and, perhaps, to his future happiness, by peaceably vacating his present position, and commencing his labours in some preparatory building, where he may gather a congregation, by whose efforts, and the assistance of others, a new chapel may be built. It will be an indication of a healthier state of things amongst us, when such movements as these become our ordinary modes of operation—when churches and pastors, having laboured together for their own edification and comfort for years, are found diligently inquiring into the best methods of extending to others the blessings they have so long enjoyed, and become, in their respective localities, the centres of well-directed aggressive labours, all of which shall issue in the erection of additional sanctuaries, and the formation of additional churches—communities which shall become, in their turn, so many new centres of similar missions in other districts. We anticipate, with earnest desire, the period of this aggressive attitude of British Independency; and believe that

when our churches shall practically understand the great Christian law, that it is as much their duty to promote the evangelization of their fellow-men, by the planting of new churches, as it is to seek their own religious improvement; we shall contribute to the advancement of the kingdom of Christ, to an extent, of which no period in the history of the church, since the days of the Apostles, presents us with an exact parallel. The mode of extension to which these remarks specially apply, may receive valuable aid by the promotion of district Chapel Building Societies, the members of which may consist of personal subscribers, and the representatives of churches making annual contributions to its funds.

Is it possible for our denomination to advance one step farther in this direction? We have already seen noble instances of individuals, local committees, churches, united churches, and district societies, erecting or promoting the erection of chapels. Not one of these movements should be relaxed. Each needs invigorating a hundred-fold. But could we supplement all these individual and local efforts by one additional movement? Could we have a Chapel Extension Association that would embrace in its operations the United Kingdom? Let very large and wealthy districts, such as the Metropolis or Manchester, have their separate local societies; and let not a general movement intrude upon districts already so provided for. But, in addition to these local and exemplary movements, may there not be one which shall receive pecuniary support from all parts of the kingdom; and which, in every legitimate way, shall endeavour to promote the erection of chapels, where they are most needed, and where the openings are most favourable? The formation and the working of such a society will undoubtedly be attended with great difficulties. But what important movement was ever commenced or made effectual without difficulties? Ought difficulties alone to deter us?

I venture, with all diffidence, to suggest to this Assembly the desirableness of taking some step which may issue in the practical solution of this difficult but very important problem, and I beg to enforce this suggestion by specifying the uses which a General Association might answer.

Such a General Association might be a very valuable depository of all the practical information respecting chapel building, which all our various experiments will at once elicit and require. It might, by availing itself of the columns of the *WITNESS*, or some other channel of communication, diffuse periodical information on the subject, and keep up continuous attention to its great importance. It might call special attention, in various ways, to certain localities, and, in a legitimate way, originate movements in such places. It might more than supersede the very vicious system of requiring ministers to perambulate the country with chapel cases. It might furnish pecuniary and other no less valuable assistance to local efforts at chapel building. It might prove a corrective of unnecessary expenditure in chapel-building. It might, in certain circumstances, undertake the en-

tire responsibility of the erection of places of worship in localities where, otherwise, no such movement would be attempted.

The working out of such a scheme will require much thought and very general inquiry. The relation which such an organization should sustain to our churches, to local associations, and to this Union, are all questions which will require the most careful attention. But that the formation of such a society is possible, and that it might be rendered the instrument of much usefulness, are conclusions to which, it is not doubted, this Union will be brought, if it should be prepared to appoint its committee to investigate the matter, and report accordingly at another general Assembly.

The foregoing Paper having been revised and printed, it was circulated with an Address, of which the following is a copy :

*Congregational Library,
4, Blomfield-street,
Jan. 1, 1852.*

DEAR SIR,—At the Autumnal Meeting of the Congregational Union, held at Northampton, the accompanying Paper on Chapel Extension was read, at the request of the Committee, by Mr. Gallaway. The suggestions it contains led to an interesting discussion, which terminated in the adoption of a Resolution for the publication of the Essay, and referring “the full consideration of the subject to the Committee of the Union, with an instruction to report on it to the next Annual Meeting.”

Agreeably to this instruction, the Committee have taken the subject into consideration, with an anxious desire to promote, if possible, this important object. In the present state of their inquiries they deem it best to withhold their own opinion as to the practicability of the suggested organization, and delay to sketch any outline of a plan, preferring to wait for such guidance as this Circular may elicit. They, therefore, respectfully request that you will carefully peruse the paper now sent, and they venture to ask the favour of your opinion on the following points :

1. Is a general organization of such a character, and for such a purpose as that herein indicated, practicable among us, as it evidently has proved to be amongst some other Christian denominations?

2. If practicable, do you think it desirable?

3. What should be its leading features, in order to secure its success? Should it extend beyond England; and if so, how far? Ought all or a part only of the money it advances to be in the shape of loans? Should it only aid local efforts, or in particular cases undertake the responsibility of erecting chapels? What should be the qualification of membership, and what the relation of the proposed Society to the Congregational Union?

4. What further steps would you recommend the Committee to take preparatory to the next Annual Meeting; and then in reference to the Meeting itself, so as to secure the vigorous and united action of our Body to promote this projected plan?

Your kind attention and early replies to

these questions will assist the Committee in reporting on this subject to the next Annual Assembly, and confer a favour on,

Dear Sir,

Yours faithfully,

GEORGE SMITH,

W. S. PALMER,
Secretaries.

Such, then, is the present state of this most important question, and we hope it will not rest there, but be carried on to a practical result. Chapel Building ought to be considered one of the chief questions of the times, in the religious world; no matter what their polity, if Christian men are to act consistently, they must, without a moment's loss of time, "arise and build." Nor is this all: the vigour of the movement ought to be, to the utmost extent of practicability, increased, in proportion to the long and lamentable neglects which have hitherto prevailed in all portions of the Church of Christ.

RELIGION IN CORNWALL.

To the Editor of the Christian Witness.

SIR,—I am sorry to find an opponent in a minister of Christ. My statements in the *WITNESS* were based on *thirteen weeks' personal intercourse with the people themselves*. I therefore feel myself secure from the insinuations of Dr. Cope, who seems strangely ignorant of the condition of a district almost under his immediate eye. I should not have noticed his contemptuous ignorance of my assertions, but that the mind of the Christian public may not be misled. I tell them again, these

things are so, however it may suit Dr. Cope's convenience to veil them from the world!

As a sufficient comment on his letter, I subjoin brief extracts from a lengthy communication written by one of the members of the (alas! now defunct) church at Porthalla. It is dated "Porthalla, Helstone, Cornwall, Dec. 29, 1851:"

"The state of religion is at a very *low ebb* at present, and has been declining since Mr. Taylor left, which is just two years—[Autumn, 1849.] . . . I have been credibly informed of men leaving the Sabbath-school when there has been a cry (or hubbub) of pilchards on the coast. [They have left during *service-time* also!] . . . Many here go to no place of worship whatever, but are in an awful state of darkness. Surely, Sir, *it is pitiable to see things in such a state in a Christian land, and a land of Bibles!* . . . At each place [Porthalla, Coverack, and Helford] there *was* a good congregation on Sabbath and week evenings, and several members belonging to each church; then they [the people] could help and give some support, but now a minister would have to lay a fresh foundation to raise up a *prostrate cause*. . . I hope your proposition in the *WITNESS* will awaken some of the wealthy churches to bestow their charity, that we may have a minister to preach the Word of life to a benighted neighbourhood."

I have received numerous sympathizing communications from ministers and others, but content myself with giving the above extracts. I leave the matter for the present in the hands of Dr. Cope and the Churches of England, and remain,

Yours sincerely,

W. H. MATTOCKS.

* * It can serve no end to prolong the discussion.—EDITOR.

Review and Criticism.

Sermons. By DANIEL KATTERNS. SNOW.

MR. KATTERNS is the colleague of the excellent Dr. Cox, known throughout the world as a leading man in the Baptist Denomination. The fact of Mr. Katterns being selected for association with such a man, of itself, stamps him with the mark of superiority. Of course, the church, with its venerated pastor, in going about this matter, had a thorough knowledge of the entire community; and yet, passing by all others, their choice fell upon this most unpretending young man, whom Providence had located in a quiet village in the vicinity of London. Mr. Katterns has, in all respects, we believe, most amply vindicated their choice. In the absence of all other proof, the intelligent reader will infallibly be conducted to this conclusion by the present volume. The subjects are well chosen, comprising

topics which will continue, through all ages, to interest the hearts of the faithful. They are unusually varied; they could scarcely be more so in the same compass: Providence—Temptation—Secret Prayer—Christian Contentment—A Good Conscience—Hopes and Aspirations of the New Creature—The Value of the Soul—The Holy Spirit—Man Self-Destroyed, but not Self-Saved. Such are the more doctrinal portions of the volume. Mary, an Example of Meditation—Meditation at the Cross; these are mainly devotional. The rest of the discourses are on topics of a personal nature, fraught with the deepest interest: Jacob Wrestling with God—Sacrifice of Isaac—Christ the True Melchisedec—The King of Kings—Peter Forewarned—The Life and Character of Hezekiah—Paul

before Agrippa—The Life, Character, and Death of David. From this it will be seen that nothing is wanting in the subjects selected, and the preacher has done them a measure of justice which leaves but little more to be desired. The volume is worthy to take rank with such as those of Drs. Wardlaw and Hamilton, and the recent publications of the Revs. Samuel M'All and George Smith. We cannot give it higher praise. Should Mr. Katterns tempt the perils of the Press no more, he has done something which will carry down his name with honour to a distant posterity.

We cannot send forth this notice without an allusion to the fact that the Ministry of the Baptist Body has, for very many years, indulged but sparingly in the publication of Sermons. It is many a day since a volume of any magnitude issued from that quarter; the total, indeed, of such publications for the last twenty-five years would amount to very little. How this is to be explained we know not; since it is a fact that no community, in proportion to numbers, can boast a larger amount of sound, efficient, and thoroughly evangelical preaching: but somehow it is left to perish in the using. Under these circumstances, all the more praise, we think, is due to Mr. Katterns, for having stepped forth and given to the public a volume which does equal honour to himself and to the community he serves and adorns. We trust his reception will be such as to encourage the more gifted portion of his brethren to follow his example. The fact of the volume being the production of a Baptist pen, renders this opportunity of calling public attention to it all the more gratifying to ourselves. We rejoice to see our neighbours prospering. Apart from the sale which may be obtained in the general Church, we hope there are Baptist families enough, to whom price is no object, to call for several large impressions. Should this not be the case, it will, in our judgment, reflect lasting discredit upon a community which boasts a Fuller, a Hall, and a Foster. A specimen of the work will be found in the Theological Department of our present Number, entitled, "Motives and Encouragements to Prayer."

The Child's Companion. Tract Society.

It were well if all the children of the world had each such a companion, since it is calculated to do much good, without any evil.

The Traveller's Library, Nos. IX. and X. A Lady's Voyage Round the World. A Selected Translation from the German of IDA PFEIFFER. By Mrs. PERCY SINNETT. Longman and Co.

NOTHING that has yet appeared in this splendid and exceedingly cheap series is so congruous with the title as the present, which is *Travels for Travellers*. The chief attraction is to be found in the personal narrative, and in the singular character of the Authoress, which, though apparently far removed by circumstances from the romantic or the adventurous, yet passes through the most surprising scenes, and encounters the most imminent perils, with a calm and unconscious heroism, that can hardly fail to command admiration. Such is the notion of Mrs. Sinnett, and we agree with her. If Madame Pfeiffer be not exactly a woman to the taste of an Englishman, she is, nevertheless, a brave spirit, and certainly entitled to the appellation of an "emancipated woman," which, it would seem, she obtained. Our concern with her, however, is as a traveller, a witness, a describer, and a reporter on the things she has seen and heard, done and suffered. She stands in a measure alone; it were difficult to find another with whom she might be compared. Few, if one, of her sex ever traversed a more extended surface of the globe, or mingled with a greater variety of the human species. Breaking forth from the land of her nativity, she proceeds to Brazil, with all her wits about her, and keenly observing everything that met her eye, and as carefully recording it. Unabashed by strangers, and not afraid of danger, in regions where murder was an affair of frequent occurrence, she sallies into the interior, rejoices in the conflagration of a wood, in the solemn spectacle of primeval forests, and in the converse of the Indians. Proceeding to Valparaiso, she performs similar undertakings, and thence sets out by Tahiti to Canton. Arrived there, she forms her opinions on the people of the Celestial Empire, and edifies us with tragic tales of criminals and pirates, murder and excursion. She next proceeds to Singapore, and thence to Ceylon, Bengal, and Benares, to Agra, to Bombay, to Bagdad, to Mesopotamia and Babylon, Mosul and Nineveh, Persia, Tabreez, Asiatic Russia, Armenia, European Russia, Constantinople, and Athens. Such is the mighty sweep taken by this fair adventurer; and throughout we are

treated to facts and anecdotes, description and histories of men and beasts, town and country, field and flood. Thus, for the insignificant sum of two shillings, the traveller may supply himself with work for a week, whether moving by rail or by steamer. As she spent a short time at Athens, perhaps our readers would like to gossip a few minutes with her on the subject of that once celebrated spot. Let us then listen to our Authoress :

The original city lay on a rocky hill in the middle of a plain, which consequently became covered with buildings. The upper part was called the Acropolis; the lower, the Katopolis. Now there is nothing left but a part of the fortress, the renowned Acropolis, on the hill which boasted the finest works of Athenian art. Its principal ornament was the Temple of Minerva, the Parthenon, which, still, in its remaining fragments, is the admiration of the world. It was 215 feet long, 97 broad, and 70 feet high; and here stood the gold and ivory statue of Minerva, by Phidias. Fifty-five columns yet remain of the entrance to the temple, and some enormous blocks of marble resting upon them. Of the Temple of Neptune some beautiful fragments are still to be seen, and it is easy to make out the circuit of the amphitheatre. Outside the Acropolis lie the Temples of Theseus and of the Olympian Jupiter; one on the north and the other on the south side. The first is of Doric structure, and surrounded with thirty-six fine pillars, and the exploits of Theseus are represented in magnificent reliefs upon the metope. The interior is full of beautiful sculptures, most of which, however, have been taken from other temples, and merely placed here. Outside the temple stand several marble seats, brought from the neighbouring Areopagus. Of this nothing more is left than a chamber hewn in the rock, to which a flight of steps, also cut in the rock, leads. Of the Temple of Jupiter Olympus enough of the foundation wall is left to show its proportions, as well as sixteen magnificent columns of fifty-eight feet in height. This temple, which was completed by Hadrian, was the most superb building in Athens. The exterior was adorned with 120 fluted columns, 59 feet in height and six feet in diameter, and all three temples were built of the purest white marble. Not far from the Areopagus is the Pnyx, where the free people of Athens were accustomed to debate; but all that remains of it is the rostrum for the orators, and the seats for the clerk, which are cut out of the rock. What men have stood and spoken from that spot! And not far off is the rocky prison where Socrates drank the poison. In the new city of Athens there is nothing to be seen of the antiquities but the Temple of the Winds, sometimes called the "Lantern of Diogenes," a small octagonal temple, with fine sculptures, and the monument of Lysicrates, consisting of little more than a pedestal, some columns, and a dome of Corinthian architecture. There are a considerable number of houses in modern

Athens, but most of them small and insignificant, though the country houses are pretty, and surrounded by tasteful gardens. The royal palace, of course a quite new building, is of dazzling white marble, and built in the form of a large quadrangle, but without any ornament, and its great walls look so naked that even the splendid milk-white of the marble produces no effect, and it is not till you come quite close that you perceive what costly material has been employed in its construction. I was sorry to see such a building on a soil rendered classic, as much by its treasures of arts as by its heroic men. The marble for this, as well as for the glorious edifices on the Acropolis, has been taken from the quarries of the Pentelicon; yet they are still so rich that whole cities might be built out of them.

As it was Sunday, and a beautiful day, I had the advantage of seeing the whole beau-monde of Athens, and even the court itself, assembled on the public walk. This consists merely of an avenue of trees, at the end of which is a wooden pavilion, and it has neither lawns nor flower-beds to adorn it. Every Sunday a military band plays from five to six o'clock, and the king rides or drives about with his wife, to show himself to the people. This time he came in an open carriage, drawn by four horses; and though his wife wore the ordinary French costume, he himself had assumed the Greek, or rather Albanian, which is one of the handsomest that can be seen. It consists of a full white tunic, from the hip to the knee; a closely-fitting waistcoat of coloured stuff, without sleeves; and over that a jacket of fine red, blue, or brown cloth, with the sleeves left open to display a silk shirt, and the whole profusely decorated with buttons, clasps of gold or silver, &c., cords, rings, and tassels. On the head is a scarlet fez, with a blue silk tassel, and the shoes are mostly of red morocco. Of the women, few wear the Greek dress, and even when they do it has lost much of its original character. The principal garment is a French dress, open at the bosom, and over it a closely-fitting jacket, also open, and the sleeves of which are wide, and something shorter than those of the dress. On the head they wear a little fez, wound round with pink or other coloured crape, or gold and silver embroidered muslin

The Island World of the Pacific; being a Personal Narrative, and the Results of Travels throughout the Sandwich Islands, and other parts of Polynesia. By the Rev. H. T. CHEEVER. W. Collins.

THIS is the last publication, of magnitude and importance, that has appeared on the subject of the Pacific. Those conversant with the writings of Williams, of Ellis, and of Stuart, rejoiced in the announcement of a volume from the pen of Mr. Cheever—not Dr. Cheever, be it remembered, the commentator on the *Pilgrim's Progress*, and other works; Dr. Cheever

was never in Polynesia. It was time that something new should be furnished, recording the progress of the Gospel among the Sandwich Islanders. Mr. Cheever truly observes that numbers, both English and American, are now actual residents at the Islands, and many more are anticipating a residence there, for commercial purposes. It is, he tells us, "a transplanted offshoot from the old Puritan vine, in the character of New England missionaries, which has wrought such marvels in Polynesian society, that merchants can now abide there safely, with their families, under the vine and fig-tree of a general salvation." This is an interesting testimony, adding another illustration of the fact that the "Gospel is the power of God to salvation," and that godliness has "the promise of the life that now is, as well as of that which is to come." These facts naturally excite a strong desire to be definitely informed respecting a people and a country where the outlay of Protestant benevolence has been so signally rewarded. With a view to produce the necessary knowledge on a subject so important, Mr. Cheever has published the present volume. After a few introductory chapters—historical, descriptive, and statistical—the book is made up of echoes and glances, caught by the author after leaving the good ship *Wales* at Oahu. The design of the whole is to present a true and life-like picture of the best part of Polynesia, as it was seen in 1850. Other writers—as Ellis, Stuart, Tyerman and Bennet, Dibble and Bingham—in their several histories of the Sandwich Islands, give accurate and entertaining delineations of the social state of the people up to the times at which they severally wrote; but such, happily, has been the rapidity of the change in that part of Polynesia with which this volume has chiefly to do, that the lapse of seven years suffices to effect a total revolution. This book is intended, therefore, to supply a want of the times, by furnishing a character of the Island World of the Pacific as it now is, in the midst of the nineteenth century. The work of Cheever is worthy, in all points, to rank with the enchanting "Missionary Enterprises" of John Williams, of blessed memory; and nothing was wanted but the appearance of such a man under the patronage of the London Missionary Society, to have obtained a corresponding circulation among the British people. As it is, however, we do trust that the work will make way; for we can assure our

readers that, whether viewed in a religious, a commercial, or a political light, it is a production of the highest interest: and we cannot but tender to Mr. Collins, on public grounds, our emphatic thanks that, for a trifle of 1s. 6d., he has placed such a mass of matter before the British public. There are hundreds of passages we should be glad to quote, did space permit,—passages as captivating as any to be found in previous works on the progress of the Gospel in Polynesia.

The Religion of Geology and its Connection with the Natural Sciences. By EDWARD HITCHCOCK, D.D., L.L.D. Collins.

DR. HITCHCOCK is President of Amherst College, and Professor of Natural Theology and Geology. A gentleman thus situated is of course in duty bound to study such subjects as that here presented; and he has not failed of its honourable fulfilment. Geology has, for many years, been one of the favourite sources of Infidelity, in its poor attempts to subvert the Mosaic doctrine. Our own Dr. Smith did noble service in this controversy, bringing to it that varied learning and devout spirit for which he was so pre-eminently distinguished; and to him we have now to add Dr. Hitchcock, a man of kindred genius, who, as the last writer, has had the full benefit of those who had gone before,—Drs. Smith, Chalmers, Harris, Buckland, King, and Anderson; Professors Sedgwick, Whewell, and Mr. Miller. We hail Dr. Hitchcock on his advent in this great war of truth; but we should have liked him all the better had he left his worthy wife behind him. In this respect he might have profited by the accounts given by Tacitus and Cæsar, of the course pursued by the Germans in all their wars. He dedicates his work to his Wife, to whom he professes to have been "mainly indebted for the ability and leisure to give any successful attention to scientific pursuits." To this he adds much more that is tender, and beautiful, and we have no doubt, truthful. Happy the man who has such a tale to tell, and whose home is illumined by so gentle and angelic a presence! Still, ladies should be kept in their own places, and in discussions about rocks and red sandstones, and organic remains, their fair faces should not appear. He seems, indeed, to have thought himself that he was making an experiment on propriety, and also on the feelings of the lady, forasmuch as he says, "I know that you would forbid this public allusion to your labours and sacrifices, did I not send it forth to the world before it meets your eye." We are glad to find that the Doctor is alone in his fondness, perhaps his folly. But this does not greatly mend the matter. It only brings to our memory the testimony of an eminent scholar, now no more, who says, "he never did wrong but when he went against the judgment of his wife." We recommend Dr. Hitchcock, for the time to come, to consult his wife on all such matters, and from the account he has given of her,

he may not do amiss if he consults her in everything.

But let this pass. The volume before us comprises the study of five-and-twenty years, a fact which entitles the man who can make the affirmation, to a hearing. The Doctor states, however, that time has not done much to diminish his difficulties, or to sound the depths of his theme, since he feels less prepared now to write upon it than he did during the first year of his studies. This is not a very uncommon thing. Confidence naturally decreases with knowledge. He tells us he has learned that the task is one of inexpressible difficulty, requiring, in order to master it, an acquaintance with things beyond itself—things each constituting a wide field of study. There is first, an acquaintance with Geology in all its details, and with the general principles of Zoology, Botany, and Comparative Anatomy; second, a knowledge of sacred hermeneutics, or the principles of Scripture interpretation; and thirdly, a clear conception of the principles of natural and revealed religion. Such are the views of Dr. Hitchcock, and it is not too much to say, that if this combination be necessary to the successful conduct of this great argument, the vast majority of those who have embarked in it, and who have prated against Moses, have not possessed these qualifications.

We trust we have said enough to excite attention to the Lectures of Dr. Hitchcock, and when we simply indicate the several topics he has discussed, it will be seen that the work is one of wide survey and high pretensions.

The Lectures are fourteen; Revelation Illustrated by Science—The Epoch of the Earth's Creation—Death a universal law of organic being on this globe from the beginning—the Noachian deluge compared with the Geological deluges—The world's supposed eternity—Geological proofs of the Divine Benevolence—Divine Benevolence as exhibited in a fallen world—Unity of the Divine plan and operation in all ages of the world's history—The Hypothesis of Creation by law—Special and miraculous Providence—The future condition and destiny of the earth—The telegraphic system of the universe—The vast plans of Jehovah—Scientific truth, rightly applied, is religious truth. Such are the subjects, and it cannot be denied that they are discussed with pre-eminent ability. We are acquainted with no volume that has equal pretensions. As a popular instructor for the great body of mankind, nothing more is necessary than is supplied in this compact volume, which, twenty years ago, would have been sold for 10s. or 12s., but thanks to Mr. Collins, the patriarch of popular publications of this sort, it is to be had for the insignificant sum of 1s. 6d. It has our most earnest commendation, alike on grounds scientific, philosophic, and religious.

Calmet's Dictionary of the Bible, Abridged, Modernized, and Re-Edited, according to the most recent Biblical Researches. By T. A. BUCKLEY. Routledge and Co

WE are glad to find Mr. Routledge con-

tinuing to strike out in the direction of presenting valuable religious works at such terms as to meet the wants of the multitude. The present publication will be hailed by thousands, as a welcome companion to the study of the Scriptures. Of late, indeed, we have had several of the same stamp, differing in some particulars, yet all bearing on the illustration of the Scriptures, but none so cheap as the present, while cheapness is not its only recommendation. It is well printed, while the paper and getting-up are highly satisfactory. Mr. Buckley tells us that his object has been to "relieve the work of Calmet from the absurd, and often dangerous matter with which the zealous, but ill-directed labours of Charles Taylor has invested it." This is language we do not like. It is not seemly in the mouth of Mr. Buckley. Charles Taylor's labours procured for him the praise of not a few of the most enlightened men in England, before Mr. Buckley was heard of, before he was out of leading-strings. Mr. Taylor did excellent service to the cause of truth, and his labours were well received by the more enlightened portion of the British public, that is, the Nonconformist. Mr. Buckley ought on no account to suffer his Churchmanship to ooze out in connection with such works as this, which belong to the common Christianity of our country. He need not have told us here, that "it is in contemplation to publish a Dictionary of the Church" on a similar plan to that of the present work, and if Mr. Routledge were wise, he would exercise a little discretion in such matters. It is not desirable that, in anything appertaining to Calmet, either Church or Dissent should at all appear. There is enough common ground to act upon, and that ground, we submit, ought to be preserved in its integrity.

But having entered this protest, we have now pleasure in doing justice to Mr. Buckley, who has performed an excellent service in the present publication. We quite agree with him, that the course he has pursued was the proper one. While the work retains nearly all that was really profitable to the student, and much that was highly interesting to the general reader, it is purified from the rationalism with which the latter editions of Calmet were infected, while the large quantity of matter retained, and the copious additions and alterations, made from the best sources, render the present edition, to some extent, a new book, instead of a mere reprint of an old one with abridgments. The geographical portion of the work embraces the researches and essays of the most recent travellers, exhibiting illustrations tending to exemplify the marvellous operations of Divine Providence in the fulfilment of Prophecy. In other departments, the writer has availed himself of the labours of Dr. Kitto, the researches of Drs. Robinson, Layard, Olin, and others, whose names are respectfully mentioned. The Historical and Biographical sketches are substantially those of Calmet, with considerable curtailment. The materials have been derived from so many and so various resources, that even from the few authorities quoted, the enlightened reader will at once see, that no small

credit is due to the diligence, tact, and taste of Mr. Buckley. The work possesses one special excellence—its steady and strong bearing against the assaults of an atheistic rationalism. It may be proper, in conclusion, to state, that the present work is not designed to compete with the large and learned works well known to the Biblical student, but rather to operate as an introduction to them, and with respect to the million, to bring down this valuable matter so as to place it within the reach of those who cannot attain to Cyclopædias. The advantage of making such a book as that of Calmet the ground of such a publication, and at the same time modernizing its whole character, and bringing its knowledge down to the present hour, must be apparent to all. Nothing were easier than to fix upon articles to which just exceptions might be taken, sometimes on one ground, and sometimes on another; for example, we find him actually perverting the Word of God, to sustain prelatial notions of a National Church! He talks of the Church of Jerusalem, and the Church of Corinth, and then cites, in corroboration of his views, two scriptures, which speak of the Church, not *of*, but *at* the places specified! But let us set one thing against another. Our author honourably confesses, that the most common acceptance of the word "Bishop," is that which signifies the Pastor of a Church. Thanks to Mr. Buckley for this, and for his further granting, that Church means a collection of professed believers. Taken as a whole, the book is excellent, and adapted to be very useful to the common reader.

Footsteps of our Forefathers: what they Suffered and what they Did. By J. G. MIALL. Cockshaw.

THE design of this volume is to exhibit some of the phenomena of religious intolerance, especially as it has been displayed in the Protestant form, and to indicate the mistaken principle in which these melancholy results have had their origin. The book is, therefore, one for all that love liberty, and hate oppression. It is no part of the author's plan to advocate any distinctive form of doctrine, or of polity, but to show how any system may become vitiated and perverted by its alliance with the Powers of the State, by the exclusiveness and pride which such a connection invariably engenders. This is an excellent method of exhibiting the evils of State and Church connection, since it is a generalizing of the subject down to a point, on which all truly enlightened men, whatever their predilections as to Church government, will cordially agree. We consider the volume as a contribution of great value to the best of causes; it is thoroughly elaborated; no pains have been spared in collecting the facts, and they are put together in a highly workmanlike manner. It possesses every attribute of the best kind of popularity. It abounds in facts; and presents a number of highly-important documents; it embodies the great principles of the question in language terse, precise, and strong. It is altogether very much to our taste, and we cannot

but wish for it a world-wide diffusion; the narrative is airy and animated, with a dash of the romantic, which will particularly commend it to the young. The illustrations, too, are beautiful, as well as appropriate; they comprise the Wycliffe Church, the chair on which he died, the bridge which spans the stream into which his bones were thrown, the gateway of Hampton Court Palace, a fac-simile of King James I.'s handwriting, the ancient Court of the Star Chamber, the house of J. Hampden, the Jerusalem Chamber, Jenny Geddes' "cutty stool," the birth-place of Cromwell, the seat of his ancestors, Baxter's pulpit, the Covenanters' banner, and many other things, rare, curious, and instructive.

Volcanoes; their History, Phenomena, and Causes. Tract Society.

THERE is poetry in the very term Volcano. There are few who remember not the first time the idea broke upon their minds. The thought of a lake of fire, and that lake boiling up as a troubled sea, overflowing its banks, running in torrents down the mountain's side, consuming everything on its approach, and, like so much snow, filling up a valley or a mountain glen, with its mansions, castles, and collective human habitations, is grand and terrible beyond description. Of all the mountains in the world none have so impressed the juvenile world as Mount Ætna. What millions of little hearts have beat high as they pondered the page that narrated its outbursts and their devastation! Now, for the first time, the whole subject is digested, and brought within the limits of the Monthly Volumes of the Tract Society. This little book will place the humblest child of the cottage, the apprentice and the plough-boy, on a level with the man of letters, and the owner of a large library. It is not too much to say, that only a small number even of lettered men know as much of the subject as is comprised within these 200 pages. The volcanoes of Iceland, of Italy, of Sicily, and of Lipari Islands, of America, and the West Indies, are all distinctly specified, with sketches of their history, and action, while the illustrations supplied by the Indian Archipelago and Pacific Ocean by travellers and missionaries, are rendered available. The last chapter discusses the various phenomena and causes of volcanoes. The book, with the young, will be one of the gems of the series.

The New Biblical Atlas and Scripture Gazetteer, with descriptive Notices of the Tabernacle and the Temple. Tract Society.

WE are glad to find the Tract Society have betaken themselves to the publication of Atlases. The present specimen is excellent; to some extent it is a sort of commentary upon the Ancient World, or, at least, the principal part of it. In the year 1810, the Society issued a Scripture Atlas, which merited and obtained an extended circulation. Since that time, a considerable advance has been made in this department of knowledge. It may seem strange, as it is humbling, but it is a fact, that very few localities in Palestine had, up to that time, been satisfactorily ascer-

tained, either by astronomical observations, or geographical survey. The accounts of almost all the early travellers were loose, and often legendary, and fabulous. Recent writers, however, better understood their business, carrying learning and integrity into their operations. The present work has been executed by competent authority, the individuals engaged in it having enjoyed every advantage,—while all the works already extant have been laid under contribution to enrich the commentary. The Society issues this work in the hope that among the readers it may contribute to enlighten the eyes of all, convert the soul and rejoice the heart.

Memoir of William Gordon, M.D. Abridged from the "Christian Philosopher Triumphant over Death." By NEWMAN HALL, B.A. Fifth Edition. Snow.

THE merits of the original publication have long since passed beyond the province of criticism. The fact of a demand within so brief a space as three short years, for *ten thousand* copies, demonstrates at once the inherent merit of the volume, and the capability of the public to appreciate merit when it appears. With a view to its still more extended usefulness, however, Mr. Hall has abridged the work, whereby its price is reduced, and its pathway, throughout all classes of society, facilitated. While the conversations and occasional remarks are abbreviated, some selections from Dr. Gordon's Speeches and Lectures have been introduced for the purpose of throwing additional light on his character. The original work, of course, is still on sale, for notwithstanding the teeming abundance of this pretty publication, it is in no respect capable of superseding the larger work. Mr. Hall seems singularly fortunate in his subjects. We see from the fly-leaf of the present volume, that the celebrated tractate, "Come to Jesus," is actually in the Two Hundred and Fourteenth Thousand, an unparalleled and a glorious fact! The kindred piece, "It is I; or, the Voice of Jesus in the Storm," is actually in its Fifty-Sixth Thousand! It requires no great sagacity to foresee a course somewhat corresponding is awaiting the present volume, the biographical sketch of which extends to about one-third; while another chapter is wide, comprising religious development and causes of anxiety in the case of Dr. Gordon, the pith of the book is devoted to those extraordinary bed-side conversations which took place between the period of his last illness and his death. We could wish the book might find its way to the hands of every young man in England, before he passes out of his teens.

The Battles of the Bible. By a Clergyman's Daughter. Paton and Ritchie.

HUMAN nature is such that stories of battles, whether amongst beasts or men, whether of individual combat, or aggregate hostility, are always but too welcome to the human. The present work has selected many of the chief battles of the Bibles, which are explained and discussed with superior intelligence. The prime expositor is a grandfather,

who pours wisdom all around on George, Mariannie, and Johnnie. It is an excellent book for young persons, and may have the effect of leading them to the study of the sacred page. The object of the fair authoress has been to point out what may be learned from certain passages in Scripture history. It is not an attempt to express all the lessons we are taught by the warlike scenes the Bible paints, but to lead the young, and those who assist them in studying the Holy Book, to conduct those studies with a purpose, and with regard to every passage, to ask themselves, What may I learn from this?

Daily Bible Illustrations; being Original Readings for a Year, on Subjects from Sacred History, Biography, Geography, Antiquities, and Theology. By JOHN KITTO, D.D. Evening Series.—Job and the Poetical Books. Oliphant and Sons.

THOUSANDS have already rejoiced in the Morning Series of Dr. Kitto's Bible Illustrations, which consisted of four volumes. They are now in the way of having their instruction and gratification extended to the Evenings, which will likewise comprise four volumes; the first of which is before us, and comprises Job and the Poetical Books. Vol. II. will comprise Isaiah and the Prophets. Vol. III. the Life and Death of our Lord; and Vol. IV. the Apostles and the Early Church. Thus the two series, taken together, will constitute a range of Biblical instruction, which, for richness and variety, has yet no equal. The present volume is profusely illustrated, and everything is done in the first style of business.

Village Scenes: a Poem. By JAMES CARGILL GUTHRIE. Second Edition. Johnstone and Hunter.

IT may, perhaps, bespeak for the amiable author of this volume an increased portion of public attention, if we state that it is, "by permission," inscribed to the far-famed Dr. Thomas Guthrie, of Edinburgh, a fact which is a guarantee for its general spirit. It would be difficult without an extension, incompatible with our space, to give any adequate idea of the general contents of the volume. To some extent, Mr. Guthrie runs of necessity in the same groove with Goldsmith in his "Deserted Village," and with Crabbe in several of his productions, as also with Ebenezer Elliott, and, indeed, to go farther, with Cowper himself. But it is only just to say, that Mr. Guthrie has imitated none of them; and that beyond the general points of the subject, they have little in common. The volume is strongly marked by a dash of originality. He acts as the prophet of the village, the bard of the people, chronicling all events and describing peculiar characters. In such a work truthfulness is everything; the power of a book consists in its truth, and thus tested, Mr. Guthrie has established his claim to take a chief place among the poets of the peasantry. He is undoubtedly a man of genius as well as of a cultivated mind and extensive information; and better still, the volume is stamped throughout with marks of Christian principle.

The Good Old Way. By WILLIAM GARNER, Primitive Methodist Minister.

THIS is a curious production; much adapted to be popular with a certain class of people. The frontispiece will bespeak for it a reading; it represents two glorified spirits in the attitude of praise in the kingdom of heaven; a man and woman, with a child, travelling through this world to a better country, which is a heavenly; a person on horseback riding carelessly down to hell; a young man and woman thoughtfully returning from the brink of ruin to the path of duty; and two lost souls receiving the wages of sin in the Bottomless Pit. From these symbolic representations the spirit of the pretty volume may be clearly gathered. It is an earnest, fervent, spirit-stirring little book, greatly adapted to promote the salvation of men, and especially suited for circulation among the young, the simple, and the unsophisticated; it bids fair, we presume, for a very extensive circulation. It is a book to which John Wesley would have given an especial recommendation; and, all things considered, so to speak, is to bestow upon it great praise.

Book of Devotions. Designed Chiefly for the Use of Mariners. By G. MACDONNEL. Oliver and Boyd.

IN an excellent preface, the author sets forth the claims of seamen, and bewails the neglect of which they have hitherto been the subjects. He rejoices at the increased attention now being made to meet the spiritual necessities of this important class of mankind. On the subject of prayers he has likewise expressed himself, intimating that with regard to forms, they should be used as helps, if used at all, and not as substitutes for the free utterance of the heart; he holds that it is essentially personal converse with God, and that no form can possibly meet the necessity of any individual case. It is with these views, he offers the numerous devotions which are interspersed through this interesting volume, the plan being to append to a given Scripture a meditation derived from it, to which is subjoined a prayer. These prayers are highly scriptural, and the exercises generally are varied; the book is well adapted to promote the spiritual welfare of seamen, and not of them only, but of travellers, of shepherds, of servants, and all classes of individuals who are, in a measure, debarred from the public means of grace.

The Young Man's Counsellor. By WILLIAM MACKENZIE. James Hogg.

THE range of subjects on which the young man is here counselled, is great, and the topics are of the first importance. The great want of the book is its want of religious principle. On mere moral grounds, its perusal cannot fail to be highly useful, and nothing was wanted but a baptism in Christianity, and a little more extension, to have rendered it particularly valuable. This subject, however, has been so well worked out by several of our American authors, and by those of the London Tract Society, as almost to preclude the necessity of anything more in that direction.

Christianity the Weal of England; Popery and Infidelity the Woe of France. By W. P. LYON, A. B. Ward and Co.

THIS discourse was preached in the Congregational Chapel—(absurdly enough on the title-page termed "*Church*"),—Tunbridge Wells, on the evening of December 14, and is a very judicious and instructive contrast between the religious and the moral conditions of France and England.

Christian Obligation. A Discourse preached at Wardour Chapel, Soho. By the Rev. W. FORSTER. Tweedie.

EVEN those who may feel inclined to dispute the principle, will yet grant, that this is a powerful argument in behalf of sobriety and the only means of universally securing it.

National Protestantism and Modern Politics. By JAMES MATHESON, A. B. Kent and Co.

THERE are peculiarities about this discourse, which lift it above the bulk of those that have appeared in the course of the by-gone year. It was preached in the Old Chapel, Oswestry, on Sunday morning, November 23, 1851, on the occasion of the election of Thomas Minshall, Esq., as Mayor of Oswestry, and his refusal to attend the parish church. The event was worthy of a sermon, and a good one, and such assuredly is that which it has called forth. One of greater ability, or higher promise, from the rising ministry, it has not been our lot to read for a considerable time. It is the second, we believe, that its youthful author has published, and it is a vast improvement upon the first, although that was far from an inferior production. The talent required to prepare, and the courage to preach, such a discourse, are such as are rarely found in a man so young. The train of thought is highly appropriate, vigorous, comprehensive, and well sustained; forming a suitable and masterly improvement of an unusually interesting event. It may be read with profit by men of every rank, and Christians of all denominations.

Popular Sketches of Celebrated Characters; including Descriptive Portraits of Milton, Cromwell, Luther, Mahomet, Wolsey, and others. By THOMAS BULLOCK, Author of "Popular Education."

HAVING been much pleased with Mr. Bullock's book on Education, we were prepared to receive the present production with a feeling in its favour. He brings to his subject judgment, information, and taste, threading his way through every labyrinth by the aid of the torch of evangelical truth, which has enabled him to deal as was meet with some of the great, but unhappy men, who have come before him. The advantages of piety, other things being equal, are well exemplified in the disquisition on Byron and Emerson, to whose abilities he has done justice, while he has visited their impiety with the indignation which was meet. From the style in which the work is got up, and the large solid page, the object of Mr. Bullock is, clearly, to promote the welfare of man, and to bring his excellent production within the reach of

the humble. The pamphlet is suitably dedicated to the excellent Mr. Cooke, Editor of the *Methodist New Connexion Magazine*, as an expression of gratitude for personal favours, and as an humble testimony of respect for the acquisition which the science of religion has received from his literary labours.

The New Casket Gift-Book for all Seasons.
Tract Society.

How this casket has come into existence we are not told; but it seems to be the work of many hands, who have laboured on many subjects, most of them interesting, and all innocent. As a gift-book, it is exquisite;

the typography is beautiful, the paper of the finest texture, and the thing is elegantly got up.

The Weaver of Quellbrunn; or, The Roll of Cloth. A Story for Christian Children. Translated from the German of Dr. BARTH, by J. C. RYLAND. Paton and Ritchie.

THIS is a story told in Dr. Barth's best style, Evangelical in sentiment, tender in spirit, pathetic in description, and exciting in interest—altogether a book for young people, many of whom it is to be hoped it will lead “to wish to go to the place whither Theodore has gone.”

Monthly Review.

UNITED STATES.—The object of attraction at present in the New World, is Kossuth, who has met with a very enthusiastic reception. Before he went thither, the Popish priesthood had time to make their preparations, to an extent which was not enjoyed by their brethren in England, and accordingly, in New York and elsewhere, Popish editors and Popish priests have performed their parts with characteristic adroitness and malignity. Archbishop Hughes has, in no measured terms, denounced the Governor of Hungary, whose piety and patriotism, and his fearless and powerful denunciations of the Jesuits have rendered him universally obnoxious to the Church of Rome. The mass of the Americans, however, see through this, and act accordingly. Kossuth's exhibitions in the United States, have been fully equal to those in England. He has everywhere manifested the same prudence in regard to parties and party contests, intimating that he can, in no respect, be mixed up with any object which is dividing citizens, and that the object for which he visits the United States is to implore sympathy and succour for his oppressed countrymen. To this he has laudably adhered, and the Abolitionists, in their spirited and magnanimous Addresses to the Ex-Governor, have as carefully abstained from all attempts to interfere with the neutrality of his determination. The Addresses of welcome by the Congress, and the reception he has received from the President, have been cordial. It is doubtful, however, whether anything will or can prudently be done by the Americans on behalf of Hungary.—In the United States generally, there is peace, progress, and prosperity. In some places, religion seems on the increase, and in others, where there has been a lengthened deadness, symptoms of revival are beginning to appear. The Rev. Charles Finney, Principal and Professor of Oberlin College, has been visiting New York, and preaching to vast multitudes in the far-famed “Tabernacle.”—The Deputation from Ireland to collect funds for erecting and endowing the Catholic University, have been making a considerable stir in Popish circles, grossly misrepresenting England, and her conduct towards the Catholics, and by this means

getting up a temporary excitement among their own countrymen, from whom they are likely to obtain a tolerable amount of pecuniary support.

SOUTH AFRICA.—At the time that we write, there is, we regret to say, no improvement in the aspect of things, in South Africa. It appears, indeed, from the latest accounts, that our troops have suffered serious losses, and that the Caffres have committed fearful depredations on the Colonists. The valuable property of their best friend, Sir A. Stockenström, has been reduced to ashes. The Government, indeed, seems convinced that Sir Harry Smith was not likely to bring things to a speedy termination, either by force or negotiation. The hatred in which he was held for his unprovoked cruelties to some of the popular Chiefs, on one of whose necks he brutally planted his foot, was such, that nothing could extinguish it. Blood, indeed, rather served to fan the flame than to extinguish it, and as to a peace effected by force, and entire subjugation, there was no probability of this when the last mail departed. An army of 10,000, or even 50,000 men in those sterile and boundless regions are a thing of naught. The Caffres have more sense than to collect their force in one body, and to place themselves before the cannons of the white man, whose means and science would render a single day decisive of all controversy. They continue to waylay, assail, and destroy our troops in detail, blending with their incursions slaughter and plunder. Fresh reinforcements have been sent out, and a large body of the Rifle Brigade, to see what they can do in the way of bush-fighting. Thus, while the Church of God is sending forth the peaceful missionary, with his Bible in his hand, and love in his heart, the Government of England is sending forth fresh instruments of native-slaughter! It gladdens us to report, that Sir Harry Smith has been recalled both as Governor and as Commander of the Forces, being superseded by Major-General Cathcart. It is to be hoped that this functionary will, on his arrival, commence negotiations with a view to see whether matters cannot be adjusted without the further effusion of blood, and the destruction of property. It will be found when

the accounts are made up, that there has been enough of this already, and that this and the former wars will have cost England several millions of money—money which might, in the career of improvement, have wrought wonders in behalf of the Cape Colony and the natives. We have the pleasure of further stating, that at last the Cape has wrung from the Home Government a Constitution which, by this time, is put in operation. It will have a Governor and Senate, and a House of Assembly, chosen by the Colonists. From this new state of things, the public may look for a new order of proceedings in that region. There is a probability, henceforth, of peace and good understanding with the natives, through commerce and religion, and extension of civilization and happiness. It will no longer be in the power of a hair-brained, hot-headed soldier, sustaining the character of Governor and Commander of the Forces, to commence war when he pleases, involving England in the cost and criminality of his cruel proceedings. Henceforth, the question of war and peace will lie with the Colonists—and if they must needs fight, they must pay for their own pleasure. England will henceforth reject all burdens on that score. Had the people of the Cape had the management of matters during these last twenty years, it had fared very differently both with them and with the natives. All good men will rejoice, therefore, in the prospect which is now dawning in South Africa.

POLYNESIA.—Nothing material has recently been heard from the South Seas. The Islands are generally peaceful, and the Missionaries are continuing in their works of faith, and labours of love. The American Missionaries, in the Sandwich Islands, are particularly prosperous; and that group promises to become—in fact, it has become such already—the glory of that vast compartment of the globe. Christianity has there wrought wonders. The Rev. Mr. Cheever, who has been resident among them, has just returned, and has published—or rather, Mr. Collins, of Glasgow, has just published—his invaluable work, recording the state of things up to the latest accounts, in these Islands, which we would exceedingly commend to all that can afford the insignificant sum at which Mr. Collins is selling it. It forms part of his cheap and excellent Series.

THE CONTINENT.—The changes that have recently taken place in France, have occupied the attention of the whole civilized world. Those changes have largely partaken of an Ecclesiastical character. Louis Napoleon, from the first, has been studious to conciliate the Pope; and when he sent his armies to Italy to replace Pio Nono, he had clearly in his view the day when he would require the aid of that Pontiff to enable him to displace the Constitution of France, and to place himself where he now is, as the Dictator of five-and thirty millions of men. Louis Napoleon has taken occasion lately to give prominence to the Clergy, and from them he has received everywhere a most cordial greeting. In fact, the Jesuits have been his right-hand men, throughout the whole of the bloody tragedy which has clothed him

with the power of an Autocrat. On a recent and well-selected occasion, he took the opportunity of declaring with great distinctness, that as for himself, he “belonged to the religion of the Pope,” and that he was out and out, a backbone friend of his Holiness! Religious privileges are in the way of being seriously abridged, both in France and elsewhere, over the Continent. Liberty of conscience, indeed, is not fully enjoyed anywhere amongst Continental nations, and but imperfectly understood in most. Everywhere Popery is raising its head, and the Jesuits are recovering their ancient reign. The state of things in France, is in all respects fearful, and it may be doubted whether, notwithstanding appearances, it can be of very long duration. Whether viewed politically or religiously, the conduct of Louis Napoleon Bonaparte is alike reprehensible, and is such as will subject him to the indignant denunciations of all wise and good men, and can scarcely fail to bring upon him the judgment of Heaven. He sports with truth and justice, with oaths and honour, and in the pride of his heart, gives them to the winds. He seems thoroughly eaten up of an all-consuming selfishness. Having silenced the Press, dissolved the Chambers of Commerce, disarmed the National Guards, he has proceeded to deal with the patriots, the statesmen, the orators, the philosophers, the scholars, and prime ornaments of the nation. Some of these he has banished from France, leaving them to go whither they shall please, but intimating on their daring to return, they will be at once seized, and sent as felons to the Penal Colonies! Others, and the larger portion, he has ruthlessly seized, and thrust on board his ships to transfer them to the deadly swamps of Cayenne, where they are destined to drag out a miserable existence, if not to perish from the mortal miasma of the country. The conduct of the President, or rather the Dictator, is altogether without a parallel. History records nothing in point of atrocity, to compare with it. He has done these things under the twofold pretence of extinguishing the spirit of Socialism and Revolution, with a view to the establishment of order; which very much resembles taking a human being, amputating first his right arm, and then his left, and both his legs, as the most effectual method of curing cramp, gout, or rheumatism! He destroys, under pretence of invigorating! The spectacle is extraordinary; and the fact that more than seven millions of Electors in France, should have ratified the deed, is an act the most infatuated that was ever performed by a great nation. The comfort of the Christian observer is, that “the Lord reigneth,” and that some grand and important ends are to be subserved by this extraordinary manifestation which a righteous Providence has permitted.

IRELAND.—The state of things across the Channel, is still strange and mingled. The work of emigration is going rapidly on; many districts are so denuded of their inhabitants, as to be almost wildernesses, and the difficulty is to obtain rural labour. It may be questioned whether this is not the method

of Divine Providence to rectify an otherwise uncontrollable evil—excess of Population, with all its consequent miseries. Another feature, which merits notice, is the extreme bitterness of the Bishops and the Priests, against the Protestants, and in particular, the Bible-Readers, whom even John of Tuam descends to abuse in the most outrageous manner. It may be doubted if ever a popish pen contrived, within the same space, to vent more virulence, and a larger amount of misrepresentation, than he does against the Bible-Readers, a fact which goes a great way to confirm our faith in the success of these good men in their merciful and pious work of turning the poor peasants from darkness to light. Nothing, we are convinced, but a vast amount of sound conversion could have so exasperated the Popish Clergy. We are, therefore, glad to find that the various Protestant Missions, are being reinforced, and in particular that the Free Church of Scotland is fixing its eye with intense compassion upon the benighted multitudes of Connaught. We think, after all, there may yet be hope for Ireland—for the Priesthood, as if to console themselves for their disasters, arising from the emigration of the people on the one hand, and secession to Protestantism on the other, are taking solace by a diversion of public attention to the English Church, against which they are beginning to publish pamphlets, and to make speeches, insisting on the readjustment of the Church property. Here, however, there is displayed discretion as well as zeal, while they contend that the great grievance of the nation is the English Church, and that her property and her edifices belonged to them, they do not go the length of at once demanding so much. They will be satisfied, meanwhile, with a small bonus on behalf of the Catholic University. The trifle of £100,000 to begin with, would make them happy; by-and-by doubling that, would increase their happi-

ness, and their felicity would be consummated by the whole. Such is the present policy of the Priesthood. The Independent Body in England, that is their representatives, in the Irish Evangelical Society, connected with the Congregational Union, are turning attention seriously to the state of things in Ireland. Already they have done much towards clearing the ground of incumbrances and paving the way for more effective operations. What they want is men—men of the right stamp—single-minded, energetic, persevering, discreet, yet intense abhorers of Popery, lovers of truth, and deeply imbued with the spirit of the Gospel. Where are such men to be found? Can the English Churches furnish none? Are there not here and there very superior men whom Providence has placed in very narrow spheres, and might not those men carry their talents and labours to a far more hopeful field across the Channel? Will not a dozen such, at least, form themselves into a corps of hope for evangelism in Ireland—not to settle as Pastors, but to carry on a bold apostolic evangelization? We suspect there has been too much pastoring, and settling; the past course having failed, it becomes us to listen to the voice of experience, and to try another. It is with deep regret we find the work of murder advancing, and that the victims of it are Protestant gentlemen—the best friends of the country. Some of these cases have been so full of horror, as to inspire alarm on every hand, amongst those gentlemen from England and Scotland, who, acting on the Encumbered Estates Bill, have gone to purchase property there. This patriotic step, whereby alone Ireland could be regenerated, is in danger of being arrested from midnight and midday murders. Already some are eager to disburden themselves of their property, that they may escape with their lives, before they become victims to their compassion and zeal.

British Missions.

HOME MISSIONARY CHRONICLE.

"WHILE men slept, the enemy sowed tares among the wheat." The enemy is still vigilant and active. The poisonous principles, antagonist to the Gospel, which prevail among the population of England, are already bearing their fruit. The zeal of men, who propagate error, and foster superstition among the peasantry of this country, is unabated; and the mischief inflicted cannot be estimated, as it arises from their pretensions and delusions. The work of resistance to which we are called, requires much energy; and the work of aggression on the regions of darkness, to which the word of Christ directs his servants, demands union, consecration, and prayer. The following are but a few extracts, from journals and reports by agents of the Home Missionary Society, which have been selected for publication. These come from the crowded city, the populous town, and the rural district. The nature of the work, the character

of the people, and the adverse influences to which the agencies are exposed, will be apparent to the thoughtful reader.

Happily the servants of God, who "bear the burden and heat of the day," are not left, in sorrowful disappointment, to complain, "we have laboured in vain; we have spent our strength for naught." The enlargement of Zion's boundaries, the doubling of churches, and the *trebling* of congregations, are a rich reward to the devoted labourer, and the liberal supporters of the society. Here we have one church in a few years—about five—from its origin, so blessed as to become almost self-supporting, and to receive to its bosom *fifteen* members in one year; and another church, whose finances had been a source of constant anxiety, making such progress in health and vigour, as to begin the reduction of debt, and the removal of blight and paralysis.

These are not the only cheering instances

of success. But yet the claims of our country, the perishing condition of millions, and the zealous activity of adversaries, lead to the painful conviction, that not a tithe of the work is done which the times demand;—while the Christian disciple will acknowledge, in such scenes, the constraining love of the Lord Jesus, and with submission, will inquire, “Lord, what wilt thou have me to do?” The resources of the society need to be greatly increased; and while the harvest is plenteous, and the labourers few, a more abundant supply of devoted labourers is required.

A Metropolitan Station.

I had scarcely a handful of people left of those who attended under the ministry of my predecessor. By earnest prayer and indefatigable visits in the immediate neighbourhood, I have been enabled to raise an attendance on the average, on mornings, between 50 and 70, and in the evenings between 100 and 120. The Word of God, set forth in simplicity, in spirit, and in truth, has, during the period of my ministration, been blessed to many souls: one genuine conversion; four earnest inquirers, who are in a very promising state of mind; five serious conversations with Jews, and the testimony borne by the people of God, that they were edified and built up in their most holy faith.

The Prayer-meeting on Monday evening varies in its attendances. We had once over 80 persons; generally, on a fine night, between 30 and 40. We had three special Prayer-meetings for our benighted brethren, the heathen, and gathered £1 0s. 6d.; and one special Prayer-meeting for the Jews, and collected 10s. 2d.

A female Prayer-meeting, recently established, on Wednesday evenings, numbered six or eight devout women.

The week-night lecture is attended by 50 or 60 persons on a fine night; between 30 and 40 on an unpleasant evening.

A Juvenile Missionary Working Party is attended by eight or ten dear girls from my Sunday-school, two ladies, and myself; recently established.

A Bible-class, recently established, commenced with 12, increased to 70 or 80 persons, but is now, during the last three weeks, attended by not more than 30 or 40.

The Sunday-school, recently established by myself, too, was commenced by two devout teachers and myself, but has so increased that we have, by the help of our gracious Master, 13 teachers and 100 children on the book, many little Jews, perhaps 20: about 80 on last Sabbath afternoon.

A Benevolent Society, to relieve the poor and afflicted in the neighbourhood, recently established, numbers, besides its committee, five devout individuals, who have to visit the cases. This institution was the means, by the help of God, of doing much good, and, I am happy to say, more spiritually than temporally.

The Tract Distributing Society, recently enlarged, numbers eight earnest and devout persons, whose labours were and are owned by the Committee.

Thus we stand, let us ascribe all the glory to Him, to whom belongs the glory, and who is the “King of Glory.”

Reasons for Prolonged Aid.

The grant to the church at this place is not to sustain a sinking resultless cause in an obscure unimportant locality, but has already tended to the great improvement of our denominational and religious position, and will, there is every reason to confide, be more than repaid in future aid to British Missions, Foreign Missions, and the general objects of Congregational polity and Christian enterprise. I found here a small chapel more than half empty, a church dwindling away, and a general stagnation. The congregation has been trebled, the church not far from doubled, and their contributions to missions and local objects more than doubled. They now sustain the principal burden of a flourishing British School for boys. They have paid £140 for a site for a new chapel, and made gratifying progress towards raising the £1000 or so, that a chapel double the size of the present one will cost, and which will be begun in the spring. We should have begun ere this, but for the difficulty we have found in disposing of the old chapel.

We have now determined to retain the old building, use it for schools, &c., and dispense with schoolrooms at the new place.

We shall, therefore, have a heavier burden than was anticipated to sustain, in reference to our building enterprise; and, altogether, the people will find it difficult to keep up their usual contributions for local and general objects, and at the same time be engaged in providing for the wants of an increasing congregation and an increasing population, and thereby securing a better position for congregational Christianity here, and the prospect of increased aid to our denominational institution.

As to the probabilities and prospects of the locality, and the advisableness of encouraging and aiding the people here by this grant, to persevere in their effort to sustain the ministry, and enlarge its sphere of action and facilities for usefulness, I think I may refer you to J—— M——, Esq., of W——, who had an opportunity, last summer, of judging for himself.

I trust no reason will be seen for questioning the necessity or advisableness of the grant, and I shall strain every nerve to make it a judicious application.

A Review of Progress.

A review of the past year's labour in this place, though not presenting all the fruit we could desire, yet does not altogether leave an unfavourable impression of the past, or discourage hope for the future. Most Home Missionary labour is conducted amid scenes of peculiar difficulty, where others have repeatedly failed, and the ground has proved itself too hard to be broken, or too unproductive to yield the ordinary reward of labour; there the Home Missionary goes to do what he can with the crude materials.

This is emphatically the case with M——. Many ministers have occupied the pulpit

here for the last ten years, and yet most have left it as they found it. The ground has proved more than usually obstinate and sterile. There are reasons for this, both local and circumstantial, which we now pass over. Still we by no means insinuate that the labours and means bestowed on the cause here are likely to be entirely unproductive. We believe the day will come when a harvest will be reaped here, and some labourer shall fill his arms with the sheaves. We think a review of the past year justifies the expectation. The people have been zealous and active, we have not only raised on the spot £40, for the yearly interest of our heavy debt, but we have done what was never done before—we have raised £80 towards the liquidation of the debt itself.

Few features in the history of the past year could be more encouraging than this, inasmuch as it is real, substantial, and lasting progress made towards the removal of a blighting and paralyzing curse.

We have suffered severe losses, both in the church and congregation, by deaths and removals. The low state of the iron-market, and consequent depression of wages, have driven many from our neighbourhood, so that our numbers continue about as they were. Parishes, 1; town 1; hearers, 180; Sunday-schools, 1; teachers, 20; scholars, 110; chapels, 1; church removals and deaths, 9; added in the year, 10; number of members, 65.

It may probably be asking too much, and if so I must beg pardon, but a few of our female members have been anxious to establish a little society to assist some of our poorer members with a few articles of baby linen; and if our kind friends in London would at some time favour us with a small bundle of such articles, it would, I think, form the nucleus of something that would be likely to do much good.

Fruits of Prosperous Work.

I find that through the year that is past, we have received 15 members to the church. Of these 13 have been out of the world, two only by transfer; nine of this number, I am happy to say, either directly or indirectly date their conversion from my preaching or the Bible-class. One has been expelled for drunkenness, a most affecting case; another has been transferred to a distant church; and a third dead. She was a most lovely Christian; for a long period she seemed to be sinking, she expired on the 23rd November. She dates her conversion to God, to the preaching of Mr. Gilbert, of Islington, who, I think, supplied here the first sabbath after the chapel was opened, since which time she has indeed "adorned the doctrine of Christ her Saviour in all things." During her long illness I often saw her; she never seemed to have a doubt nor a wish, all was calmly left to God. She was followed to the grave by the Sunday-school teachers, on the 22nd of November, and on the following Sunday I preached her funeral sermon from Revelations xiv. 13. The chapel vestries and every part was thronged; many left, unable to find room. Oh! that others might, as the result, be baptized for the dead.

For the last two month I have conducted a Youth's Bible-class, on the Sabbath afternoon, from a quarter to three till a quarter to four. I have an average attendance of 10, varying in age from 15 to 21. We are going through the Parables. I trust they are interested; we have provided a library for them, and hope by such provisions to prevent such important characters at such an age leaving us.

My Female Bible-class encourages me much; I have now a usual attendance of about 20. If spared till next Tuesday, we shall finish the ninth chapter of Hebrews; we have already gone through Galatians and the Acts. I trust the estimate I form of the church is correct, that it is more consolidated and encouraging than at any other period. I think other sittings have lately been taken. We received two members at our last Church-meeting, and I expect to have four to propose at the next.

The Dawn of Better Times.

I hope another year, should we be spared, we shall be able to raise more money. We are gradually increasing the number of seat-holders, and thus augmenting the amount of permanent income.

You will be glad to learn that our week-night services at T—— have so far improved, that we now require a larger room than the vestry to worship in. I think that it is not improbable that the present vestry will be taken down, and carried out further back, and taken all along the end of the chapel; and a boy's school-room and a minister's vestry built, with a girl's school-room above them both, which, when complete, will be large enough for lectures of any kind, or for a day-school to be taught in it, when we can raise one. I have no doubt that T—— will yet succeed.

The Close of the Year.

"Spared to see another year," I sit down to write my first journal. While taking a review of the past, I desire to feel grateful to the bountiful Giver of all good, and would at the same time implore grace and strength for "days to come."

During the past year there has been much to sadden—some things to cheer—and cause abundant for thankfulness.

The incidents of the past month have been varied. Cold, wet, heavy journeys we have during the winter, almost invariably; but these are not the worst things we meet with. We have the deep depravity of the human heart manifesting itself in every form, and in ways diametrically opposed to each other. Some are "desperately wicked," others, comparatively moral, but perfectly unconscious of their real state, and totally indifferent. Many are opposed to everything which does not square with their own views—they are bitter and malicious. Another class we find, who are deluded by the great enemy of souls, and carried away with the most awful superstitions.

A short time since I preached at an out-station, and visited a sick man. His brother was present, and before leaving I offered him

one of the enclosed papers, "An Awful Summons." He refused it. I pressed him, and tried to get it into his hand, but in vain. The wife of the sick man at length took it, and promised to read it. The poor fellow is since dead. Near the same spot, the master of the Church Day-school has been drowned. He had been out "*keeping Christmas*," he staggered out of the pot-house, fell into the river, and was no more. He has left a wife and child to mourn his loss. I went and preached to the people in the neighbourhood from the words, "The end of all things is at hand; be ye therefore sober, and watch unto prayer."

On the 5th of December I preached at H—, and on my way home was met by a woman, who came to speak to me respecting her child, which had been burnt to death a few days previous. It was baptized at chapel, therefore the clergyman, notwithstanding the most earnest and repeated solicitations, refused to bury it. "I do not find the name," said he, "in the church registry. I did not baptize it, therefore it cannot go to heaven with them in the same way." The poor woman came to inquire what she must do, at the same time remarking that she "was not larned," but she "didn't know that there was more than one way to heaven." I found that the child had been dead some days, and that the woman wished it "to lie with the family;" an expedient was therefore hit upon. Another interment was to take place, and the woman determined that her child should be taken to the churchyard at the same time, and so make one service suffice for both. The result, however, was, that although the *aliens* were first at the church gate, the clergyman ordered them to "stand aside and make way" for the others. The gates were then closed—the corpse kept there until the other party returned—then it was admitted to the grave, *but not to the church*.

One of my enclosures shows something more in the same line of things. A number of these have been ordered of the printer, and circulated by a good Catholic, a relative of the deceased. This which I have enclosed, is one of a number which were returned on account of the crucifix being omitted on the top.*

Such things as these are exceedingly painful, but, on the other hand, we have much that is pleasant and encouraging—good congregations, many diligent and faithful Christians, and sinners yielding to the influence of truth. On the 25th ult. we held the anniversary of our Sunday-school at M—. It was a crowded meeting, hearts were full, and we hope God will be glorified.

We had a special service at O— on the last Sabbath of the old year, and one at M— last evening. The places were full, and a large number of the paper, "The Expiring Year," given at the doors. May the Lord revive his work in the midst of the years!

* Of your charity pray for the soul of M. A. K., aged —, who died suddenly at —, on Monday, the — of December, having been fortified by Holy Communion on the previous day. May she rest in peace! "It is a holy and wholesome thought to pray for the dead, that they may be loosed from sins," 2 Maccabees, xii. 46.

The Drunken Quarrel—The Contrast.

I regret that I have nothing particular to communicate this quarter; for though, in some respects, I have been "in labours more abundant," the success of these labours is not at present apparent. Not that I am without tokens of the Divine favour; no, bless the Lord! he does encourage me to go forward in his work; but I should like to be able to report cases of actual conversion. "God is my witness" how I long for the salvation of souls, and when, on Sabbath evenings, I see the number of poor ignorant creatures that hang upon my lips, I do sincerely pour forth the prayer, "Come from the four winds, O breath, and breathe upon these slain, that they may live."

About three weeks since, two men, in liquor, were fighting on board a fishing-boat just going out of our harbour; in the struggle they fell overboard, and were drowned. I gave notice that I should improve this event on the following Sabbath evening. To my surprise and delight, when I went to chapel, the place was full; every corner where a person could stand was occupied, and I preached from Prov. xx. 1: "Wine is a mocker," &c. I exposed the evils of intemperance, and depicted, in the most forcible and impressive manner I could, its consequences on society,—the family, the body, and the soul, for time and eternity. A deep impression seemed to be produced, and I hope some fruit will result from it; nearly thirty drunkards were present. I regret to say that this evil prevails to an alarming extent among the fishermen, boatmen, and pilots of this port.

I have had an instance this week of the beneficial influence of my occasional visits to the village of B—. I was sent for to visit a poor man very ill. I found him not only ill in body, but wretched in mind; he was deeply convinced of sin, but had little or no hope of salvation. I read and expounded the word of God to him, spoke especially of God's love in giving his Son, and his willingness to receive every penitent believing sinner. He gazed at me with intense interest, and grasping the bed-clothes with both hands, he exclaimed, "Oh! I want to feel it; I want to grasp the Saviour; I may hope—I will hope!" I left him much calmer.

The next day went again, found him much worse in body, but evidently happier in soul. He said to a friend, "I have had a hard struggle, but I have gained the victory." I spent an hour with him, opening and explaining the precious Gospel. He expressed an humble, yet firm hope, that, through the blood of Jesus, he should be saved and go to heaven. After prayer, I left him, intending to go again the next day, but at half-past eight the same evening he died. He often blessed God for sending me to visit him. I trust his soul is saved. This poor man lived in a parish where there is a poor, ignorant, careless clergyman, who cares more for the fleece than the flock.

May Jehovah smile upon all the efforts of the Home Missionary Society, and bless its Managers and its Agents!

Theology.

PAUL, THE ZEALOUS APOSTLE.

THE grace of God in the Gospel hath abounded towards the Church "in all wisdom and prudence." We see this wisdom and prudence in the successive developments of the plan of redemption, from the first gracious intimation of mercy, to the time when the Messiah came, and the Apostles were sent forth to preach his truth among the nations. In the gradual manner in which those ideas, which are peculiar to a dispensation of mercy, were made known,—the institution of sacrifice which was a visible bodying forth of those great truths which especially belong to such a dispensation,—we see manifestations of Divine wisdom. And in the time, manner, and circumstances of the Messiah's advent, we see the aboundings of that same wisdom. But nowhere do we see it more than in the selection of such a man as Saul of Tarsus for the apostleship.

The state of the nations was peculiar when the Gospel was first published. The religion of Judaism had existed for two thousand years, during which it had exercised a powerful influence on the world. Jewish customs, ideas, and anticipations prevailed to a considerable extent among many nations, which contemptuously rejected the economy as a whole. Then the Greek language was spoken by all civilised peoples, and the Grecian Philosophy was studied more or less by the learned in all nations. And in addition to this, Rome had extended her conquests throughout the whole of the known world. She was at this time the mistress of the nations. She had her colonies, and her citizens, and her rulers, wherever civilized men were found.

Now, as the Gospel was designed for all nations, and was to be published among all people, the men who were to begin the work and carry it forward must be possessed of peculiar qualifications. It was especially important that any man called to this great work should be a Jew,—familiarily acquainted with the Jewish ritual and Jewish theology. The Gospel was so closely connected with the religion of Moses that no person could clearly understand or preach the one who was unacquainted with the other.

It was very desirable, too, that he should know something of the Greek language and philosophy. This would very much facilitate his success among

the Gentiles. It would give him weight and influence among them. Their *literati* would respect a man, though a Jew, who manifested some acquaintance with their literature.

And then, if in addition to being a Jew and understanding the Grecian philosophy, he were also a Roman citizen, he would be pre-eminently qualified for his work. That would secure him respect and protection to a considerable extent among those who, like himself, were subjects of the imperial government.

Now it is a striking proof of the abounding of God's wisdom and prudence towards the Church, that the qualifications now mentioned were found in that one man whom He raised up to preach the Gospel among the Gentiles. Paul was a Jew; he was acquainted with the polite language and philosophy of Greece; and he was a Roman citizen. In these respects he was qualified above all others for the office to which the Lord had called him.

The first notice we have of the great Apostle is in connection with the martyrdom of Stephen. They who stoned Stephen laid their clothes at the feet of a young man whose name was Saul. By subsequent statements, however, we learn that he was a native of Tarsus, the chief city in Cilicia, at that time a place so celebrated for its learning that it bade fair to rival the far-famed cities of Athens and Alexandria. The parents of Saul were evidently in respectable circumstances—his father was a Roman citizen—and they gave their son a liberal education. He was learned in all the literature of the Jews, and was intended to be a Jewish Rabbi. He had also, as we have seen, a considerable acquaintance with the polite learning of Greece; and not only did he receive a liberal education, but, in accordance with the Jewish custom, he learnt a trade, which in the days of his apostleship was of no small service to him.

After the death of Stephen, the next time he is mentioned is in a furious persecution of the Church; for which unhappily he showed a painful aptitude; and in his ungoverned zeal, he spared neither age nor sex. Here is his own account of the matter: "I verily thought within myself, that I ought to do many things contrary to the name of Jesus of

Nazareth; which things I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them, and I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities," Acts xxvi. 9—11. Happily while thus pursuing his mad career, the hand of the Lord arrested him: "Whereupon as I went to Damascus with authority and commission from the chief priests, at midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me, and them which journeyed with me: and when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest," ver. 12—15. And then he was told that the same Lord whom he persecuted had chosen him to be a minister and a witness among the Gentiles, to whom he was now to be sent, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God. He was not disobedient to the heavenly vision, but prepared at once to fulfil the commission which Jesus had given him.

Immediately after this, he went into Arabia, where he remained three years, probably receiving the heavenly visions, and studying that truth of which he was afterwards to be such a faithful and zealous minister.

Returning from Arabia, he began his public ministry at Damascus, by boldly advocating in the synagogues the claims of Jesus as the long-promised Messiah. He began his glorious work with the proclamation of the one truth, which ever afterwards formed his theme—Jesus Christ, and him crucified. Being persecuted there, and escaping from a window in a basket, he went up to Jerusalem for the first time since his conversion, where, on the testimony of Barnabas, he was received as a Christian brother. Then he went to Antioch, where he laboured a year in connection with Barnabas; after which they came to Jerusalem, bringing with them certain contributions which the Christians had made for their poor brethren. Having fulfilled this commission, they returned to Antioch, whence in obedience to a heavenly vision, they

started on a grand missionary tour through various places in Asia Minor, and then returned by sea to Antioch, where they held the first missionary meeting ever held in the world.

Subsequently, he recommenced his journeyings, but alone this time, having differed with his former companion; and now he passed through Syria and Cilicia, and re-visited Lystra and Derbe, and then on through the regions of Phrygia and Galatia, avoiding Asia Proper and Bythia, he came by way of Mysia to Troas, on the borders of the Hellespont. Here he crossed to Samothracia, and thence to Neopolis, and so to Philippi; and thus he was honoured first of all to plant the standard of the cross on the shores of Europe. He visited many places in European Greece, and then came to Athens, then the most learned city in the world. Here his soul was stirred within him by the proofs of idolatry which he saw around him, and on Mar's-hill, he pronounced the majestic and eloquent oration which we have recorded in the Acts of the Apostles. So he pursued his course through Macedonia, Corinth, Ephesus, Miletus, and back again to Jerusalem.

Often in his wanderings he purposed visiting the mistress of the nations—Imperial Rome; but he had hitherto been hindered. Now, however, after enduring the greatest indignities at Jerusalem, and suffering long and painful imprisonments, the desire of his heart was given him: he saw Rome. We are all familiar with his journey thither,—the shipwreck, the kindness of the "barbarians" in the little island, and the warm reception which Christian brethren gave him at the Appii Forum and at the Three Taverns.

After reaching Rome, the sacred historian leaves him. Probably he recovered his liberty after a few years' imprisonment, and was permitted again to visit the churches. Tradition tells us that he suffered martyrdom at Rome in the reign of Nero. Being a Roman citizen, he was not crucified, but beheaded.

This is no more than the briefest outline of the Apostle's history.

We now proceed to illustrate the one great characteristic of the man, as it strikes us—his untiring *zeal*.

Morally and religiously, he was never a *child*. In this respect he was very different from most Christians. There never was a time when his faith was weak, or his zeal feeble. He was like the father of mankind, who had not to pass through

the stages of infancy and youth, but sprang into existence, obedient to the summons of his Maker, in all the maturity of perfect manhood. So it was with the spiritual life of Paul. He was born a *perfect man*. From the moment of his conversion he was never a *babe* in religion.

His great zeal is seen in his abundant labours. Before his conversion he zealously used his powers and influence against the Gospel. In whatever work he might have been engaged, or whatever position he might have occupied, he would have been "in labours more abundant." Christianity did not destroy the general bent and tendency of his natural powers, but guided them into a proper channel. For a period of nearly forty years he laboured as no man had ever laboured before in the service of God. In Syria, Cyprus, the various provinces and cities of Asia Minor, Greece, many cities in Europe, he preached, amid oft-repeated insults and persecutions, the glorious Gospel. He never spared himself. As soon as ever one missionary tour was ended, he cheerfully began another. He felt he was not his own : he belonged to Jesus, and right nobly and faithfully he served his Master's cause.

He laboured too with his pen. He wrote epistles, which cost him no little labour, to Rome, the Churches at Corinth, Galatia, Ephesus, Philippi, Colosse, Thessalonica, and the Hebrew Christians at Jerusalem; also private letters, bearing on the prosperity of the Church, to Timothy, Titus, and Philemon. If we analyse these various writings, and look at the great thoughts with which they are filled, the labour which they must have cost him will be seen.

In addition to all this he had a personal care, and exercised a personal supervision over all the Churches of Christ: these things, he tells us, "came upon him daily."

Again, in order to fulfil the work which was given him to do, how unhesitatingly he severed all the ties of kindred! All his associations and family connections were with the old religion. He profited in the Jews' religion above many his equals in his own nation, being more exceedingly zealous of the traditions of his fathers; and the highest offices and honours in that religion were open to him; yet so great was his zeal in the cause of his Saviour, that he cheerfully forfeited all these prospects, and severed his dearest ties, that he might serve his

God in the Gospel of his Son. "When it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood," Gal. i. 15, 16.

Again, we see his zeal in the fearless manner in which he met persecution for the truth's sake. His decision for Christ was made in full view of the persecutions to which it would expose him. The Founder of the new religion had been put to death; Paul himself had been employed in persecuting the Church, and he knew well that the measure he had dealt to others would be meted to him again, and the sufferings the Master endured would not be less than those in reserve for the servants. And yet he never hesitated. Not for a moment did he shrink from his duty. The Jews followed him from city to city—persecuting him from place to place. He was "in stripes above measure, in prisons frequent, in deaths oft; of the Jews five times he received forty stripes save one, thrice he was beaten with rods, once he was stoned." He had to fight with wild-beasts at Ephesus.

Nor were his persecutions confined to the Jews: the Athenians inquired in derision, "What the babbler would say?" His Gospel was "foolishness" to the Greeks. He was laughed at as a wild visionary, and his bodily infirmity was the subject for sport and ridicule to his enemies. And then, at last, that death which had faced him in a thousand forms was inflicted. He died a martyr to the Gospel.

Again, not only did he suffer much direct persecution in his work, but that work necessarily exposed him to much personal danger, from which he never shrank, but still zealously and faithfully pursued his course. He was a courageous man, and he had every thing to try his courage. It is an easy matter to be very zealous when it costs us nothing; but when our zeal leads us to brave danger that we may serve our God, then it is acceptable in his sight. The Apostle knew something of this zeal: "Thrice he suffered shipwreck—a night and a day he was in the great deep—in journeyings often—in perils of waters—in perils of robbers—in perils by his own countrymen—in perils by the heathen—in perils in the city—in perils in the wilderness—in perils in the sea—in perils among false brethren—in weariness and painfulness—in watchings often—in hunger

and thirst—in fastings often—in cold and nakedness.” And yet you never once hear the language of murmuring or complaint from his lips. Here was zeal!

And we find in his many writings incidental illustrations of his zeal, especially in behalf of his brethren according to the flesh: “Brethren, my heart’s desire and prayer to God for Israel is, that they might be saved.” “I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and sorrow of heart: for I could wish that myself were accursed from Christ for my brethren, my kinsman according to the flesh.”

This was Paul the zealous apostle.

Happily, my readers, Christian zeal has not yet died out of the Church of Christ. We have had some noble spirits in the Church, full of faith, and love, and zeal; apostolic men, who in the noble spirit of self-consecration to God, have not counted their lives dear unto them, but with a considerable approximation towards his self-denying toil, have followed in the footsteps of the Apostle of the Gentiles. Such men as Carey, and Henry Martin, and Williams, and Moffat, are the notable, genuine successors of the Apostles. They have caught Paul’s spirit, and they are doing a work which he would have delighted to have done. O for the multiplication of such men in our churches at home and abroad!

Fellow-Christians! What have we done for the cause of our Master? How much have we toiled in his vineyard? Or is *toil* a word which cannot be used with propriety to designate our puny, languid efforts for the promotion of His kingdom among men? We must not forget that the spring and motive of the Apostle’s zeal was the love of Christ: “For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.” It was when he came to the cross, and saw the Saviour’s love in all the sufferings he endured, that he realised fully his obligations. It was there he saw how much he owed his Lord. And as he looked, and thought, and wondered, his breast yearned with an earnest desire to go forth to the ends of the earth to tell men everywhere the unsearchable riches of Christ. And if ever for one moment he felt his love cooling or his zeal flagging, he betook himself again to the

cross; and one look there was enough to fire his love, and recall his obligation, and quicken his zeal. That zeal was not “without knowledge” because its inspiration was the cross.

Let us all think more of what Jesus has done for us, and if we have done nothing hitherto, begin at once to labour for him. There is plenty of work for us to do. There is in the Church no room for the slothful and indolent. The present times especially demand men of activity and zeal. Let us make Paul our model. Happy will it be for ourselves—happy for the world, if we approach in any humble degree, the self-denying earnestness of “Paul the zealous Apostle!”

W. H.

Doncaster, Feb. 6, 1852.

THE FATHER OF LIGHTS AND HIS CHILDREN.

PSA. ciii. 8—18.

THE opening of this psalm presents a striking picture of a soul rejoicing in the Lord. It seems to sink under the weight of its happiness, and the sense of its obligations to the Father of mercies for the goodness which he hath made to pass before it. Self-acquaintance is also strikingly illustrated. What force in the injunction, “Forget not all his benefits!” Experience alone could have prompted such urgency. But the Psalmist soon passes from personal to public considerations: throwing himself into the midst of the family of God, he makes common cause with the redeemed, and puts into their lips the language appropriate to their condition. My and mine give place to us and ours: he never seems more at home than when, in the midst of the faithful, he leads their worship, and elevates their thoughts. Verses 8—18 present a picture of the family of heaven, setting forth, with inimitable beauty, the conduct and the character of the Father of lights and his children. These points we shall consider in order; and

First—THE CHARACTER AND CONDUCT OF THE FATHER OF LIGHTS.

There are here five points to be considered, all bearing on the interests of man; and of those, the first is the Father’s

Forbearance. “He hath not dealt with us after our sins, nor rewarded us according to our iniquities.” Supposing this language to have been reversed in the economy of Providence, what then would have taken place?—what would

have been the condition of the Church and the world at the present hour? Punishment would in every case have followed transgression. Thus it was with the ancient Church when it provoked God in the wilderness. In "wrath he gave them their own desire; they were not estranged from their lusts; but while their meat was yet in their mouths, the wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel." But for this forbearance, the Lord would have made short work in the earth; the race of men would long since have perished from under the sun. Now had this mode of dealing been adopted with the people of God, even after their calling, how terrible would have been the consequence! With the Israelites of old, the faithful now living may well say, "It is of the Lord's mercies we have not been consumed." With what awful force this point comes home to the man who is still rejecting the Gospel! Reader! is such your case? Then, I beseech you, ponder the following words of the Apostle of the Gentiles—"Despisest thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to repentance; but after thy hardness and impenitence of heart treasurest up unto thyself wrath against the day of wrath and righteous revelation of the judgment of God?" Rom. ii. 4, 5.

Next in order is the Father's

Mercy. Forbearance and mercy are two very different things. Forbearance may, to any extent, precede ultimate and everlasting destruction, as is clearly set forth in the passage just cited from the Romans. Mercy, on the contrary, is always accompanied by salvation. Mercy is love dealing with guilt. We Gentiles, in times past, did not believe the Gospel, yet "we have now obtained mercy through their unbelief," even as the Jews "have not now believed that through our mercy they also may obtain mercy." In both cases, the mercy is accompanied by deliverance from the wrath to come. Paul tells us he was "a blasphemer and a persecutor, and injurious; howbeit, for this cause," says he, "I obtained mercy, that in me first, Christ Jesus might show forth all long-suffering for a pattern to them that should hereafter believe on him to life everlasting." Mercy stays the hand of justice. It brings life for the sinner, who deserves to die, and is also accompanied

by the blessings of pardoned guilt and imputed righteousness. The voice of mercy is the harbinger of the Father's

Forgiveness. This is the first necessity of a lost soul. This blessing must be viewed by itself; it has to do wholly with the past—with deeds already done—works of death! There is nothing prospective in it. It is folly to speak of it as extending to whatever sins may be committed by the child of God in time to come. Sin can no more be forgiven till it is committed than debt can be cancelled till it has been contracted. It is an affair which refers to law and justice—law transgressed, and justice which demands the infliction of a penalty. Through the Gospel, "the law is magnified and made honourable," justice is satisfied, and grace has free course for the display of the riches of Divine love. The idea is impressive in the extreme; the two remotest points of conceivable space are fixed upon. The sinner is placed at one, and his sins are removed to the other, where they will remain out of sight for ever. Never more will they be seen or heard of. "As far as the east is from the west, so far hath he removed our transgressions from us." This, to be sure, is a figure; but it involves a glorious fact. In New Testament language, this implies the completeness of the pardon the believer receives: "There is, therefore, now no condemnation to them which are in Christ Jesus; being justified by faith, we have peace with God." But this, great as it undoubtedly is, is not enough to meet the full case of the lost soul. To take away guilt, is not to impart righteousness; when the sin is removed, unless more be done, it will leave the soul in a state of nakedness and utter destitution. To meet this, we have the Father's

Righteousness. The mercy of the Lord brings "righteousness," by which he is clothed, as with a garment. Great prominence is given to this in the holy Scriptures, which proclaim it "God's righteousness"—"the righteousness of faith"—"the righteousness of God by faith"—"everlasting righteousness," and so forth: under both dispensations the doctrine has been precious. Jeremiah, while looking forward to the times of the Messiah, and speaking of Zion's King, says, "This is the name by which he shall be called, the Lord our Righteousness," and the people, taught of God, said with joyful boast, "In the Lord we have righteousness and strength." In

perfect keeping with this style of expression, we have Paul declaring of Jesus, that "he is of God made unto us wisdom, and righteousness." Paul counted all things but dross that he might be found in Christ, not having his own righteousness, but the righteousness of Christ—the righteousness of God by faith. But even after all this has been arranged, still it is not enough to meet the necessities of the case of the pilgrim to Zion. He requires the Father's

Pity. Pity is not to be confounded with mercy; they are quite distinct. Mercy always refers to guilt, pity to weakness, and its consequences from the circumstances man is placed in. The estimate of man, in the psalm before us, is as true as it is humbling; it is that of a weak and every way dependant child: "Like as a father pitieth his children, so the Lord pitieth them that fear him."—"He knoweth our frame, he remembereth that we are dust." How true! Only dust! Man, with all his towering pride, is but dust and ashes! In his flower and prime he is so weak, that he is crushed before the moth. An insect has power to destroy him! Surely, pride was not made for such a creature.

Well, Christian reader, no matter: our Father knows and remembers that we are but dust, and makes due provision for our weakness. Such was his love that "when we were without strength, in due time Christ died for us," and such is the plan of salvation, that while in Jesus we have righteousness, in him also we have strength. Well then may we, instead of murmuring, "glory in our infirmities," that "the power of Christ may rest upon us," for "when we are weak then are we strong."

Such, then, are the character and conduct of our heavenly Father, the Father of lights, of our Father: he exercises forbearance,—he abounds in mercy,—he forgives iniquity,—he imputes righteousness, and his heart ever flows with pity for his children; let us now look at

THE CHARACTER AND CONDUCT OF THE CHILDREN OF THE LIGHT.

Three things are affirmed of them; they fear the Lord,—they keep the covenant,—and they remember his commandments to do them. Let us look at these in order.

They fear the Lord.—Fear, in the history of the Old Testament saints, is a matter of great importance. It was not merely an ingredient of piety. It was the very essence of it. The axiom

of that dispensation ran thus, "The fear of the Lord is the beginning of wisdom." This is the first step in true religion, and the second was like unto it—"Fear God and keep his commandments, for this is the whole duty of man." The Old Testament saints were specially familiar with judgments; with them therein it was a proverb—"The Lord is known by the judgments which he executeth in the earth"—"as thy fear, so is thy wrath;" and the measure of the fear was just the measure of the wrath. This fear, however, did not, among his own people, exclude love; far from it. Even Moses laid down the doctrine thus, "Thou shalt love the Lord thy God with all thine heart, with all thy soul, with all thy strength, and with all thy mind, and thy neighbour as thyself." The fear of the Old Testament saints, nevertheless, as a rule, prevailed over their love just as they were more familiar with displays of judgment than of mercy. Of an eminent saint it was then said, "He feared God above many." In our own times we would say, he loveth God above many. Then, fear impelled—now, love draws. Noah was "moved by fear to build an ark." In Paul's system, "the love of Christ constraineth the faithful." After the coming of the Saviour, the fear of the Old Testament saints became modified with the dispensation. The appearance of the Messiah was a wondrous display of love in conjunction with justice; and the result was to produce a corresponding increase of love among believers. What is here, then, called fear, in our day is properly called love—the love of the Child to a gracious Parent. This love has in it none of the "fear that hath torment." The fear with which believers fear before the Lord, is the fear of offending the Father of lights, and the God of all comfort. The next mark of his children is, that

They keep his Covenant.—What are we to understand by this covenant? and what by the keeping of it? By the covenant is clearly meant the covenant of grace—that which is called the everlasting covenant—the covenant made with Abraham, or rather with Adam and his offspring, for it was dimly announced to our First Parents after the fall. The essence of that promise was the seed of the woman, and the atonement he was to make by the suffering he was to undergo. In New Testament language, it means the Gospel—the "faithful saying" that "Jesus Christ

came into the world to save sinners"—the fact that "God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." But what is meant by keeping this covenant? It means continuance in the faith of it, and in the state of mind which that faith produced. In that covenant the sacrifice was a very material consideration. All the saints of the Old Testament made much of sacrifice; it constituted their great peculiarity. "Gather together to me my saints who have made a covenant with me by sacrifice," was an expression which stamped the entire dispensation. Those that were really saints—holy in heart and life—had an enlightened conception of the mercy of God as flowing to them through sacrifice. Keeping the covenant stands opposed to what the psalmist calls "dealing falsely" in it. The prophet said, speaking of the Church in her declining days, when her worship was a mockery—"They did flatter him with their mouth, and they lied unto him with their tongues; for their heart was not right with him, neither were they steadfast in his covenant;" and if they still continued to offer sacrifice, it was not with the penitential belief and trusting spirit necessary to salvation. Now, under our dispensation, the counterpart of this is the Atonement of Christ—that is, *our* sacrifice, and to be steadfast in this is just to continue in the cordial faith of it, and to be habitually influenced by the same. It is the very thing Paul meant when he expressed his determination to know nothing among men but "Jesus Christ and him crucified;" and when he said, "I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight; I have finished my course, I have kept the faith," it was just saying that he had kept the covenant—that is, continued in the faith of it. This is the source of a right state of feeling; but while thus intent upon the covenant, they forget not the law.

They remembered his commandments to do them.—This was the end of their existence; to comprehend this matter aright, we have only to inquire in what condition man was made. It is clear he could be made only in a state of perfection. The Most High could not make a wicked creature—an enemy to his own character and his own law! This was an impossibility; he could make only happy beings because he can make only beings that

are holy. Obedience to the law of love is no hardship to such creatures; it is the law of their very nature, and obedience to it constitutes their heaven, and is the very soul of their bliss. Now let this be applied to their felicity on earth. The end of redemption was to bring them back into their original condition. The object of the Gospel, therefore, is to restore the soul to the Divine image and to the Divine favour, and once more to make man a partaker of the Divine holiness. Once more to set up the kingdom of God in the soul is the gracious end of the Lord's coming. His offices bear upon this all-important matter: he became a prophet that he might teach mankind the doctrine of his priesthood, and the end of this doctrine is, to make way for him into the heart as the King of Zion. These three grand points, then, never fail to characterise the children of light. They fear the Lord—they all keep his covenant, and they all remember his commandments to do them. The words of the Master are never lost sight of—"If ye love me, keep my commandments." C.

THE WAY OF SALVATION DECLARED.

"These men are the servants of the most high God, who show unto us the way of salvation."—Acts xvi. 17.

THE truth concerning Jesus Christ, his Gospel, and his messengers has been declared by some of the enemies of Christianity. Evil men and evil spirits have made declarations in themselves most important. When Paul and Silas and Luke were at Philippi, and were accustomed to attend at a place of prayer by the river-side, we read, "a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying. The same followed Paul and us, and cried, saying, These men are the servants of the most high God, who show unto us the way of salvation." This, it appears, she did many days, so that Paul was grieved. To some, perhaps, this circumstance may appear surprising. Why, they may say, was the Apostle grieved with such an express testimony to the truth? Probably it was for this reason, that he did not wish it to be supposed that he had any connection with such a person or her arts. The declaration made by her, however, contained most important truth, as is granted by all who receive the Christian revelation. Let us, therefore, consider it in a manner

sued to our own instruction and wants. Observe, then,

I. *That we are in circumstances requiring the declaration of a way of salvation.*

The woman with a spirit of divination spoke amongst a set of persons given to idolatry; but if we consider her language in application to ourselves, it may be more interesting and profitable. Let us advert to our own experience, to the experience of others, and to the plain unequivocal testimony of the Scriptures, to prove this truth, that we need the declaration of a way of salvation.

1. Turn to your own experience.—And here I mean not to speak of the experience of saints particularly, but of what is visible among us in general. There are, indeed, some persons even in this country, who have scarcely any knowledge or any feeling about religion. Like the wild ass's colt, they range in the wilderness, only restrained by their necessities, and but seldom or ever lift up their thoughts on high, or consider their own sins and miseries. Though accountable creatures, they have little conscience of right or wrong. Though afflicted and dying creatures, they have scarcely any sober and serious reflection. Though social creatures, they have a very small knowledge of their duty to their neighbour, and still less sense or feeling of it. They are a prey to every temptation. They are the subjects of all manner of base passions. They perhaps shorten their lives and hasten their own judgment and destruction, being morally and religiously dead while they live. I suppose it will be granted by all sober-minded persons, that these men *need salvation*, and, consequently, that it should be declared to them.

But let us take a view of our general situation as to feeling and experience, and see whether there be any person who may not see his own need of the revelation of salvation. Let us look at our acknowledged sin and depravity,—at our afflictions, and at the prospects of death and eternity. That man is strangely ignorant of himself, indeed, who has not found out that he is a sinful creature, and that he is prone to sin. We all know, and cannot but know, if we look within and reflect upon our own conduct, that we are sinful creatures. And sin will necessarily be connected with a degree of fear, in moments of seriousness. We are all of us also weak and frail creatures, liable to innumerable afflic-

tions of body, afflictions of mind, afflictions from our connections, afflictions from our prospects, afflictions in youth, in middle age, and in old age. The man is a fool who will talk of his independence and strength to support affliction, without the discoveries of revelation. He may brave the storm for a little while, but it will in the end overtake and overwhelm him. He may wish to be like the firmly-rooted oak, but he is still more like the grass of the field, "which to-day is, and to-morrow is cast into the oven."

And then death is always uncertain, and always nigh. And there are the fears of it, and of its consequences. Where are we going,—what have we to expect? How shall we meet a holy God? What shall we do? Now if we, being such kind of creatures as these, do not need to be informed of a way of salvation, it is difficult to conceive what connection can be made between the state of persons to be informed and the necessity of information. Lest any should suppose that without the revelation of salvation, some might be in better circumstances, let us,

2. Briefly view the matter in a comparative light.—Where are these persons? Among the bulk of mankind, or among the reputedly wise? Certainly not of the former class, for the history of individuals and nations of this description is evidently the history of error, of vice, and of misery, varnished with the false glare, perhaps, of human glory, when even the principle of that glory has been man. But you will say there have been wise men. Where will you find one who has not taught error, and even vicious error? Before you can plead wise men as exceptions, adduce one who has not taught folly and wickedness. I apprehend, and upon some examination, a single instance is not to be found in the annals of philosophy. And it is a melancholy but a true saying of the holy Apostle of the Gentiles, "Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." This comparative view of things, then, shows us we need salvation.

3. The holy Scriptures are our infallible guide in these matters, and I therefore finally appeal to them.—There is no

man who will seriously consider what they say of the fall of man, and of the consequences of his fall,—who will attend to the declarations they contain concerning the depravity of man,—who will enter into the design and spirituality of the law,—who will observe the manner in which salvation is proposed to all,—or who will weigh the description of Jew and Gentile made by the Apostle Paul, in his Epistle to the Romans,—who will not be, in all truth and fairness, obliged to confess the sinfulness of man, and his need of salvation. And in the Epistle to the Romans especially, we are not only told that Jews and Gentiles are sinners, but the mischief is shown to be dreadful. The sins of men are great; their need of salvation is urgent; they have not only spots upon the skin, but they are miserably leprous. The infection is deep-rooted; it prevails over the whole constitution, and it is nothing but salvation, and the salvation of God, which can reach our case.

II. *That the Apostles of Christ do show us a way, the only way, of salvation.*

In reflecting further upon this great point, so suited to our wants, so deserving of our attention, if we would regard our own happiness, let us attend to the following particulars:

1. It was the object, it was the purpose of these men to declare the way of salvation.—They had a special commission so to do, and this they intended to do, and have done. They heard him who said, “Go ye into all the world, and preach the Gospel to every creature.” They were the ministers of the new covenant. They were the ambassadors of Christ, who besought men to be reconciled to God. They spoke of that salvation into which the prophets had searched and inquired diligently. They proclaimed the doctrine of the cross. They testified that “if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him who died and rose again.” They had seen and did testify that the Father sent the Son to be the Saviour of the world. They were the messengers of peace; their feet were beautiful on the mountains as the heralds of glad-tidings. This everyone knows that reads the New Testament. Like winged angels from heaven, these men went everywhere with the purpose of proclaiming salvation.

2. They taught men how they could be saved.—It had been in vain for them

to have spoken of salvation, if they had not told us how it was to be obtained. But this they did expressly. They held forth Christ. They assure men of the remission of sins, and of eternal life by believing on him. They assert the inefficacy of the law, or of any human works or provisions for this great purpose. They declare that men are saved by grace, through faith. Let us open the pages of eternal truth, and see how this matter, so infinitely important, is declared to us. John iii. 16; Acts iv. 10—12; Acts x. 34—43; Acts xiii. 38, 39; Rom. x. 4; Eph. ii. 8—10; 2 Tim. i. 9. These are but a few passages out of many, but they explain the method of salvation. And what is more, we have an innumerable multitude of examples of this salvation. In the converts on the day of Pentecost—in the conversion of Jews and Gentiles—in the transactions at Philippi—in the churches at Ephesus, Thessalonica, Corinth, Colosse, and other places. Hence, the Apostles could say, “Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.”

3. We remark, once more, this salvation is come to us.—This is the way, and the only way, in which we can be saved. The apostolic testimony is for our use. The salvation revealed in it abides for our salvation. The provisions in it are still as plentiful as ever they were. Christ’s blood still cleanseth—Christ’s grace still saveth—Christ’s promises are still firm—the declaration so full of heavenly consolation still abideth faithful, that Christ came into the world to save sinners. The warning is still sounded, “How shall we escape if we neglect so great a salvation?” R. R.

Hall-Fold.

MEANS OF PROMOTING SALVATION.

THE careful student of the sacred Scriptures must everywhere have observed, that the point to which all apostolic teaching tends is personal holiness, whatever be the subject in hand. Paul always slides, with inimitable grace, into the channel of the commandments, showing that everything relating to the cross of Christ stands connected with his crown. There is no subject in which this is more strikingly exemplified than in the Election of Grace,—in which it everywhere appears, that a doctrine,

which has been extensively rejected and denounced as a premium to impurity, is actually the pledge and guarantee for holiness. In 2 Thess. ii. 13, Paul says, "God hath, from the beginning, chosen you to salvation through sanctification of the Spirit, and belief of the truth." "Chosen to salvation"—salvation consisting in or including sanctification. These words contain several mighty truths. Electing love, eternal choice—salvation in its essence, its agency, and its instrumentality—are beautifully set forth. The subject is confined to two terms, spirit and truth. We are here presented with a distinct account of the means—the only means—by which sanctification of soul may be obtained. Here we are limited to one instrument; for there is no choice, and in neglect of it, there can be no salvation. The means are yours, and to them *your* concern is limited; we shall, therefore, make some observations, first, on the "spirit," and, secondly, on the "truth." First, then, of

THE SPIRIT.—The Spirit means the Holy Ghost, the third person of the ever blessed godhead. By that Spirit all Scripture has been inspired, all personal salvation has been effected. By him the prophets spoke, by him John the Baptist was sanctified from the womb, prepared for his work, and ultimately called to it. By him a body was prepared for the Lord Jesus; and by him the mortal soul of that body was inhabited, and enriched without measure. By him, on the day of Pentecost, the Apostles were baptized, strengthened, invigorated, and led to remember all that Christ had spoken in times past, and also instructed in things to come. By him they spoke, and wrought miracles; by him they communicated of his own special gifts for the confirmation of their mission, and for the establishment of the faithful; by him they were taught to speak with tongues, and to preach the Gospel in his own demonstration, and with power; by him they indited the Scriptures, by which the church is blessed, and the world to be enlightened; by him they were everywhere rendered triumphant amongst the Gentiles in their endeavours to set up the kingdom which cannot be moved. As a rule, however, the instrument by which the Spirit works among the souls of men is, secondly,

THE TRUTH.—The truth, the whole truth as it is in Jesus. This is the sum of all knowledge. Peter gives a beau-

tiful summary of religion in its ends and means, when he says, "Grow in grace, and in the knowledge of our Lord Jesus Christ." The former is the end, the latter the means. There can be no growth in grace without growth in knowledge; knowledge is the channel through which the Holy Spirit imparts power to the soul. In like manner Paul states, "When Jesus ascended up on high, he gave gifts unto men; he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." These are the instruments; now for the work to be achieved by them. He goes on, "for the perfecting of the saints, for the work of the ministry; for the edifying of the body of Christ."

Paul, referring to the same topics, when urging growth in grace on the Colossians, in chapter i., verse 10, says: "We do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding." This is the means; let us hear the end: "that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God, strengthened with all might according to his glorious power." This knowledge, then, includes the person, the work, the doctrines, the ordinances, the promises, and the commands of Christ—everything which has been the subject of Divine communication to man. The advancement of holiness is always and inseparably connected with increasing religious knowledge. Gross ignorance of Divine truth and saving faith cannot coexist. The same impossibility attends the advance of holiness without the advancement of knowledge; they grow together, or they are dwarfed together. Verbal knowledge may be acquired where there is little fruit; but the contrary can never happen. In such a case, the power of that knowledge has not been experienced, and all such knowledge is, of necessity, unproductive; faith is not mingled with it, and it cannot profit.

Reader! what say you? You desire to grow in knowledge; are you equally anxious to grow in grace? I.

ASSURANCE OF SALVATION.

It is an observation of the celebrated Locke, "that where men have got determined ideas of all that they reason, inquire, or argue about, they will find a great part of their doubts and disputes

at an end. The greatest part of the questions and controversies that perplex mankind, depending on the doubtful and uncertain use of words. If men had such determined ideas in their inquiries and discourses, they would both discern how far their own ideas and discourses went, and avoid the greater part of the disputes they have with others." The time was when this was neglected in science, and the neglect was ruinous; now, however, since the days of Locke, precision and determinateness in the use of language have been fully appreciated and attended to among inquirers after truth in the various departments of human knowledge. Hence controversy, in the region of science, is nearly at an end. It is, however, affecting to see the state of many Christian churches in the present day, and to compare their religion, in all things, with the outline laid down in the word of God. I confine myself to one view, which is, however, a fundamental and an all-important one—as it relates to the very being of personal piety. The term chiefly concerned is "assurance"—a term which is, in too many cases, the very centre-point of confusion. The word is used in the most undefined manner; let us, therefore, try to fix it. Wherever there is assurance there must be an object. There must be a person assured, and something which is the matter of his assurance. This assurance must of necessity be limited to two points; the one to something present, the other to something future,—here both refer to the same object at two periods, in time and in eternity. The terms may, then, run thus,—assurance of salvation and assurance of glory. I shall, therefore, endeavour to explain the doctrine of the assurance of sonship. The matter to be assured of is not the truth of the Gospel; that is assumed. In every such case the character of God is understood, and the consequences resulting from that character to the sins of men. The question of the atonement is likewise assumed as settled; it is taken for granted that the death of Christ was necessary as the ground of hope, and that there is salvation in none other. His ability to save is also assumed, and that salvation is to be obtained through faith in his blood, exclusive of all merit on the part of the creature. The great thing involved in the question is one of personal salvation; and in this the first step is regeneration, the direct work of the

Holy Spirit upon the soul of man; this regeneration is always connected with repentance towards God and faith in the Lord Jesus Christ. Regeneration is never found apart from these states of mind, which are never found apart from the influence of the Spirit of God; every such person is forgiven his sins, and adopted into the Divine family; his enmity is reconciled, and the love of God is shed abroad in his heart by the Holy Spirit. Now all this is essential to salvation; and whether it is possible for this state of things to exist in the soul of man, without his being conscious of it—in a word, without his being assured of it, is the point to be determined. It seems to me enough to state the fact to command from every man of sense a verdict in the negative. If the dead have been quickened, the blind enlightened, the hostile reconciled, the fearful pacified, the polluted sanctified, they must surely be aware of the fact. In the nature of things it seems to me impossible that it can be otherwise. Common sense must never be banished from the region of piety. The man who is thus made a new creature, must know it; he must be assured of it, and no consideration of spurious humility should lead any man to stifle the conviction and to subvert the operations of reason.

E.

PRIVATE THOUGHTS.

CHRIST says, "Take up thy cross;" and very evident it is that some of his commands, literally taken, have the cross in them. Take this out, and then wherein does he differ from other legislators? O, what remains but a bare religion of nature? which, we may be sure, will never bear too hard upon flesh and blood.

All the power and love of God is in the man Christ.

Christ is God, stooping to the senses, and speaking to the heart of man.

Christ brings down God to the capacity of man, and raises man to the nature of God.

Christ stands between the wrath of God and the sin of man, intercepting the one and purging the other.

Nothing in nature is life, light, and truth but Christ, and therefore nothing else can be so to the soul.

Christ saw and felt every sin of mine distinctly, when he sweat great drops of blood in the garden and cried out upon the cross, "My God, my God, why hast thou forsaken me?"

God will come near to us to judgment, and be a swift witness against us, whenever we dare present ourselves at his bar in our own name.

Christ had most amazing love, and a piercing sight of the danger and misery of mankind, when the pain of the cross could

not hinder him from saying, "Father forgive them." A lively apprehension in us of what he then saw and knew sets us at work in good earnest for ourselves and others.

I want the outward sun to cherish my body and invigorate the animal life; much more the warmth, light, and healing rays of the Sun of Righteousness to comfort my soul.

When we had lost all by one father, God gave us another to recover it to us with advantage; and our life is now safe in Christ's keeping.

Christ can be nothing but himself in every soul where he comes, loving his own life, doing his own works, rejecting all sin, and seeking only to please God.—*Adam.*

SCRIPTURE ILLUSTRATION.

"A drought is upon their waters, and they shall be dried up."—*JER. 1. 38.*

THIS possibly refers to a circumstance attending the capture of the city by the Persians, but it more probably alludes to the physical condition of the country. The plain in which Babylon stands is exposed to long drought and intense heat in summer, so that the dry soil must have been at all times perfectly barren without artificial irrigation; but with such irrigation the ground is, even at this day, of unexampled fertility, except upon the wide-spread grit and debris of

desolated cities. Therefore it was that the land exhibited one of the most extensive and complicated systems of irrigation that the world ever saw. It was overrun with innumerable canals in all directions—the largest of them navigable and feeding others, diminishing in importance with their distance from the trunk. These, as well as the parent river, were bordered with an infinity of hydraulic machines, by which the water was raised and distributed into the fields and gardens. The same plan is still pursued, to a limited extent, at some spots in the immediate vicinity of the rivers. But it is now literally true of Babylon that "a drought is upon her waters, and they are dried up." Yet still the lines and ridges of innumerable canals remain, which enable the spectator to trace the general system, and to verify the ancient historians as well as the prophecies of Scripture; the whole being strongly calculated to show the extent to which human skill and industry were once employed in giving to this now desolate region that fertility for which it was in old times celebrated. This explanation seems to us to give much force to the present prediction, since there can be no country the subsistence of which more entirely depended upon a complicated system of irrigation. Wherever water is applied in this region (with the exception already made), the productive powers of the soil and climate cannot be exceeded; but where that is wanting, it becomes a naked desert.

Lessons by the Way; or, Things to Think On.

A FACT FOR THE FRIENDS OF MISSIONS.

The half century that has recently closed will long stand honourably distinguished in the annals of Christianity, as the period when the spirit of Missionary enterprise and zeal awoke in the heart of the church, after it had slumbered for ages. Nearly all the great societies that have for their object the diffusion of religious truth among the nations, date their origin or their full development since 1800. We have before us a return of the amount of money raised during the half century, by the following institutions:—the British and Foreign Bible Society, the Society for the Propagation of the Gospel in Foreign Parts, the London Missionary Society, the Baptist Missionary Society, the Wesleyan Missionary Society, the Church Missionary Society, the Society for Promoting Christianity among the Jews, the British Society for Promoting Christianity among the Jews, the Home Missionary Society, the Colonial Missionary Society, the Irish Evangelical Society, the Moravian Missions, the City of London Missions. This is a noble array, embodying and representing, in a beautiful and affecting form, the highest forms of Christian benevolence and activity, as existing in the evangelical communities of this country. And how much has been contributed by the spontaneous zeal of British Christians,

through the medium of these institutions, from 1800 to 1850? Why, no less a sum than fourteen millions and a half (£14,500,000). A noble monument, surely, of the faith, energy, and devotedness of the British Churches! May we not dwell with complacency and thankfulness on the idea of so large an amount of wealth having been expended on institutions, whose sole object is to bless, and benefit, and save mankind? There is, however, another side of the picture, which we must present to the reader, and which ought to, and doubtless will, be viewed with far different feelings by British Christians. On referring to "Porter's Progress of the Nation," and other authorities, we find that, during the same period, that is, the half century from 1800 to 1850, England has expended on war upwards of TWELVE HUNDRED MILLIONS OF POUNDS (£1,237,143,931), that is, in destroying, or in educating and training men to destroy, by fire and sword, life and property, and human souls. The estimates for this year for our military establishments amount to £15,555,171; that is to say, the English people will have to pay in this one year of 1851, for teaching men to "learn war," upwards of a million more than has been spent during the entire half-century in distributing the Book of God, and sending the Gospel to the heathen! Such being the case, we hope the Friends of Missions will not look lightly on the efforts of the Friends of Peace.

THE UNBELIEVER'S CREED.

I believe that there is no God, but that matter is God, and God is matter; and that it is no matter whether there be any God or no.

I believe also that the world was not made—that the world made itself; that it will last for ever, world without end.

I believe that man is a beast; that the soul is the body, and the body is the soul; and that after death there is neither body nor soul.

I believe that there is no religion; that natural religion is the only religion, and that all religion is unnatural.

I believe not in Moses—I believe in the first philosophy; I believe not the evangelists.

I believe in Chubb, Collins, Toland, Tindal, Morgan, Mandeville, Woolaston, Hobbes, Shaftesbury. I believe in Bolingbroke—I believe not in St. Paul.

I believe not in revelation—I believe in tradition. I believe in the Talmud; I believe in the Koran—I believe not in the Bible. I believe in Socrates; I believe in Copernicus; I believe in Sanchoniathan; I believe in Mahomet—I believe not in Jesus Christ.

Lastly, I believe in all unbelief.

THE PURE IN HEART.

It has long been the custom of some churches to educate the head, but at the same time to forget the heart, of the intended preacher. A few years since, a young man of this class, after coming out of a university, was licensed to preach. The first text he selected was, "Blessed are the pure in heart, for they shall see God;" but while he pondered on it and over it, the question pressed itself on his soul, "Who are the pure in heart?" Just in proportion as he reflected on his text, the more he was troubled and dissatisfied with himself. He was under an engagement to preach, but he sent a note of excuse. He saw he was a sinner, and that neither the idea of an apostolical succession, nor the idea of university qualification, could give him a pure heart. His prayer was, "God be merciful to me a sinner." God heard his prayer, and in a short time he was the subject of saving grace. This simple fact should lead, of itself, every honest mind to ask, "Am I pure in heart?" The pure in heart alone shall see God. Reader, are you such?

HOW SCHOLARS ARE MADE.

Costly apparatus and splendid cabinets have no magical power to make scholars. As a man is, in all circumstances, under God, the master of his own fortune, so is he the maker of his own mind. The Creator has so constituted the human intellect, that it can only grow by its own action, and by its own action it will certainly and necessarily grow. Every man must therefore educate himself. His books and teachers are but helps; the work is his. A man is not educated until he has the ability to summon, in an emergency, his mental powers in vigorous exercise to effect a proposed object. It is not the man who has seen most, or read

most, who can do this; such a one is in danger of being borne down, like a beast of burden, by an overloaded mass of other men's thoughts. Nor is it the man who can boast merely of native vigour and capacity. The greatest of all the warriors who went to the siege of Troy, had not the pre-eminence because nature had given him strength and he carried the largest bow, but because self-discipline had taught him how to bend it.—*Daniel Webster.*

UNHAPPY MARRIAGES.

Dean Swift assigned as the reason why many marriages were unhappy, that young ladies spent their time in early life in the formation of beautiful *nets* to catch husbands, instead of constructing *cages* to keep them after they were caught. We publish his remark for the benefit of any who may be in danger of falling into the fatal error. It may be found, after a while, that those fashionable accomplishments which are acquired at an expense of so much time and money, are not so valuable as prudence, temperance, industry, self-denial, and other qualities that are most valuable in wives and mothers.

THE MINISTER AT A BALL.

A number of young gay persons got up a ball in a neighbourhood where the late Rev. Dr. Nettleton had been preaching with great success; and, for the amusement of themselves and others, inserted the reverend gentleman's name at the head of the list of managers. The company assembled at the time appointed. About the hour for commencing the dance, Dr. N. made his appearance, and observed to the company, that he perceived from the tickets which had been issued that he had been appointed a manager, and therefore he proposed to open the services with prayer. He then offered up a series of very earnest petitions for the thoughtless group, which were blessed of God to the conviction of a number of those present, several of whom afterwards professed conversion, united with the church, and were never afterwards found within the walls of a ball-room.

A PROTECTION AGAINST EVIL.

It is said that bees and wasps will not sting a person whose skin is imbued with honey. Hence, those who are much exposed to the venom of those little creatures, when they have occasion to hive bees, or take a nest of wasps, smear their face and hands with honey, which is found to be the best preservative. When we are annoyed with insult, persecution, and oppression from perverse and malignant man, the best defence against their venom is to have the spirit bathed in honey. Let every part be saturated with meekness, gentleness, forbearance, patience, and the most spiteful enemy will be disappointed in his endeavours to inflict a sting. We shall remain uninjured, whilst his venom returns to corrode his own malignant bosom; or, what is far better, the honey with which he comes in contact will neutralize his hatred, and the good returned for evil overcome evil with good.

Biography.

REV. CORNELIUS WINTER.

CORNELIUS WINTER was born Oct. 9, 1742, in the parish of St. Andrew, Holborn, London. His parents were poor in life, and of feeble constitution; they both died of consumption, and their children, nine in number, were all cut off in early years, except Cornelius, a brother, and a sister. The brother fell a victim to his passions; and the sister, falling into ensnaring company, walked for a season in the path of destroyers; till, helpless and forlorn, she was reclaimed by the ministry of Romaine. In the progress of profligacy, the few articles of furniture which belonged to her were exposed to sale, and she and Cornelius were soon destitute of a home. Thus, in his eighth year, he found himself without shelter, and without a friend. The charity-school of St. Andrew opened for him its doors, and there he obtained food for the day that was passing, and the elements of a plain education. After two year's residence, he was unhappily discovered by a relation of his father, who, thinking the child might prove serviceable in business, took him to his home. This man had no objection to his attending the classes of the charity during the hours of teaching; but the committee, now that he had left the work-house, straightway ejected him from the school, although from the day of his entrance he never offended, and was never reprov'd. The poor boy, whose desire of knowledge was ardent, and who was overwhelmed in distress by this measure, presented a petition to the Committee for re-admission. Attending in person on the day of its sitting, he obtained access to the room; he fell down on his knees, and, bathed in tears, implored them for "God's sake to grant him the learning" of the institution. Poor orphan! no one pitied him; and a clergyman ordered him to be carried forth. Thus driven from the face of one monster, he returned to the house of another, for such was his relation—a man rash and furious, unhappily married, and the slave of drunkenness. By whatever the storms were raised which so often raged and thundered in his bosom, they always spent their violence on the head of poor Cornelius. To this blusterer, mercy was a word unknown. Every weapon was alike—iron the same as wood—a hammer was applied with as little ceremony as his naked

hand. The boy became so enervated that he trembled at the sound of the tiger's footsteps. When nearly at the age of threescore, and long after the oppressor had passed into eternity, the events of this period often recurred to Cornelius in sleep, and the imagination that he was under displeasure, and suffering vengeance, was a source of fearful disquietude. This man was wont to hear Whitfield in ridicule, and make himself merry with the foolishness of the Gospel; till on a solemn night, when the command went forth, the Gospel came not in word only but in power, and proved itself to be the wisdom of God in the regeneration of this person of character so inhuman. He confessed his sin to Cornelius, implored his forgiveness, and died in the faith.

This remarkable boy, from his earliest years, possessed a mind peculiarly susceptible of religious impressions, and a spirit deeply devotional. For shows and exhibitions, mirth and uproar, he cared not; his whole soul was in places sacred to religious exercises. He spent much of his leisure in attending funerals, and thus actually learned by rote the burial service of the Church of England. He at length found his way to the Tabernacle of Whitfield, with whose appearance and dress, and earnest manner, he was peculiarly struck, as also with the vastness of his audience. He loved the man, while he understood not his message nor revered his Master. On the evening of April 9, 1760, while playing at cards, it occurred to his mind that he might hear his favourite preacher; and up he rose, ere the game was ended, which caused the indignation of his companions, who suspected where he was going. This was to Cornelius a night much to be remembered. The truth came to his conscience with power. He soon obtained peace and joy through believing, and daily grew in grace and knowledge. He became a member of a meeting for prayer, where at length the practice of exhortation was adopted; and thus were called forth talents which afterwards shone conspicuously in the world, and which, but for this, might have lain dormant. He next proceeded to village preaching, and met with not a little acceptance; this contributed to bear him up under a weight of modesty and self-diffidence, which would else have over-

whelmed him. When his engagement with his cruel relation expired, he was urged by some judicious friends to think of the ministry; and, with a view to the exercise of his talents, was sent to the country to supply a vacant church. At the conclusion of his first sermon, he was so downcast that he sat in the pulpit till all the people were gone, lest he should be subjected to reproof for his presumption in attempting a work for which he possessed, in his own view, so little competency. A few people tarried at the doors, who greeted him in the most cordial manner, and addressed him in a way suited to produce the happiest effects on a mind so tender and timid. When he reached the home of his host, he found the house full of friends, who delicately, but warmly, expressed their satisfaction. Let the oppressors of modest worth, and the contemners of timid excellence, read this and be reproved. They blast the flower with their poisonous breath, and then revile it because it has withered.

Winter found ardent and steady friends in two of the greatest men of his time—Green and Elliot. The latter, educated at Cambridge, was a mathematician of a high order, and what was better, a preacher of the Gospel; and for this cause, through the malice of Dr. Dodd, he was deprived of his living. On this occasion he addressed a letter to his enemy, during the perusal of which he fainted. On good ground he soon dissented from the church, and became the minister of a well-organised Independent meeting, and often assisted Whitfield; he was much beloved by all denominations, though, from the harshness of his delivery, far from being popular as a preacher. Amid deep poverty, such as often to compel him to the sale of his books, he was the friend of the poor; he died in the pulpit preaching to his people. The former was a competent master of eight languages, and well versed in mathematics, but an uncouth reader and speaker, and therefore unpopular, and not extensively useful. Such were the patrons of Cornelius. Hearing Whitfield lament the want of preachers for America, and knowing of some who went, not superior in any qualification to himself, and who yet were useful, he resolved to apply, but felt perplexed about an introduction; for Whitfield was accessible to few. He would not be surprised into conversation by any stranger whatever. One could not knock at his door and find admittance when he

thought fit. Who is he?—what is his business?—and such like inquiries, usually preceded an admission. And if admission were granted, it was thus:—Tell him to come to-morrow morning at six o'clock, perhaps five; if later, I cannot see him. Cornelius applied to the famous Berridge, whose friendship he had gained, and from him procured a letter; he hastened to London, and presented it to Mr. Whitfield. The interview was short, the reception mild. He was appointed to preach next morning at six, in the Tabernacle; and with feelings not easy to be understood, heard Mr. Whitfield announce it that evening. He slept almost none, and prayed rather than studied for the service. The morning came, and he went forth like a sapling shaken with the wind; his agitation was so great that he knew not what he said during the service; in which, however, the Lord gave him both strength and acceptance. He was requested to furnish testimonials of character, and a sketch of his history and experience; both of which proving satisfactory, Whitfield took him home to his own family. Here he was treated with great coolness and cautious reserve, until once proved to be faithful, and then the utmost confidence was reposed in him. He slept in his master's own room, and sat at his table. There was no more of America, for Cornelius had gained too high a place in the esteem of Whitfield to be disposed of in this way; and he was retained and employed in the various capacities of house-steward, amanuensis, and assistant in the ministry. Dissatisfied with his situation, which in some respects was far from pleasing, he hinted his wish again and again, which Mr. Whitfield was not forward to satisfy. At last his master asked whether he would go and teach a settlement of negroes. To this he at once consented, and Whitfield, being then on the eve of embarkation, agreed to take Cornelius along with him. Reaching America, he entered on the duties of his arduous work, and was rudely treated by the planters, as also by the general populace. Some said he had come thither because he could not obtain food in England—others that they were too bad to be made good now—and wherever he went he was stunned with the cry of—"There goes the negro parson!" All were in arms against him; and a motion was made in council to hold him a nuisance to the province, and as such to silence him. The aspect of things was enough to intimidate a sterner man

than Winter. A few overseers from the adjacent plantations, men much resembling Smithfield drovers, little superior to their herds, and a handful of savages, met on the Sabbath; when Cornelius, absurdly enough to be sure, went through the service of the English Church, according to custom, reading the Prayer-book, Lessons of the day, &c.; while his motley audience were partly asleep—some making figures on the wainscot, some playing with their fingers, some eating potatoes, and others talking. Without money, without friends, engaged in a discouraging and comfortless enterprise in a foreign land, amid enemies and barbarians, the present was difficult and appalling, and the future dark and mysterious. Whitfield left the province, and proceeded on a tour towards the north. Thus was he parted from his old master, for a season, it might be, but as it proved, for ever. On that journey, Whitfield died. This was a source of exceeding sorrow to him, so tender was his heart, so strong and true his attachments; although Whitfield's treatment of him was but little adapted to fascinate, or to attach him by the bonds of an endearing affection. Considering the condition of the modest and timid Cornelius—the extent of his claims on Whitfield's gratitude, bounty, and benevolence—claims originating in the length, importance, and fidelity of his varied services—services for which he obtained literally nothing but food and clothing—we are surprised and distressed at Whitfield's language at their last interview: "Now I cast you off, sink or swim." These words, Mr. Winter says, "made him feel." It was one of the faults of that good man to be rather severe and dictatorial in his conduct to dependents; and although strong in his attachments, he did not always use the language of affection. He was irritable, but soon appeased. On one occasion, having offended the feelings of one studious to please, he discovered it by the tears it occasioned; and on reflection, he burst into tears himself, saying, "I shall live to be a poor, peevish old man myself, and everybody will be tired of me." Alas! how does infirmity of temper at times cast a shade on the character even of the best!

It was believed that episcopal ordination would contribute to Winter's usefulness, and steps were taken to obtain it, but without effect. Thus Providence gave a new turn to the whole of his future destiny on earth; and though he

was not permitted to go forth and teach the children of the wilderness, yet he was rendered a blessing to his native country. Being foiled in his attempt, he determined not to go forth without the qualification, and viewed his disappointment as the admonition of Providence not again to proceed in a work for which he was by no means qualified. Thus he was free from the plantation, and ready to enter any door that might open for his reception. The truth was, that while possessed of more real worth and substantial excellence than is often to be found in any one man, he was but heavy and uninteresting as a preacher, and was therefore neglected by the Tabernacle connections, and desired by none else. Itinerancy, which, from an absurd and injurious order of things, is the last resort of good but ungifted men, seemed his lot. He wandered about for a season, preaching as occasion offered, and undergoing many hardships, always struggling with deep poverty. He obtained about this period the acquaintance and steady friendship of some of the first characters of England, among whom were Sir Richard Hill, and Rowland, his brother, and Mr. Thornton, to whom he was known before, but who did not approve of his seeking ordination at the hands of a bishop. He now befriended him extensively, and often supplied not only his own wants, but enabled him to relieve those of others. It was thought that it might be advisable to ordain Mr. Winter, that he might thus be enabled to dispense ordinances among the small churches; and accordingly he was set apart to his work by several ministers of the Independent Body. Poor Cornelius! Always in trouble, he had to defray the expense connected with his ordination, so poor were the churches as not to be able to assist him. Moreover, he knew not from what quarter his subsistence was to come—having nothing guaranteed to him, and being entirely beholden to the bounty of his fellow-creatures in other places. This new sphere was a scene of labour and suffering. Coldness and desertion contributed to weaken his confidence in his present connection, and to depress his mind, and led to the desire of a regular settlement—a desire which was soon gratified by a request to accept the pastoral charge over the church in Marlborough.

This invitation he accepted, and was introduced to the church by Mr. Rowland Hill, whom he had the honour of introducing to the Tabernacle in London.

Mr. Hill, however, did not approve the measure, and thought he should have continued to itinerate; but certainly with no propriety, for Winter was in no respect qualified. Had he possessed a competent measure of the gifts of his excellent friend, the disapprobation expressed would not have been groundless. There is a vigour and versatility of mind—there is a spirit of enterprise and peregrination—there is an affability of manners and an ardour of temperament, a boldness of character and a fervour of address, a capacity of adapting conduct to circumstances, and of acting with prudent yet prompt dexterity in difficult emergencies,—necessary to comfort and extensive usefulness in the way of itinerancy. This Mr. Winter did not possess, and could not acquire. His excellences were varied, numerous, and valuable, but they were of a solid, judicious, and domestic cast. For the polished, he wanted that easy brilliancy and airy splendour, so needful to secure success; and for the ruder inhabitants of the English provinces, he wanted that wit and waywardness which compels the attention, and that impetuous eloquence which assails the heart. We feel it easy to speak of the things which he had not, but we should find it a difficult thing to describe and enumerate his good qualities—qualities, however, which few can estimate and fewer care for, which go for little with the million, which seldom bring much solid emolument, or gain an extended celebrity—but qualities which adorn the Gospel and prepare for heaven, which are found valuable at death, when the echo of human plaudits ceases to break on the ear, and which accompany their possessor into the glories of eternity.

Mr. Winter's salary was only thirty pounds a year, a sum which but ill enabled him to take up house and settle in life, though, for sufficient reasons, he saw it proper to do so. The only way by which his circumstances could be improved seemed to be by matrimony; but he had too much modesty not to be perplexed at the thought of addressing a person with property, while he was destitute of any. He was also ungraced by those splendid powers and attainments which compensate for the lack of fortune and family connections, and which encourage their possessors, if sons of avarice and ambition, to solicit without a blush an alliance with families of rank and opulence. He sought not great things; and conducting the matter as a

man that fears God will conduct every matter, he was led to a proper object, with whom a happy union was soon effected. Their joint income was fifty-five pounds annually. His motto was, that "little things become an unimportant man;" and the simplicity of his establishment reflected the humility of his mind. He had long resolved, should Providence permit, to rear up a youth of piety and parts, but oppressed by poverty, to the ministry; and the time was now come to carry his resolution into effect. He took one under his tuition, who was followed by another and another, some of these of family and fortune, and intended not for the ministry but for civil life. Without design, and contrary to his desire, and ere he was aware, he found himself at the head of a considerable academy. Thus his pecuniary difficulties were removed; his name became known and his influence extended. Many of his students entered the Establishment, and have acquitted themselves in such a way as to honour their divine Master, and consequently him who was their preceptor in earlier days. Several of the first Dissenting ministers in England owe to Cornelius Winter the cultivation of their talents, their introduction to the ministry, the foundation of their usefulness and celebrity. Among these may be mentioned Jay and Griffin,—to the former of whom the thanks of the nation are due for his invaluable memoirs of his venerable friend and patron. Thus, it is not easy to ascertain the amount of good of which he has been instrumental. On earth he was poor in substance, and unpraised by man; but all the while he was laying up treasures in heaven, and had obviously praise of God. The variety of methods to which he resorted for the doing of good, the amount of his well-dispensed bounty, the simplicity which characterized him in all his measures, and the whole of his character combined, authorise us to say, *He hath done what he could.*

Circumstances occurred in Marlborough which induced him to leave it, and go to Painswick, where he lived happily the rest of his days. His illness was short; to a friend he said, when near the close, "I have sought the Divine glory more than my own interest—I am closing life as I began it." That was in poverty. About eleven, on his last Sabbath, he exclaimed—"I am ready—I am ready; I want to go home." A little before eight in the evening, he said,

"Tell my good wife I am going." He then stretched himself out, laid his arms at length on his body, and calmly said, "Come, Lord Jesus," and fell asleep without a groan. More than thirty ministers were present at his interment, which was a scene of such solemnity and sorrow as is witnessed only when those die of whom this world is not worthy. The intercourse of the friends who assembled themselves in his house, previous to the procession, was carried on by looks and tears. When the body was brought forth, the multitudes who lined the street were melted in emotions of grief: when it entered the chapel and was laid in the dust, the audience could hardly be restrained within the bounds of decency. All the ministers in Gloucestershire agreed to improve the occasion of his death—the same was done by others of different counties.

We have thus briefly sketched the life of Cornelius Winter,—a man who needs only to be known to be loved, and whose *Memoirs* by Jay form one of the best books in our language. His natural talents were not great, his acquisitions very considerable. As a pastor and a tutor, as a husband and a master, he was in all respects a most conscientious and exemplary character. In patience under suffering, in prudence when surrounded by difficulties, in resignation when overwhelmed by disappointment, in self-denial and godly sincerity, he was surpassed by few of his many excellent contemporaries. Causes from which we augur great effects often produce but little—the tree which in spring has flat-

tered the husbandman with the promise of a rich return, has in autumn been clothed only with barrenness. One would have supposed that Winter must have derived from his connection with Whitfield, unspeakable advantages—that this would have proved a passport to promotion and celebrity—that he would have imbibed a portion of that fervour which distinguished his patron and bore down every obstacle. But it was otherwise. All his expectations from Whitfield ended in abandonment among savages on a foreign shore; his hopes of promotion ended in catechising a room full of negroes, and in exposure to the cutting scorn of a barbarous province. On the other hand, a noble harvest not seldom arises from an unpropitious soil. This humble man, though situated in a limited circle, became a person of considerable importance. His house became an academy in which he discharged the duties of several professors; it sent from under its humble roof ministers not a few, eminent for talent, and useful by piety. How different the pasture which the Lord provides for some of his children! We have seen him twice ordained—first over three churches, all of which could not pay the expense of his ordination, and could promise him nothing for his labour; and next, over one church which furnished but the means of the barest subsistence. Let this comfort the poor of our Lord's servants. Let them be of good courage; their palace and their mitre await them; and a name worthier far than those of ecclesiastical supremacy or worldly greatness. J. C.

Popery.

DESTRUCTION OF THE PAPACY.*

DR. HOUSTON, Pastor of the Reformed Presbyterian Church, Knockbracken, Ireland, is worthy of the stalwart race of brave men with whose history he is associated. It may be doubted if the Reformation has a sturdier set of friends on earth than the Reformed Presbyterian Church. They are not very remarkable for their charity towards the Independents, and some other communities of the democratic and the liberal type, but they are thorough Protestants, and excellent haters of the Pope,—always a passport to our respect. The present volume partakes

somewhat extensively of a prophetic character, at the same time that the Author looks abroad to events which are now passing, with an eagle eye, and looks out, with a deep and solemn solicitude, for the events of the future. As he reads prophecy, and surveys the world in its present aspects, with many others, he reaches the conclusion that things cannot very long go on as they are. He is quite satisfied that a conflict is approaching, and his ambition is, to contribute to prepare the Church of God to do her duty, and to drink the cup which her Head

* "The Judgment of the Papacy, and the Reign of Righteousness." By THOMAS HOUSTON, D.D. Houlston and Stoneman.

may have assigned her. Dr. Houston avows entire sympathy with Mr. Wylie, in his admirable Essay, which obtained the First Prize of the Evangelical Alliance, holding that a crisis has arrived in which, if the Church of Rome is to maintain herself, she must take higher ground than she has done since the Reformation. He thinks with Mr. Wylie, that she has the alternative of becoming the head of Europe, or of being swept out of existence. A new era, such as neither the Pope nor his predecessors have known, has dawned upon the world. The French Revolution, after Napoleon had extinguished it in blood, as all men believed, has returned from its tomb, refreshed by its sleep of half a century, to do battle with the dynasties and hierarchies of Europe. So says Mr. Wylie, and certainly appearances are strongly in favour of his correctness. Time was when our Reforming fathers fled to Holland, as to a city of refuge, to avoid the vengeance of the Vatican; but now it appears to so good an understanding have the King of that country and the Pope come, that it is, at this moment, being mapped out into a Papal hierarchy, and in the way of being covered with a Popish priesthood! This is assuredly a sign of the times, and such a sign as ought not to be overlooked. The effect of the anticipated destruction of the Papacy is thus set forth by our Author:

1. *Unscriptural civil powers, that support it.* Because of the voice of the great words which the horn spake, "the Beast" is "slain," and "his body is given to the burning flame," Dan. vii. 11. In the book of Revelation, chaps. xvii., xviii., xix., the judgments that are sent to destroy the Papacy, are represented as falling upon the ten horns of the Beast, and as accomplishing their ruin. Dynasties powerful, and of long continuance, are overturned,—sceptres and thrones are broken to pieces; and when the wrathful visitation has effected its purpose, a scene of wide-spread desolation is presented to view. The kings of the earth and their armies, that made war upon the Lamb—the rider on the white horse—are discomfited and broken, and the angel standing in the sun, summons "all the fowls of heaven to the supper of the great God; that they may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sat on them, and the flesh of all men, both free and bond, both great and small," Rev. xix. 17—19. These striking images picture forth the ruin that is destined to come upon the European kingdoms and their rulers that are in league with the Papacy, and that have prostituted national power and resources to advance its interests. It is the

Fourth Beast—the Roman empire in its last stage, as hostile to the cause of Christ, and in league with his grand enemy, that is thus destroyed, and his body cast to the devouring flames. The Little Horn, the Papacy, deceived the nations, and intoxicated their rulers. It deluded them by specious error, bewitched them by idolatry, and excited them to enmity against the truth of Christ, and to the oppression and persecution of his servants. It was their leader in tyranny, cruelty, and idolatry; and the civil authority throughout the kingdoms of the Beast was the willing instrument of the Papacy in all its attempts to extinguish the truth, and to wear out the saints. The governments of Europe are essentially Antichristian, despotic, and oppressive. Rulers refuse homage to the Lord's Anointed. They reject the Bible, the Statute-book of heaven, in framing their laws, and conducting their administration. The grand principle of their rule is the old Roman maxim, that "might constitutes right," and governing by means of a military despotism. Hence the interests of philanthropy are overlooked, and the religion and morality of the Bible are contemned. Laws are framed, and the administration is conducted to serve favoured classes, who wield the power of the state; while huge military establishments, and galls, and correctional police, are required to coerce the masses of the people, who, from their education and morals uncared for, are chained in ignorance and held in vassalage.

The Reformation affected, to a very limited degree, the systems of civil rule throughout Europe. It was arrested in its progress by the arbitrary authority and the cupidity of rulers. Religion was degraded by being made a tool of state-policy, and the church was rendered the servile instrument of injustice and oppression. Upon "the scarlet-coloured Beast," sits the woman, having inscribed on her forehead, "Mystery, Babylon the Great, the Mother of Harlots, and abominations of the earth," Revelation xvii. 5. Not only in former periods, but even to this day, the influence of the Papacy prevails in almost all the cabinets of the princes of Europe. Evangelical truth is discouraged, and faithful witnesses are oppressed by exclusion from office, iniquitous laws, and public burdens; while the interests of the Man of Sin are carefully consulted, his friends exalted to power, and state treasures are profusely expended in advancing antichristian objects.

In the destruction of the Papacy, the civil power that was identified with its interests, must also be destroyed. The "feet and the toes" of Nebuchadnezzar's image, symbolizing the Roman Empire in its divided state, are broken to pieces by the power of the little stone, and reduced to powder; the wind sweeps them away as "the chaff of the summer threshing floor." It is observable that when the *Ten Horns* are mentioned in the Apocalyptic visions before their destruction, they are represented as *horns without crowns*; their authority is gone, and they are stripped of their dominion. At first the crowns were upon the

seven heads of the beast, indicating that the supreme authority was exercised successively by each of the separate forms of government that had dominion in ancient Rome. Again, these crowns are transferred to the horns, denoting that the power of the empire is parted, and yet exercised in a weakened state, by each of the ten European kingdoms. But, in the end, the crowns disappear, and the last fragments of a power, antichristian in its nature and exercise, that long opposed the Redeemer, and prevented the establishment of his kingdom, shall be scattered by the tempest of Divine judgments. The Beast and the False Prophet, —the deceived and the deceiver, are both taken, and cast alive into a lake of fire, burning with brimstone. The Lamb overcomes the kings, that, maintaining the quarrel of the Papacy, warred against him. The "Little Stone," now become a great mountain,—the kingdom of the Messiah enlarged and fully triumphant,—"breaks in pieces and consumes all kingdoms, and it shall stand for ever."

2. The judgment of the Papacy shall destroy corrupt ecclesiastical systems. Throughout Christendom, the churches have, to a large extent, been pervaded with antichristian leaven. Brought into alliance with corrupt states, they have departed from the truths of the glorious gospel, and have moulded their order on carnal and worldly principles. Unfaithful to Zion's King, they have awarded the homage and honour that are his exclusive due, to usurpers and oppressors, and have exhibited no public testimony against their most daring invasions. A worldly hierarchy has been established, to gratify the despots of the earth, and to enslave the heritage of the Lord. Even in the churches of the Reformation, many of the errors of the Papacy have spread to a great extent. The former glory has departed; and instead of occupying the honourable position of an uncompromising protest against Popery, many antichristian corruptions have openly invaded Protestant churches. Erastian state-control, exercised by civil rulers, takes away the independence, perverts the discipline, and pollutes the doctrine, of all the Protestant churches on the continent. An influential portion of the prelatical church, boasting of exclusive apostolical succession, and repudiating connection with all churches that acknowledge not the same order, may be regarded either as the germ of the Papacy, or as one of the strongest props of that unscriptural power. The mysterious grace ascribed to the sacraments—the exaltation of a human priesthood—the rejection of the Bible as the exclusive rule of faith—open departure from the doctrines of the gospel, with the adoption of many Popish rites and usages, indicate the revived power and extending influence of the Papacy; and forewarn, too, of the judgments that shall shake the ecclesiastical as well as the political heavens and earth. When the Redeemer comes to judgment, with "his fan in his hand, he will thoroughly purge his floor." The "wood, hay, stubble," of human invention, even built on the good foundation, will be de-

stroyed, and the consuming fire will make manifest every man's work, of what kind it is," 1 Cor. iii. 5–9. The interceding angel, the glorious Advocate within the veil, fills his censer with "fire of the altar," and casts it into the earth; and there follow judgments of diversified character, "voices, and thunderings, and lightnings, and an earthquake," Rev. viii. 5. These judgments are caused by "fire of the altar," as it is to avenge sins of the altar,—the neglect and corruption of Divine worship, that they are principally sent.

3. The business and customs of society have, to a large extent, been under antichristian influence, and have subverted the interests of the Papacy—and these, too, will be affected by the coming judgment, and will be greatly changed. The "mark of the Beast" is imprinted upon "the forehead and the right hand" of the inhabitants of the antichristian earth. "All, rich and poor, small and great, free and bond, receive it; and no man may buy or sell, save he that receives the mark, or the name of the Beast, or the number of his name," Rev. xiii. 16, 17. Extensive worldly business cannot be conducted throughout the nations without incorporation or connection with antichristian systems. Ensnaring oaths of office bind men to their active support; and the way is barred against the introduction of faithful witnesses for Christ to the hall of legislation, or the bench of judgment, or the busy mart of commerce, without compromising, in some degree, their allegiance to Messiah the Prince, or defiling the conscience by unscriptural practices. While Antichrist is in power, the woman, the emblem of the faithful church, is in the wilderness, unknown in the places of power, and devoid of influence in conducting the affairs of the nations. The witnesses "prophesy in sackcloth" during the whole of this period of misrule and oppression. Before the church returns from her captivity, and the witnesses ascend to heaven in the sight of their enemies—raised to authority and influence in the nations—the business of the world is revolutionized, and customs that had long prevailed are abolished. When the Beast is destroyed, his mark and image are completely and for ever effaced. The "merchants," as well as the kings of the earth, lament over the fall of mystical Babylon. The judgments that have recently fallen in various forms upon the social state of the kingdoms of Europe, striking commercial and agricultural interests, indicate Divine wrath against those who have received the mark of the Beast in their foreheads and right hands, and presage still heavier inflictions to descend upon diversified worldly interests and pursuits, in connection with the subversion of Antichrist. The landed, commercial, and mercantile systems will be shaken, that they may be rendered subservient to the universal establishment of the Redeemer's kingdom. The glorious future will exhibit the business of the world, civil, agricultural, and commercial, conducted so as to minister to true religion. The "abundance of the sea shall be converted" to Christ. The kings of the earth

shall bring their "glory and honour" to the Millennial Church: "The kings of Tarshish and the isles shall bring presents; the kings of Sheba and Seba shall offer gifts," Psalm lxxii. 10.

4. The Papacy will be destroyed by *gradual and increasing plagues of divers kinds*.

Thus the power of ancient Egypt, the prototype of the Papacy, was destroyed. Plague followed plague in rapid succession, and each heavier than the preceding, until Pharaoh and his host were swallowed up of the sea, and the most opulent and powerful of ancient kingdoms perished. The predictions of Holy Writ assure us, that the course of judgment that shall be executed upon mystical Egypt will be similar. In Daniel vii. 26, it is declared, "They shall take away his dominion, to consume and destroy it unto the end." In the Vulgate, this passage is rendered, "Ad delendum et ad perdendum usque ad finem,"—for "consuming and destroying it even to the end." There is an observable progress in the description. The judgment is a climax completed in total destruction. The instruments of vengeance first "take away the dominion" of the Little Horn; then his power is "consumed;" and, in conclusion, it is destroyed "to the end." The temporal power of the Pope, it is not improbable, will be first wrested from him. Either his enslaved subjects will rise to assert their liberties, and to dash from them a yoke long felt to be intolerable, or foreign powers will deprive him of a sovereignty which was exercised for the most unworthy purposes. His power and influence over the nations, exercised to deceive and enlure them, shall be taken away. By successive strokes will Babylon fall, and, the judgment begun, shall continue and make progress till the overthrow and ruin are complete: "The destroying agents proceed from destruction to destruction; from uprooting his power at one post, to uprooting it at another; and they continue till their work shall have been finished."

It is remarkable that the Apostle Paul, in the second chapter of second Thessalonians, in speaking of the destruction of the Wicked Power, employs a term similar to that used by Daniel, to designate the second stage of the judgment: "Whom the Lord shall consume." The word *analusei*, says Chandler, is used

to denote a "lingering, gradual destruction, being applied to the waste of time, the dissipation of an estate, and the slow death of being eaten up of worms." Other celebrated critics take the same view. Benson, as quoted by Macknight, says: "If St. John and St. Paul have prophesied of the same corruptions, it should seem that the head of the apostacy will be destroyed by some signal judgment, after its influence or dominion hath, in a gradual manner, been destroyed by the force of truth."

In the visions of the Apocalypse, this gradual destruction is distinctly foretold, and minutely described. The judgment of the *Vials* is evidently the last plagues poured out upon the Papacy; and with unusual particularity, the character, course, and termination of these wrathful inflictions are delineated, as referring to a doom of the most appalling character, and to an event pregnant with issues the most momentous. The angelic agents of judgment come "out from the temple," and from the immediate presence of its glorious occupant, as receiving their commission from him, and as employed in a work which he peculiarly owns as his. They are girt with "golden girdles,"—the symbol of purity and excellence. They inflict "the seven last plagues;" each succeeding visitation being more intense in character and destructive in its effects than that which preceded. As they advance to completion, they gather continually nearer to the heart of the foredoomed power, till, when fully emptied of their contents, it is wholly deprived of life, and given over to final and irretrievable destruction. The judgments of the vials are to be regarded as inflictions of Divine wrath upon the Romish Antichrist, which, in succession, weaken and destroy various parts of the system, and its supports, till the whole is brought to ruin, and removed, as stricken of heaven. A proper and consistent account of these "last plagues" has yet to be written; and the era to which they refer, and the special visitation denoted by the effusion of each separate vial, has not hitherto been clearly pointed out by any expositor. A few brief hints can only be given here on a subject which is specially important at the present eventful period, and which demands the prayerful investigation of the students of prophecy.

Ecclesiastical Affairs.

A SECOND CENTENARY.

WHEN our great Norman Nobles talk, in the pride of antiquity, of the ancient root from which they sprang, the Sons of Abraham laugh them to scorn! So, too, when we have here and there a respectable church which celebrates its first jubilee, and occasionally when it extends to a century, societies of more recent growth look at them as objects hoary and antiquated. But there are among

us some who can boast not only one, but two centuries. One of these has just been brought to notice by an excellent Sermon, entitled, "Fellowship in the Gospel," preached by the Rev. John Alexander, of Norwich, last October, in the Quay Meeting-house, Woodbridge, to commemorate the Second Centenary of the Independent Church there. We have read this discourse with no ordinary

interest. It appears that the church in question united in fellowship "on the 18th of the seventh month, 1651, which, as the year then began in March, would be September." The proceedings relative to its origin and progress are set forth in the sermon before us. The Covenant, which is a curiosity, runs thus :

THE COVENANT.

1. We do profess before the Lord this day, that he is our God, whom we have chosen, to whom we are joined, upon whose covenant we take hold for all that we want, to whom also we give up ourselves, according to that covenant, and all that we have.

2. We do and will, in the power of his Spirit, receive Jesus Christ our King, Priest, and Prophet, depending upon him for wisdom, righteousness, sanctification, and redemption, that glorying, we may glory in the Lord.

3. We will through grace endeavour to know the Scriptures more fully, which only are able to make us wise unto salvation, that we may embrace all the promises, obey all the precepts, walk in all the ways laid out for us therein, being led by the Spirit, and living and walking in him.

4. We freely and cheerfully give up ourselves each to other, to become one lump and one stick in the Lord's hand; and will, the Lord assisting us, submit ourselves one to another in the fear of God, watch over one another, bear one another's burdens, taking the same care one for another, and doing all things becoming those of the same body, and whose heart is one, and way one in the Lord.

5. We will, the Lord helping us, endeavour to keep the unity of the Spirit in the bond of peace, doing nothing through strife or vain glory, but following after things that make for quiet, and things wherein one may edify another.

6. We will, in power received from on high, hold fast what we have received till the Lord come, obeying our Governors in Him, pleasing our neighbours in Him, instructing our children in the knowledge of His will, observing all the laws of His house, the laws of the Sabbath, prayer, fasting, and thanksgiving, hearing our great Prophet in all things, walking after Him, that we may give no offence to Jew nor Gentile, nor to the Church of Christ, but may exercise ourselves unto Godliness, which hath the promise of this life, and of that also which is to come.

This church, notwithstanding its antiquity, was not the first of the kind that existed in the country. The Gospel sentiments which Wycliffe had promulgated three hundred years before, and which ultimately led to the Reformation from Popery, and the diffusion of an evangelical doctrine and an ecclesiastical liberty, which was made by the Puritans, had begun to render the times, in some degree, more favourable to the institution of better Christian societies than the

Church of England could afford. John Robinson, of ever blessed memory, the acknowledged Father of Modern Independency, had gone, with his flock, to Holland, in order to escape the persecutions then raging in England, whither he had returned to guide the noble band of spiritual heroes who embarked in the *Speedwell* and the *Mayflower*, in 1620, that they might convey to another and a New England the blessings of the Gospel, and the doctrines of religious liberty. A Congregational Church had also been formed in Southwark, by Henry Jacob, in the year 1616,—a church now under the pastoral care of the Rev. John Waddington, and which has the honour to number among its deacons the learned and venerated Benjamin Hanbury, who has done great things for the "Memo-rials" of the glorious times now gone by. Nine years earlier, also, than the period at which the church at Woodbridge was formed, the famous William Bridge established his Christian society in Yarmouth, which led to the existence of the one in Norwich, now under the pastoral care of the Rev. Andrew Reed. Similar societies had arisen at Walpole, Bury, and Wrentham, in Suffolk, in addition to those which were planted in Norfolk.

Such is a glimpse at the first days of Nonconformity in England. Having thus introduced the subject, we must now suffer Mr. Alexander, for a little, to address our readers. Having stated that thirty years elapsed between the formation of the church and the death of its first pastor in 1681, he proceeds thus :

Only two years before the church began to assemble, Charles I. had died upon the scaffold, and the civil war, which had afflicted the country for seven years, terminated. The House of Lords having been abolished, the affairs of the nation were placed under the government of the council of the Commonwealth, and, soon afterwards, under the Protectorate of Oliver Cromwell, who ruled with indomitable energy, and with a favourable regard to the civil and religious liberties of the people. Perhaps at no period of English history, had these liberties been more effectually shielded and favoured; and religion, too, though no doubt surrounded by much that was formal and hypocritical, was gloriously reviving and flourishing in the land. "I do not believe," says Richard Baxter, "that ever England had so able and faithful a ministry since it was a nation, as it hath at this day; and I fear that few nations on earth, if any, have the like. The change is so great within these twelve years, that it is one of the greatest joys that I ever had in this world to behold it." This state of things, however, was not suffered to continue. The restoration of Charles II. in 1660, nine

years after the formation of this church, was followed by a series of measures the most oppressive and persecuting. Though the king, in his declaration at Breda, had promised a "liberty to tender consciences," and that no man should be "disquieted for differences of opinion in religion," yet these sacred engagements were most iniquitously violated. The Act of Uniformity, passed in 1662, required that, "before the feast of St. Bartholomew, every person, vicar, or minister, shall declare his unfeigned assent and consent to the use of all things contained and prescribed in the Book of Common-Prayer." With this requirement, Mr. Woodall could not conscientiously comply, and therefore he was ejected from the Parish Church. On the same day, not less than two thousand ministers were driven from their parishes, into poverty and persecution. And, in less than two years afterwards, the "Conventicle Act" was passed, which ordered that if any persons met together to worship God in any place except the Parish Church, they should, for the first offence, be imprisoned three months; should, for the third offence, be transported seven years; and if they returned before the seven years had expired, they should suffer death without benefit of clergy. The Conventicle Act was followed by the "Five Mile Act," which required every Nonconformist minister to swear that he would "never attempt any alteration of government either in church or state;" and every minister who refused to take this tyrannical oath, was fined forty pounds if he kept a school, or even if he lived within five miles of any corporate town, or indeed of any place where he had formerly preached the Gospel. Then the "Test and Corporation Acts" required every person to take the sacrament in the Parish Church, before he could be employed in the King's service; so that all Nonconformists became excluded from every office of trust and emolument under the crown. Nor were these iniquitous laws permitted to slumber on the Statute Book, but were enforced with all the rigour and rancour which persecution itself could desire; and the sufferings of many of the best men that England ever had, form a chapter in the history of the Established Church, which, like Ezekiel's Roll, is full of "mourning, lamentation, and woe." "They had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment;" and in many cases the prison became a sepulchre, where death ended their sufferings, and heaven welcomed their ascending spirits to the noble army of Confessors and Martyrs.

While these horrible persecutions were surrounding this infant church and its faithful pastor, two most awful Divine judgments visited London—the pestilence and the fire—by which a great proportion of the inhabitants and of the houses in the city were destroyed; and, at the same time many eminent men were rising up to denounce oppression, to advocate liberty, to enrich the stores of literature and science, and to publish treatises, on various subjects in religion, which are still the standards of our doctrinal and practical theology. It was during the pastorate of Mr. Woodall, that John Bunyan wrote his "Pilgrim's

Progress;" that Milton wrote his incomparable poem, "Paradise Lost;" that Owen wrote on the "Glory of Christ;" that Howe built up his "Living Temple;" and that Baxter published his "Saints' Everlasting Rest." Thus, while persecution was erecting its prisons, and sharpening its instruments of torture and death, the very difficulties and dangers of the times became the means, not only of intimidating the fearful, and of gratifying the cruel, but of exciting latent energies, of inspiring manly courage, and of awakening mental and moral power, so that it became the age, not only of oppression and tyranny, but of noble patriotism, of intellectual grandeur, and of heavenly piety.

Mr. Alexander next threads his way downward, giving a sketch of the fellowship and its successive shepherds. Having thus completed the historic and biographic part of his subject, he goes on to address himself practically to the church, showing first how favourable are the circumstances of the generation now living compared with that to which we have been referring. Speaking of the death of Mr. Woodall, he proceeds:

Eight years after that event, the Toleration Act was passed, which, notwithstanding the impropriety of its assumptions, and the imperfections of its provisions, is the great charter of religious liberty, and affords a national protection against intolerance and persecution. To this Act the successive Princes of the House of Hanover have cheerfully given "their unfeigned assent and consent;" and the restrictions with which it would have been fettered in 1811, by Lord Sidmouth's Bill, were happily frustrated by the multitudinous petitions of the Dissenters, which secured also an increase to our liberties. The Schism Bill in 1714, which prohibited Dissenters from conducting Colleges and Schools, and even from educating their own children, was passed during Mr. Ward's pastorate, but was mercifully prevented from becoming law by the sudden death of Queen Anne. Subsequently several Acts, and clauses in Acts, unfavourable to Dissenters, have been repealed. In 1828, the Test and Corporation Acts were blotted from the Statute Book; in the year following, emancipation was granted to the Catholics; and since then Dissenters have obtained the right of marrying in their own places of worship. In connection with these advantages, the passing of the Reform Bill has prepared the way for yet future changes, by which, under the guidance of patriotism and piety, the remaining links in the chain of bondage will be broken, and the nation advanced in truth, and liberty, and happiness.

And, during the same period, what progress has been made in religion, and in religious institutions! The cold orthodoxy, and the routine formality which, during the earlier part of the eighteenth century, had secularized the churches of the land, was happily roused, and in no small degree removed, by the preaching of Whitfield and Wesley. The zealous and evangelical labours

of these wonderful men, not only gave birth to various systems of Methodism, but were productive of many benefits to the Churches of Independency; while such men as Watts and Doddridge, and others, their worthy contemporaries and successors, had a most favourable influence on our theology, our piety, and our psalmody. Since their days, our churches as well as other churches, have received a new impulse and blessing from on high, under the power of which, Colleges for the education of young ministers, and hundreds of Chapels for Congregational worship, have been erected; Sunday-schools, Bible, Tract, and Missionary Societies, have been instituted, and various other efforts

made, to evangelize our own country and the world. What a contrast there is, then, between 1651 and 1851; between the "first day of your fellowship," and the present day; between the pastorate of Woodall, and of Brown; and what reason is afforded, by the circumstances and signs of the present times, to lift up to God the song of grateful joy, and to hope in his enduring mercy: "Happy is the people that is in such a case: yea, happy is that people whose God is the Lord."

The subsequent portions of the publication are excellent, soundly wise, and impressively practical.

Essays, Extracts, and Correspondence.

HOW TO MAKE HOME HAPPY.*

OUR excellent friend, the late Rev. William Jones, of Bolton, in our hearing, once stated that he preached certain discourses on the duties of Wives, with which the Husbands were peculiarly pleased; but the Wives speedily gave the worthy pastor to understand that the subject had two sides, and that they expected that, in fairness, he would lose no time in giving their Lords a lecture on the claims of their helpmeets, which the excellent man did, and by so doing, pleased the Wives rather more than he did the Husbands. The Rev. Vicar of Wooburn has held the balance with an even hand; having first poured his wholesome instruction into the ear of Husbands, he loses no time in dealing similarly by the Wives. He has given us two sermons very much calculated to promote the best interests of society. We shall give an extract from each in succession; and, first,

DUTIES OF HUSBANDS.

Sympathize with your helpmeet's sorrows. Admire her discretion, resignation, and fortitude. Do not be too fault-finding.† No bitterness should be manifested (Col. iii. 19), there should be no reproof in wrath. And if one is angry, the other should be as David's harp to charm Saul's fury. There should be no dictatorial or peremptory commanding or harshly exacting duties; but kindness, entreaty, forbearance, and encouragement. A dissatisfied murmuring spirit should be watched against. Discontent with our lot is a powerful temptation of the devil. There is no earthly case in which some drawbacks may not be found, if we look for them: and if we are tempted to

dwell on them alone, they soon appear magnified, and we see little but evil in our own case; while we are ignorant of the crook in the lot of others, and see nothing but good. But parents love their own children most, though they are not the best, because they are "their own;" and so, though a man's helpmeet may not be the wisest, or have the greatest gifts, his entire delight must be in her because she is "his own wife." She is the one the Lord has allotted him, and the fittest for him. A fitness it may be to benefit him, or even to try his graces and correct his faults. Whatever errors there may be, seek to amend them with gentleness, wisdom, and love. Remember, the sacred trust of a wife's happiness is reposed in you. Remedy defects with kindness, or bear them with gentleness. There may be much to exercise a generous forbearance, but the tenderness of a noble nature

"Is gentle, delicate, and kind,
To faults compassionately blind,
And will with sympathy endure
Those evils it would gladly cure."

And it is of great importance that a good esteem and courteous manner, the utmost delicacy and due honour, be cultivated, and not allowed to be forgotten through lapse of time and intimacy. Be an agreeable companion; and win confidence by reposing it. Instead of austerity and censoriousness, manifest cheerfulness and good humour, and gratify by obliging and kind attention. Oh, it is of the utmost importance that concord and agreement be kept up, and everything watched against—the first step watched against and checked, that would hinder it. Every one lives more or less comfortably in his house, as there is concord and agreement there. Temporal happiness or misery is involved therein. And it is a sad thing to behold those compelled to live together, who yet cannot be quiet together.

It is not unfrequently the case that there is a considerable falling off in spiritual things after marriage. Many foolishly suppose, or act as though they supposed, that there was less need of watching and praying. They are not so circumspect as they were, they

* "The Duties of Husbands and Wives" Two Sermons by the Rev. F. B. ASHLEY, Vicar of Wooburn. Hatchard.

† An old rhyme runs—

"Oft did I well; of that hear I never.
Once did I ill, and that hear I ever."

fall back, or relapse into a more worldly spirit, and Satan regains his power, though it may be by different sins,—they have a position now they had not before, or they are “troubled about many things,” they are more satisfied with a mere outward morality, or worldly respectability, though the heart and its motives are neglected, and the “one thing needful” is not their grand concern. Satan is satisfied by whatever way he may recover a hold, or keep a worldly captive secure. Satan frequently tempts and tries, in various ways, the children of God more than others; he is sure of the worldly, and would not disturb them. And remember that he not unfrequently effects his purpose, even with more ease in the quiet respectable character, where the conscience is lulled, than where it is pricked by the pangs of deep remorse.

Again, there is often a quiet and a harmony between parties where it is far from being produced by the reigning of “the Prince of peace” in the heart. A natural amiableness and softness of temper are very lovely, and may be the means of much peace; but how many deceive themselves by this, and think all is well, while their heart is not reconciled to God, and they have never submitted to the Gospel! Love to Christ is not the motive of their life; but it is written, “If any man love not the Lord Jesus Christ, let him be accursed at his coming!” 1 Cor. xvi. 22.

Oh, if the head of a house, who is truly living as a child of God, is one of the greatest blessings to a family, a community, and to the world, what must an unconverted husband or father be? Instead of his holy example before his household, instead of his godly admonitions to all under his rule, instead of his fervent prayers for each, instead of his training his children for their “souls health,” instead of his leading his “helpmeet” a “fellow heir” to heaven,—in place of all this,—prayer is hindered, he is a blind guide to all under his roof, he is, it may be, breaking a kind wife’s heart; he begets children, though unable to claim for them a single promise of grace or glory; and unless he repent and turn, and be converted, he must perish, and meet in torment those, and the reproaches of those he should have sought to lead to bliss, by his daily precept and practice. You, who should be ruling and leading to that which is good, have an evil influence; your example is not spiritual, and holy, and devoted. Oh, dear hearer, we cannot use soft words to such things, the day is soon coming when you would bitterly reproach us did we do so. All that you do in unconversion is sin. And what is sin? In the eyes of a Holy God it is that which flies in his face, and strikes at the heart of his rule. The being he formed to glorify him turns his back on him. Oh, may God lead such to reflect! Consider your position, your duty, your responsibility. In love to your soul we speak plainly. Pray to God for the Holy Spirit to awaken you to your true state. Honestly search out the truth. It is not only your own immortal soul, but in you are bound up many influences which may,—nay, must,—tend to the

salvation or to the destruction of other souls! You must give an account! God will call you to answer how you filled that office of husband. You are a steward for God in that position, and it is an awful account you will have to render, unless you give your own heart to God, and take his word as your rule, to rule your ownself, and to rule your house. Oh, my fellow sinner, look to God, that you may no longer be bringing wrath upon yourself and others. A loving Saviour, all forgiveness, invites you. A throne of grace awaits you, where prayer is heard, through Christ, and where you may receive grace and wisdom for your duties and responsibilities. As you would have real peace, usefulness, and happiness, we exhort you to look back every evening on the past day, examine how you have sustained your position, confess what is wrong, and seek pardon through Christ and help for the future. Entreat your helpmeet, too, to join you every day in prayer, that each of you may help one another, and be fitted for your duties.

We shall conclude with a most important point. The Apostle says “that your prayers be not hindered.” He takes it for granted that you pray. He knew that no Christian could live without prayer, and that they could not have grace to perform their duties aright if prayer was slighted or “hindered,” and not abundant. But are not believing yoke-fellows too apt to grow shy of communing together on their spiritual state? By-and-by, shyness to spiritual intercourse leads to neglecting united prayer, or being very irregular in it. The husband and wife do not kneel down together and seek from their heavenly Father those graces they need for their respective and common duties. But Christian couples find a great help in praying together—not only at public worship and family prayer, and in their separate private devotion,—but as husband and wife communing together, and bowing their knees together, and in harmony seeking the peace of God which passes all understanding from their heavenly Father, through Jesus Christ their Redeemer, by the Holy Ghost their guide, comforter, and sanctifier.

The marriage union, unsanctified by grace, loses all its true lustre, happiness, and glory. O may this thought lead you, in looking back on past omissions, to the “throne of grace, to find mercy, and to obtain grace to help in time of need.” Remember the value of mutual prayer, and a clear conscience in domestic duties. Pray alone, pray together, and neglect not love, control, and self-denial; esteem, forbearance, and companionship, “that your prayers be not hindered.”

We cite, with pleasure, these just and gentle lessons, in the hope that they may be useful, and tend to promote the comfort of many a home. Did space permit, we should cite a portion of the duty of Wives; but this may be safely left to the Husbands themselves. It is enough that we have put in a word for the weaker sex. The Husbands will do well to pro-

cure the sermon, and having taken their own lesson, make a present of it to their partners. We cannot, however, withhold the following exquisite passage:

In treating on the wife's duties, we must not pass by the beautiful description given at the end of Prov. xxxi. 10—31, of a Christian woman and excellent wife. Remarkable is the great stress laid, in the word of God, on the female character. It is honourable to the sex, but it should beget a deep sense of responsibility. The mother's qualifications have a mighty influence, not only on the education of private families, but over the welfare or misery of kingdoms. To enumerate them briefly as there found—her husband "safely trusts her," for she is modest and prudent, and while he is from home, she faithfully manages all his domestic affairs, ver. 11. She does not waste but improves his estate. It is an old saying, "He that will thrive must ask his wife's leave,"—that is, without her thrifty aid it is next to impossible, for she can pull down with one hand quicker than he can build up with both: tidiness, management, and economy, are her peculiar provinces; and she does him good by her temper, words, and attentions, not at first only, but "all the days of her life," ver. 12. "She eats not the bread of idleness," but "works willingly with her hands," and by her own diligence in her duties encourages her household to be active in theirs, ver. 13, 19, 27. She "redeems the time" even from sleep, and loves her duty better than self-indulgence, ver. 15—18. Her thoughtfulness and application to her own proper business honestly and suitably clothes the family, furnishes the house, and increases their means, so that they "have to give to him that needeth," ver. 20—24. Her husband is respected, not only for his own worth, but for his wife's sake; and by her prudent care in the management of his household, he is able and free to give his mind wholly to his affairs, ver. 23. She does not, by luxury or pleasing the palate, enervate her health and enfeeble her mind; but by temperance and exertion she cultivates fortitude, strength of mind, and resolution, ver. 17—25. Instead of vain provoking, or slanderous speech, "she openeth her mouth with wisdom, and in her tongue is the law of kindness," ver. 26. She spends not her time in gadding or gossiping, but carefully looks to the progress of her domestic business, and the whole conduct and conversation of her household, ver. 27. And the best witnesses, "her children," "call her blessed," for her own excellency, and the happy fruits they have gathered from her wise and godly method in training them, ver. 28. And "her husband praises her," and declares her manifold perfections (ver. 29); he says, comeliness "and beauty are vain," sickness or death will soon prove it so; but the crowning perfection is, she "feareth the Lord," ver. 30. This is the root and the topstone of her wisdom, fidelity, and diligence—all else, or that proceedeth from other foundation, will pass away as the flower that perisheth, but this will prove a crown of glory which she will

cast at her Saviour's feet, as she gives up her account.

RELIGION IN CORNWALL.

To the Editor of the Christian Witness.

SIR,—It was not my intention to trouble you again with any remark on the statement respecting "Religion in Cornwall;" but, as a second letter has appeared upon the same subject, you will, I hope, allow me to offer a rejoinder to what has already appeared in the CHRISTIAN WITNESS, by adding the testimonies of two ministers, who, having laboured in the districts referred to, are well acquainted with their moral and religious state.

In a letter, just received by me from the Rev. Richard Whetter, of St. Agnes, he says:—"To the description he (Mr. W. H. M.), gives of the inhabitants in general, I decidedly object, because only applicable to uncivilized and barbarous people; and it is proper to add, that it is no more true than if applied to the population of many other portions of our beloved country. Why, then, should he write as though he had found out a case of singular debasement? His intercourse with the people for thirteen weeks is the foundation of his remarks; from which it would seem that his associations were low, affording, however, no evidence of what is wrong, had he made a fair report; for Jesus 'received sinners and ate with them.' There are, in most neighbourhoods, such classes of persons as the godly, the decorous, and 'the baser sort.'

"In October, 1823, I went into the part of the country alluded to, first as an itinerant minister, under the (Cornwall) County Association, and, in the second place, was there as a Home Missionary, under the (London) Society, and I constantly supplied the villages Coverack, Helford, and Port-halla, and six other places, not *thirteen weeks* only, but for nearly *seven years*, with the various services of a Christian labourer. But the acquaintance with the locality thus obtained, as well from the fact that it has had a succession of evangelists, amounting to eight or nine, since I departed, leaves a favourable impression on my mind as to its moral and religious character."

I have received another communication from the Rev. William James, of Portscathu, near St. Maw's, from whom also I requested his candid account of the three places. From his reply, I extract the following: "I am free to confess, that in all my intercourse with the people of these villages, and others in their vicinity, I have never discovered anything which has led me to conclude that they are so defective in intelligence, morality, or religion, as set forth by Mr. Mattocks in the CHRISTIAN WITNESS. I cannot but express deep regret that he should have made such sweeping censures of my old friends. If Mr. Mattocks' statements are, as he says, based 'on *thirteen weeks' experience*,' mine are given from nearly *thirty-seven years' knowledge* of them.

"Between five and six years I lived and

laboured among them in peace and harmony. Friendships which I formed there on my first visit, I am happy and thankful to say, still exist, and will, I trust, remain to the close of life, and after death be renewed in heaven.

"I never found the people in question so superstitious as described by Mr. M.; as being 'afraid to go out after sundown.' I have known many of them walk miles in dark winter nights, to attend the public worship of God. Had the gentleman taken the pains to visit the town of St. Keverne, he might have seen a very commodious reading and lecture-room, and a good library. Ay, and if he was fortunate enough to be present on the appointed evening, he might have heard such a lecture from a St. Keverne farmer, as would show no want of intelligence. Neither have I ever seen or heard that the inhabitants are so debased in morals as they are depicted by Mr. M. The character of the people, generally, is very respectable. Above all, I doubt not of there being many individuals in the neighbourhood who truly love and fear God, and real Christians to be found in each of the villages named, and throughout the parishes.

"I must not omit to add, that two young men, sent from the parish of St. Keverne many years since, by the Rev. T. Wildbore, to be educated for the Christian ministry, have filled important posts in the Church of God.* Another, who remained at home, has for many years exerted himself for the good of the cause of Christ, and does so to this day."

Mr. James adds, in a subsequent note, "What service can he (Mr. M.), possibly render the cause of Christ at these places by maligning the character of the people in such a way? I feel assured that they are not in that low, debased state which he describes; neither are they so destitute of the means of grace. I believe there are several chapels in the parish of St. Keverne, besides the Established Church, where the Gospel is preached. Last summer, I was at Coverack and Helford, and addressed the people at both places. At the former, the chapel was nearly full; at Helford, several attended, though they had not more than an hour's notice of the service."

Upon the testimony of these ministers I forbear to make any remarks. They are in perfect accordance with the opinion of the Rev. T. Wildbore, of Falmouth, and myself. I have no doubt that, as soon as an efficient minister can be procured, under the blessing of God, much good will yet be done. I remain, dear Sir, yours faithfully,

RICHARD COPE.

Penryn, Feb. 10th, 1852.

SABBATH AFTERNOON SERVICES.

SIR,—Will you allow me to call your attention to a subject of great importance, as

* The Rev. Elisha Martin, of Painswick, deceased; and the Rev. Thomas Rogers, of Amble, Northumberland. They were students at Manor-street College, Dublin, at the time I was the Tutor; both men of sterling piety and consistent conduct.—R. C.

it regards a very useful class of persons amongst us, viz., our domestic servants, who are subjected to a great deprivation of the outward means of grace, in consequence of there being no afternoon service in our Dissenting chapels? A great many of them have been taught in our Sabbath-schools, and not a few have joined the Church; and when they go to situations, the only opportunity they have of attending a place of worship is in the afternoon, with some exceptions; and then they are reluctantly compelled to attend the parish church, as no other place is open for Divine service. The consequence is, many of them become attached to the Episcopacy, and are lost to the Congregational Body, not so much from choice as stern necessity. The same evil likewise is felt in reference to the Lord's Supper; it is, in nearly all Dissenting Churches, after the morning service; consequently, servants who are members, are precluded, because it seldom or ever happens that the claims of domestic duty can be dispensed with in the morning.

I think, sir, you will agree with me, that it is a subject which ought to be brought more prominently before the ministers and churches of our denomination, either by a public appeal through the columns (with deference to you), of the *CHRISTIAN WITNESS* or the *BRITISH BANNER*, or by the Congregational Board, at their next meeting. I have been considering the matter in my own mind, and the idea has struck me, that a limited number of chapels, in different localities, should be opened for afternoon service, and supplied by students from our colleges; and also, that the sacrament should, in a still more limited number of chapels (to be duly notified), be celebrated in the afternoon, for the benefit of such as cannot get to the early service. I am, dear Sir, yours very truly,

PETER M'EWEN.

24, Marchmont-street,
Brunswick-square.

"JOHN, THE LOVING APOSTLE."

SIR,—I read with much interest the account of the "loving Apostle, John," in your last *WITNESS*, and it reminded me of a fragment I met with in an old scrap-book, in which a good old man, now in heaven, used to copy anything he met with in the course of his reading which happened to interest him. From whence he got the following, or whether it is authentic or not, I cannot tell; but I think every reader of it "will wish it may be true."

Polycarp's Character of his Master, St. John the Apostle; also, John's Description of Jesus.

"St. John was Jesus's great favourite; he was oft seated next to him. St. John's converse seemed to me, indeed, the softest and most persuasive; and his speech always indicated the strongest image of a meek mind. When Jesus' name was mentioned by the beloved Apostle, he, with us, would stand bowing and adoring, with recollected

awe. He would sometimes let fall a tear, as for an old acquaintance. Then he would correct it with a mild smile, that seemed to let down his whole soul to the simplest posture possible.

"'Wonder not,' he would say, 'that I feel emotions in my heart for Jesus Christ as a man; I knew him much. Most amiable and kind he was, and every little passage of his life I knew; his walks, his lodgings, and of his plain repast I shared. How many silly questions we, his Apostles, oft asked

him, while he gave us answers that, with all their depth, would also please. Cheerful he was with us. But let me tell the truth; he was within a very pensive man,—was oft with grief acquainted. Yet never man bore insults like him. He was never known to resent an injury, nor would he suffer us to resent an injury for him.'"

Yours respectfully,

JAMES PHILLIPS.

Birmingham, Feb. 9th, 1851.

Obituary.

CAPTAIN JOHN YOUNG.

MANIFESTATIONS of genuine devotion to the Saviour are peculiarly attractive, when presented under circumstances which would seem unfavourable and trying; for then the contemplation is eminently fitted at once to encourage and stimulate others. Though little thought of, and almost unknown by a large proportion of their brethren composing our inland churches, there are, at present, many *Christian Seamen*, masters of merchant-vessels and others, who, amidst the privations of their very arduous life, make it their business and their delight to take their position as heralds of the Cross, and labour earnestly, both among the men of their own crews, and the commanders and seamen of other vessels lying at the ports to which they sail. A brief memorial of one of these devoted men, recently and suddenly cut down, may have the hallowed effects of leading not a few amongst the thousands of readers of these pages who never prayed for Heaven's protection to rest upon them, and the Spirit of grace to bless their efforts, before, to bear them upon the heart at the throne.

Captain John Young, of Sunderland, went to sea in early life, and about the year 1824, became master of a trading-vessel belonging to the port, in which position he continued until his death. Whilst unconverted, he was distinguished as an upright and energetic, but proud and worldly man; and such he remained until the year 1838. Having traded to Hamburgh, he was there brought into the company of a former friend, who had experienced the great change, and was then residing in that city. This Christian merchant diligently sought out both strangers and old companions, and the Captain among the rest. With much difficulty his friend persuaded him to remain one Sabbath evening, during a meeting held in a large room of his own house. There, the first hymn sung irresistibly arrested his attention:—

"Oh happy day, that fix'd my choice
On thee, my Saviour and my God!"

Ere that service was concluded, he clearly saw the error of his pride and self-righteousness; and though for awhile he endeavoured to shake off the solemn impression, it was deepened and confirmed; and in December, 1838, he was admitted to the fellowship of the Congregational Church in Sunderland, then under the care of the Rev. J. W. Richardson.

From that time, a hallowed change was conspicuous in him. A remarkable gentleness and kindliness, winning on all around him, took the place of his former pride and reserve; and without delay he set himself, with full purpose of heart, to seek the eternal welfare of his former comrades. Several were singled out, and made the subjects of importunate secret prayer. One of them, a companion from childhood, was ere long given as a seal to those petitions and strivings; and the letters then written (because when they met tears of joy checked their utterance) breathe a warmth of Christian affection rarely equalled.

The remaining thirteen years of the Captain's life were spent in the diligent pursuit of his worldly calling, combined with the not less constant and diligent pursuit of his heavenly Master's work. He was a man of ready and engaging address, an excellent and often powerful speaker, and a fervent pleader at the throne. Called to lengthened voyages, in which he visited most parts of the civilized world, his name became known on many a distant shore, where he loved to seek out the few Christians, and to meet with them, without respect of name or party; and numerous places might be mentioned, in South America, Australia, New Zealand, &c., where, remaining a few weeks or months, his visit was attended with refreshing tokens of the Divine presence. In the holding of religious services on shipboard, also, he was greatly blessed. As, from time to time, the

Captain was allowed to return in safety to his home, and to mingle again with the members of his own Christian society, a cordial welcome awaited him; for his presence and familiar voice kindled our hearts, and drew forth aspirations of gratitude to a faithful God.

He had been absent from us nearly two years, on a voyage in which he had encountered many dangers; but his beautiful letters had cheered his friends at home, proving that he was still employed for, and rejoicing in his Redeemer. Last December we were anxiously awaiting his arrival on our shores, and with bright hope anticipating renewed intercourse with him, when the tidings came that his brief race had been suddenly and awfully closed.

The Captain was bound for his home; his vessel must round the stormy cape of Southern America; and there, in that wild ocean, the fierce storm arose, and a great wave came, and swept him from the deck; and though they tried in breathless haste to rescue him, he sank, to rest for a season beneath the unmeasured expanse, in some hollow of the unseen rock, or in some quiet coral bed.

He died not alone. He had an only son; as second mate of the vessel, he stood beside his father when the wave came. "In death they were not divided;" the same moment laid both low, partakers of one watery grave. Mysterious, indeed, is the stroke which thus doubly bereaved that household!—cutting down its head in the middle of life, and in the fulness of experience; and also blighting its hope, in the brightness of early manhood's promise.

The mournful tidings made a deep and general impression. Christians, it is hoped, have been led to renewed devotion, and careless sinners to prepare for sudden death. The event was made the theme of a special sermon, on Sabbath evening, 21st Dec., in Ebenezer Chapel, Sunderland, by the Rev.

R. W. M'All, who addressed the great concourse, drawn together by respect and mournful interest, from the words, "Even the very hairs of your head are all numbered."

The friends of the deceased are erecting a memorial tablet in Ebenezer Chapel, bearing the following inscription:

IN MEMORY OF CAPTAIN JOHN YOUNG,
Who found a watery grave near Cape Horn, Sept.
29, 1851, in the 49th year of his age.
Also of ROBERT, his only Son, who shared the same
fate, in his 21st year.

"For ever here my rest shall be,
Close to thy bleeding side;
This all my hope and all my plea,
For me the Saviour died."

"And the sea gave up the dead which were in it."
REV. XX. 13.

R. W. M.

DEATH OF TWO PASTORAL PATRI-ARCHS.

Two deaths have recently occurred of a remarkable character: we refer to the Rev. Thomas Weaver, of Shrewsbury, and the Rev. Stephen Morell, of Little Baddon, Essex. The coincidences, in several points, are very remarkable. Mr. Weaver's decease was sudden; Mr. Morell preached, as usual, on the Lord's day previous to his death, from the text, "And now, O Father, glorify thou me." They had both been an unusually lengthened period in the vineyard, where they continued to labour till the close. They had both served the same period—that is, "upwards of fifty-three years;" and they both obtained their dismissal, and entered glory, on the same day, Feb. 13th, 1852! Such are the coincidences. The only point in which they differ was in age: Mr. Weaver had attained to 76; Mr. Morell to 79. No such event, we believe, ever occurred before in the Independent or in any other community.

Monthly Review.

AFRICA.—In Africa, we regret to say, the War still continues to rage; and according to the latest accounts, there was a probability of its long continuance. The Government have manifested no disposition to adopt pacific measures, which, without at all deviating from their dignity, they might have adopted with grace, and perhaps, with success, on the occasion of changing the Commander-in-Chief. The instructions, however, which Lord Grey has given to Major-General Cathcart are, that the Caffres must be subdued—must be reduced to "uncon-

ditional submission," before anything be attempted in the way of determining the relations of the Cape Colony to the Natives for the future. The friends of humanity must condemn and deplore the spirit which has been manifested by Earl Grey, as head of the Colonial Office, and the representative of England. In the same instructions which inculcate this blood-thirsty service, mention is several times made of the "conversion of the Natives to Christianity," and the desire of his lordship to see them "civilized and Christianized," and his hope that the recent

policy of Sir Harry Smith would have conduced to that desirable result. The Caffres will probably not think much of the Christianity of a nation, which proceeds to such extremities; which, setting aside all considerations of the just, the right, and the humane, employs resistless power only for their destruction. The pride is false, and the fear that a flag of truce might lead the Natives to conceive that England was "afraid of them," is groundless. The poor Natives know right well that permanent resistance to England is impossible. They have been driven to their present course, not by the hope of ultimate success, but by desperation! They deem death preferable to life under such terms as those offered them by Sir Harry Smith.

CONTINENT OF EUROPE.—Things still remain fearfully ominous. Popery is everywhere lifting up its head, and even gaining a footing in quarters from which it was once believed to have been expelled for ever. In Holland, anciently the refuge of the fugitive Protestants of England, and where Popery was extinct, it is once more becoming rampant. The King and the Pope have entered into a convention, by which the country is mapped out into Papal Dioceses, and being covered with a Popish Priesthood. A case of persecution of a peculiarly aggravated character has just occurred in Austria. Two excellent Free-Church Missionaries—prosecuting their labours in a spirit of peaceful prudence, acting precisely in all respects as they had done for some ten or twelve years past—received intimation from the Government, not only to cease their labours, but to leave the country, without delay, in the dead of winter, and in the midst of storm. It was to no purpose that remonstrances were presented on the score of the peril even of life, to which it might expose their families. The order was imperative, and refusal, or even delay, was immediately to be visited with the Imperial displeasure, and force employed for their removal. It seems the British Ambassador acted very coldly on this sorrowful occasion, whereas, the American

Minister, with the spirit of a Christian, and the magnanimity of a man, showed all kindness to the persecuted missionaries, receiving them to his own hospitality, giving them the convenience of his own carriage, and presenting them with a purse of gold to help them on their way.—In France, things remain much as they were at the close of last month. Louis Napoleon is still adding to his outrages. Every step is an advance towards the position occupied by his Uncle, involving an utter suppression of free opinion, and the establishment of himself as the great autocrat. Liberty is extinct in France. But otherwise, no marked symptoms are visible of any intention, at present, to disturb the peace of the world. The time is not yet come for that.

GREAT BRITAIN.—In our own country, religiously viewed, the chief public thing that now most concerns the Church of Christ, is the Repeal of the Act which converted the Maynooth Grant into an Endowment. Many meetings have been held throughout Great Britain of a most animated and cheering character respecting this matter. With here and there an exception, Churchmen and Dissenters have walked in harmony; a vast amount of wholesome sentiment has been uttered as it respects Protestantism and Popery; and thus, apart from the ultimate object, much real good has been effected in the way of fortifying the mind of the British people. The feeling of the country wherever the case has been brought fairly forward, is not to be mistaken; the endowment is an object of general disapprobation. The absurdity and the evil of it are becoming daily more and more apparent. The subject of Education continues to be agitated with considerable warmth. Manchester has been the theatre of discussion, and several great meetings have been held there by the advocates of the several schemes which are now before the country. The question has at length got before Parliament, and there it is in a fair way of receiving a more thorough discussion than has ever yet been obtained.

Colonial Churches.

RELIGION IN AUSTRALIA.

The importance of the Australian Colonies is increasing every hour. The stream of emigration rolls on without intermission, and with ever-augmenting force. New townships are continually being formed, and in most of the older ones, society is fast rising up to vigorous maturity. The force and rapidity with which both individuals and society develop themselves in the Colonies, is astonishing to those whose experience is limited to the old countries of Europe. Life in the Colonies may be likened to a race, or a wrestling match, in which every nerve is strained to the utmost. Commerce, religion, good, evil, all are

unfettered, and free to encounter whatever stands opposed to their march and triumph. In illustration of this, we shall here set forth two of the most interesting letters we have for a long time received.

*Auckland, New Zealand,
Sept. 23, 1851.*

SIR,—Knowing the interest which you and many of your readers take in Colonial affairs, and particularly those in connection with the advancement of the Redeemer's kingdom, I submit the following. Two years from the above date I arrived in Auckland, from Old England, the land of my fathers, the land of privileges and blessings innumerable. I cannot make this reference to the land of my birth without recalling to my mind the many happy associations I have

there enjoyed, and in the language of the poet exclaiming,

"England, with all thy faults, I love thee still!"

But to my subject. On reaching here I found no Independent cause established, and, indeed, but few individuals of that denomination; but I had not been long here before I saw there was an opening for one, and without loss of time and sighing for the re-enjoyment of those privileges I had left behind, I determined to make the subject a matter of special prayer to the great Head of the Church, without whose guidance and blessing nothing good and permanent can be accomplished. At length, in the providence of God, I formed an acquaintance with an individual who felt as deeply interested in the subject as myself, and had for some time been making an effort to accomplish a like purpose. We then determined to combine our efforts. My friend immediately communicated with Dr. Ross and Rev. Mr. Beazley, of Sydney, and Rev. Mr. Millar, of Hobart Town. The result was, that we heard from the former of the Rev. A. McDonald, an Agent of the London Missionary Society, who had been labouring in the Samoan Islands nearly fifteen years, but had been obliged to leave, in consequence of the long and severe illness of his beloved partner in life, and who had been forbidden to return to the field of their labours by her medical adviser in Sydney. After due consideration, and seeking the Divine direction, during which time my friend received a letter from Mr. Millar, also making mention of Mr. McDonald, and bearing testimony to his piety and suitableness, we determined on giving him an invitation to visit Auckland; and on the 24th of October last year (1850) he arrived, with his beloved wife, who was still very ill. We engaged the Mechanics' Institute, and commenced Divine service on the following Sabbath, morning and evening, and have continued to hold our services there every Sabbath since, and a weekly prayer-meeting in a school-room near by, I rejoice to add, with a success far beyond our most sanguine expectations. The attendance from the commencement has been good and regular; and what is most encouraging, through the instrumentality of our beloved minister, souls have been brought to a saving knowledge of the truth as it is in Jesus; others, whose piety had sunk into coldness and apathy, have been quickened to new life and vigour. A Sabbath-school, numbering sixty-six children, has been established; a commodious chapel is in course of erection, and will be opened, we expect, in about two months. After ten months' residence of our esteemed minister among us, a church has been formed, of members from Congregational churches in Britain, with a prospect of several coming forward to unite with us in church fellowship. The *CHRISTIAN WITNESS* and *PENNY*—100 of each—are distributed monthly, besides several numbers of the *Evangelical* and *British Banner*. It is due to my friend to state, these periodicals have been widely circulated here for some few years past, through his efforts; but this, Sir, is not all the good that has resulted from our efforts. Our Baptist brethren, stimulated by our success, have

buckled on the armour, and are making a like effort to obtain a minister and establish a Baptist cause.

I am one of those individuals, Mr. Editor, who delight in watching the leadings of Providence, and in observing the indications of the Divine approval, particularly in connection with the progress of religion; and of these we have had many instances since the commencement of this undertaking, but none more marked than the following noble act of Christian benevolence experienced by us, from a few members of Dr. Ross's church, Sydney, who, hearing of our efforts, liberally subscribed the handsome sum of £100 towards our Chapel Building Fund, accompanied with an expression of fraternal sympathy and Christian feeling towards us, that greatly enhances the munificent donation. Comment on this act I feel to be needless; it speaks volumes in praise of the donors and their highly-esteemed and beloved pastor.

My object, in writing this, is, that the great Head of the Church may be glorified, and Christian brethren, placed in similar circumstances, may be encouraged to like efforts for the advancement of Christ's kingdom in the Colonies, by seeing that God is as able and as willing now to honour them who honour him, and to accomplish as great purposes by weak instrumentality as in the days of Moses, Gideon, Nehemiah, &c. Would that Christians were aroused to a sense of their duty, obligations, and privileges to work for God and his cause! Then, indeed, would an aggressive movement be made on the world, Satan's kingdom be destroyed, and the Redeemer's "soul satisfied" by large accessions to his dominions, as the fruits of his sufferings, death, and resurrection.

Praying that you, Sir, may be spared yet many years, to labour in your Divine Master's cause as faithfully as you hitherto have done, and that your strenuous efforts may be crowned with large success, to the glory of our God, I am, Sir, yours truly,

A MEMBER OF THE FIRST INDEPENDENT
CHURCH, AUCKLAND, N. Z.

Kensington, near Adelaide.

Sept. 1, 1851.

MY DEAR FRIEND,—I am frequently reminded of my obligations to the Editor of the *Banner* for his kindness in transmitting his excellent paper, and earnestly wish for an ocean postage that I might reciprocate the favour of his communications.

My present letter will convey to you and the Colonial Missionary Society some account of a visit I have recently paid to Tasmania,—a country pre-eminently favoured by nature, but awfully cursed with pollution and crime. In the month of May last, I left this Colony on an exchange of pulpits with the Rev. J. Millar, of Hobart Town. After a pleasant voyage of only four days, I arrived at Launceston, when I found the absence of the Rev. J. West, on the business of the Anti-Transportation League, and his contemplated visit to Adelaide would prevent my friend Mr. Millar from fulfilling his engagements. Under these circumstances, after spending two Sabbaths at Hobart Town, and preaching for the Colonial Mis-

sionary Society, I accepted the pressing invitation of the Rev. J. West, then in Sydney, and his church, to supply his pulpit for a few weeks. The excitement in these Colonies, consequent upon the discovery of gold, unexpectedly broke up the Council of the League at Sydney, and all further operations ceasing for a time, the Rev. J. West, after an absence of nearly three months, returned to his family and his congregation, leaving me at liberty to embark for this port by the first vessel.

I need scarcely tell you, that upon the question of transportation, there is but one feeling through the whole island, always excepting the Governor and his staff of officials. As to climate, situation, scenery, water, and natural resources, it far surpasses South Australia; but Convictism is exerting a withering blight upon both inanimate and animate nature. The presence of so many thousands of men and women nurtured in ignorance and steeped in crime, the very refuse of prisons, banished from their homes, and virtually abandoned by all good society, contaminates the land, converting it into a pest-house of moral disease and criminal insanity.

If space permitted, I might enter into details respecting my visits to the schools, hospitals, penitentiaries, and gaols of this land of felons; but I must forbear, reminding you and the English people, and wishing that I could rehearse it in the hearing of the infatuated Colonial Minister, that the whole community, aided by the sister Colonies, is moving with one convulsive, but well-organised effort, to shake off this crying, monster evil—*verbum sat*.

But throughout this plague-stricken island, there are, I am happy to say, the ameliorating leaven and restoring virtues of Gospel holiness and Christian effort. Evangelism, notwithstanding the Romanizing tendencies of Bishop Nixon, prevails very widely among the convict chaplains and ministers of the Episcopal Church. The Presbyterians, those endowed by the State, nevertheless preach the Gospel, not only in the chief towns, but in many secluded parts of the lovely isle. The Wesleyans have a good array of preachers, zealously engaged in combating sin, while the Independents have six churches, besides a host of preaching stations through the land. I was much gratified and instructed by my visit to Hobart Town, where I found our beloved brother, the Rev. J. Millar, occupying the chief post with untiring zeal and great efficiency. With a debilitated constitution, he yet prosecutes his work, in which he is aided by a self-denying and united church, with unabated vigour, and ever-enlarging usefulness. His friend and colleague in Hobart Town, the Rev. J. Nisbet, is, I regret to say, laid aside by indisposition that I fear may prove fatal. But he is resigned and tranquil, rejoicing in that Gospel he has preached to others. His place is supplied, *pro tem.*, by the Rev. J. Anderson, a young man who emigrated under the auspices of Dr. Lang.

The country stations are necessarily small, through an almost decreasing population. Launceston is largely favoured with the Gos-

pel, and enjoys the ministrations of two excellent and beloved brethren, the Revs. C. Price and J. West. All the benevolent and religious societies are well supported; and, I may add, the Free Population are ever intent upon schemes to promote the moral elevation of the Convict Classes. Your readers may also be informed that all our Independent places of worship are sustained by the *weekly free-will offerings of the congregation*. There are no *quarterly collections*—no *seat-rents*, and yet each pastor is *better and more easily supported than I have known in any similar congregations in England*. It is true voluntarism; and sanctioned by New Testament usage, and baptized by Christian zeal, will be found most conducive in promoting the glory of our Redeemer.

You will not be surprised to hear, after the trials through which I have passed at Kensington, that I have accepted an invitation from the trustees of a new chapel, erected in the suburbs of Hobart Town. The sphere was once occupied by the Rev. — Jarrett, but from a variety of circumstances, no services have been held for a time by our body. In about a month, I purpose leaving this Colony with my wife and family, so that I shall feel obliged by your posting the *Banner* to Hobart Town. When settled, I will write more fully upon the state of society and the prospects of our own body in Tasmania.

I am glad to inform you in this my last communication from South Australia, of the complete triumph of the Voluntaries. The recent elections terminated in a most satisfactory manner. The State Grant was the question of questions; and of sixteen representatives, thirteen are pledged to oppose the grant in any form! The second week of sitting, the Government introduced an ordinance granting aid to religious objects, but notwithstanding the eight nominees of the Government, there was a majority of three, on the first reading, against the measure, so that all State aid to religion has ceased in South Australia, to the no small consternation and disappointment of Pro-Grant Advocates.

I trust the example will soon be followed throughout Australia as the precursor of a happy deliverance to the *priest-ridden people of Old England*.

The Governor proposes to set apart a surplus revenue of £40,000 for the erection of school-rooms, which are to be placed under the supervision of district boards, chosen partly by the inhabitants. I think an education measure, free from the interference of any religious denomination, will pass our Council. Most persons concur in its propriety, providing there be no undue interference by the Priest or Bishop. I hope in this enlightened community things are tending in the right direction.

This week a deputation has come from Van Diemen's Land, detailing her wrongs and seeking our sympathy and effort to free Australia from the curse of Convictism.

I am, my dear friend,

Yours sincerely,

J. M. STRONGMAN.

Hebrew and Criticism.

Lectures on Systematic Theology; embracing Moral Government, the Atonement, Moral and Physical Depravity, Natural, Moral, and Gracious Ability, Repentance, Faith, Justification, Sanctification, &c. By Rev. CHARLES G. FINNEY, Professor of Theology in the Oberlin Collegiate Institute, Ohio, America. Revised, Enlarged, and partly Re-Written by the Author, during his late Visit to England. Edited and Revised, with an Introduction, by the Rev. GEORGE REDFORD, D.D., LL.D., of Worcester. London: William Tegg and Co.

THE name of Professor Finney has been long known to the religious world in these kingdoms. His "Lectures on Revivals" have had a more extensive circulation than any other American publication on this side of the Atlantic. In all sizes, from the goodly octavo to the compact 24mo, and at all prices, from ten shillings to ten pence, the work has been issued, both from the Metropolitan and Provincial Press. An edition published by Snow, ten years back, with a Recommendatory Preface by the Rev. John Angell James and Dr. Redford, and expurgated from certain exceptionable phraseologies by Dr. Patton, has had a vast run, and is still on sale. His "Lectures to Professing Christians" have also been very widely circulated: the same may be affirmed of his Work on Sanctification, and his Sermons. But only a small portion of his Academic Lectures has appeared. This, however, is by far his most extensive and multifarious production, although by no means yet complete. It contains only a part of the course of Systematic Theology, and he tells us that, should the entire course ever appear, one volume will be so adjusted as to precede, and another to follow the present. He published this volume, he says, because it "contains all the points on which he has been supposed to differ from the commonly received views; and as a teacher of Theology, he thought it due to the Church to give them his opinions upon those subjects on which he has been accused of departing from the common opinions." He says, "Since my orthodoxy has been extensively called in question in England as well as in America, and since I have spent some months in propagating what I hold to be the Gospel, in different parts of this country, it is no more than justice that this work should be put within your reach, that all may understand my views who will study for themselves." The Author begs that "no false issues may be made by any one; the question," he says, "is not, What is English or American orthodoxy? It is not, What have

been the views of any uninspired man or set of men? but, What is true in Theology? The question is not whether this volume accords with the past or present views of the Church; but, Does it accord with the Word of God?" So say we; but should this or any other volume run in the teeth of either the past or present Theology of the true Church, on points of vital moment, the fact would be calculated to excite solicitude on behalf of the Author, since both appearances and probabilities would be seriously against him.

Such is the claim which the Author presents on behalf of his Work, and such the spirit in which he comes before the British public. He tells us he has not yet been able to stereotype his theological views, and that he has ceased to expect that he ever shall. He holds that no Christian, no theologian should be afraid to change his views, his language, and his practices, in conformity with increasing light. So say we, and so will say all men of sense; only let it be light from heaven, and not sparks of a man's own kindling! Mr. Finney lifts his voice in stern denunciation of all sorts of Popery, whether dead or living, but avows his preference of a living to a dead Pope, since the latter "does not preclude the hope of improvement."

We shall now give an outline of the Lectures, which amount to no fewer than eighty-two. The Volume opens with Moral Government, which forms the subject of four lectures; after which he proceeds to discuss the Foundation of Moral Obligation, and to deal with false theories, which takes up two lectures. He next goes on to show the Practical Bearing of the different theories of Moral Obligation. A boundless field is then opened, in which we have discussions on all sorts of points connected with Ethics, with a large intermixture of Mental Philosophy, till we reach Lecture XXXIV., when we pass on to the great department of Theology—the Atonement, which is set forth in a great variety of lights, and considered especially in relation to its extent. Few evangelical writers in these

realms will be disposed to find much fault with Mr. Finney's views in regard to this subject; for, assuredly, in him the Socinian has a powerful and determined opponent. In regard to its extent, the student of the Scriptures, without note or comment, will be but little disposed to take exception to his general statements. Within a very brief space he illumines the whole of this great theme, as far, perhaps, as it can be illumined within the same compass. His views are substantially those of Dwight, Fuller, Wardlaw, and the moderate Calvinists of the more enlightened school. He holds it to be a general remedy for a general evil, sufficient for all, and efficient for every penitent believer.

Mr. Finney, having settled the point of Atonement, proceeds to the consideration of Human Governments; and on this head we have a large embodiment of principles appertaining to the framework of society. Here, again, there is but little against which enlightened men will be disposed to take exception. But we now reach the region of thorns and briars—that is, the subject of Moral Depravity, which immediately follows. There is no part of Mr. Finney's system which has excited such an outcry against him as this, on which he has expended his ingenuity in four copious lectures. In the course of some thirty pages there is matter enough supplied to keep controversial divines in motion for the next half century. Here there is much in Mr. Finney's mode of statement unnecessarily alarming; much to which, *taken by itself*, we should most decidedly object: but viewed in relation to the context, it will often assume another character, and receive a material modification.

Mr. Finney says, for example, "Moral depravity, as I use the term, does not consist in nor imply a sinful nature, in the sense that the substance of the human soul is sinful in itself; it is not a constitutional sinfulness; it is not an involuntary sinfulness. Moral depravity, as I use the term, consists in selfishness; in a state of voluntary committal of the will to self-gratification."

The phrase, "Moral depravity does not consist in a sinful nature," grossly violates our settled notions, and is in flat contradiction to that which is most surely believed amongst us, and generally taught in these realms. But as explained by Mr. Finney, it turns out to be largely a difference of words, since he applies the term to the *act*, instead of that state from

which the act proceeds, correctly enough holding that personal sin is not a *state*, but an *act*, forasmuch as it is a transgression of the law. But surely it is doing violence to language, in such a case, to confound the *act* with that from which the act proceeds! We think Mr. Finney gains nothing but a grievous loss by such modes of expression. We observe already, in high quarters, in this country—nor are we astonished at it—that the construction put upon his language is, that *he denies any such thing as original depravity*. Yet he says, "That men are morally depraved is one of the most notorious facts of human experience, observation, and history."—"The moral depravity of the human race is everywhere assumed and declared in the Bible; and so universal and notorious is the fact of human selfishness, that should any man practically call it in question, he would justly subject himself to the charge of insanity." Again, he tells us that "human depravity is as palpably evident as human existence." Let these latter passages be taken as an exposition of the former passage, and it will be seen that, after all, he is not so wide of the mark. On a careful examination of his views, it will be found that he does not differ so widely as might be supposed from the accredited Theology of England. Everything turns on the points from which the subject is viewed. We, the Divines of England, hold that man *inherits depravity*—that is, the state out of which transgression flows; Mr. Finney holds that depravity consists, not in this, the state in which man is born, but in his "selfishness," making *self* the centre of his worship, and *self* the end of his actions. Now, this we consider a refinement, a piece of verbal swivelling, not only of no importance, but the contrary. On this point we have a vast amount of disquisition, the basis of which is the expression, "Moral depravity consists in selfishness, or in the choice of self-interest, self-gratification, or self-indulgence, as an end." Suppose we grant this, the question arises, How comes man to be such as he is here described? Whence this selfishness?

Such is the fundamental principle; and assuming the truth of this position, "moral depravity," Mr. Finney tells us, as an inference, "cannot consist,

"1. In a sinful constitution, or in a constitutional appetency, or craving for sin.

"2. Moral depravity is *sin itself*, and

not the *cause* of sin; it is not something prior to sin, that sustains to it the relation of a cause, but it is the essence and the whole of sin.

"3. It cannot be an attribute of human nature, considered simply as such, for this would be physical, and not moral depravity.

"4. Moral depravity is not, then, to be accounted for by ascribing it to a nature, or constitution, sinful in itself."

Now, there can be no mistake in regard to this language; Mr. Finney has put the matter first positively, and then negatively, and with an explicitness which leaves nothing further to be desired; and how to reconcile such a view with the Word of God, with experience, and with observation, is the puzzle. We are not dealing with a matter enveloped in mist; all is light. Mr. Finney perfectly understands the views he opposes, as well as those he holds. This comes out still more clearly; speaking of opponents, he says, "Writers on Moral Depravity have assumed that moral depravity was distinct from, and the *cause* of sin, that is, of actual transgression. They call it Original Sin, indwelling sin, a sinful nature, an appetite for sin, an attribute of human nature, and the like." Now, with these writers, and among the most explicit and emphatic of them, we demand a place; for such is precisely the view we hold, and all that Mr. Finney has said to the contrary has left us not only unmoved, but the more confirmed. Our space, unhappily, will not suffer us to enter at large into the subject, else we think it would not be difficult to demolish the whole of the positions set forth in the lectures on this particular tenet. We hope some of the larger Reviews will take the subject up, and give it a thorough examination. Mr. Finney, having crossed the Atlantic, and made his appeal at the tribunal of British Theology, it is, we think, due both to him and to the churches of this country, that a judgment should be pronounced on the merits of his system by the tribunals of Theological Literature.

We do not mean that any serious mischief will, or can, come out of the statements contained in this work; we think there is no probability of well-taught Englishmen being drawn aside to embrace its views. We think there are few such who will not be perfectly competent—with the Bible in their hands, and the experience of depravity in their hearts—to deal satisfactorily with every opinion here set forth.

The subsequent portions of the volume are taken up with the subject of Regeneration—Moral Ability and Gracious Ability—Repentance—Faith—Justification—Sanctification—Election—Reprobation—Divine Sovereignty—and Perseverance of the Saints. On these points there is a large amount of excellent matter. When dealing with the subject of Ability and Penitence, Mr. Finney is, beyond all the men it was ever our lot to hear, searching and powerful. On the subject of Sanctification there is an extraordinary breadth of dissertation; there are no fewer than seventeen lectures, in the course of which there is such an amount of original thinking, pungent statement, and fervent appeal, as is nowhere else to be found within the same space.

As we have had occasion more than once to intimate, Mr. Finney is not always unexceptionable in his modes of stating the great doctrine of Justification. He tells us, for example, that

"1. The *grounds* and valid conditions of justification are the vicarious sufferings of Christ.

"2. Repentance is also a condition of justification.

"3. Faith in Christ is another condition of justification.

"4. Present sanctification, in the sense of present full consecration, is another condition, not ground of justification. Some theologians have made justification a condition of sanctification, instead of making *sanctification a condition of justification*; but this, we shall see, is an erroneous view of the subject."

Now, we hold that this is most exceptionable language, at variance alike with the doctrines which are most surely held among the Evangelical Churches of England, and with the Word of God. It is, at the first blush, essentially Popish, and altogether anti-evangelical. The distinction between the "*condition*" and the "*ground*" is, we think, a preposterous refinement, calculated only to perplex, if not to mislead. Again, to say that "some theologians make justification the *condition* of sanctification," is to misstate what is held among us. We say no such thing: we teach that justification precedes sanctification; that sanctification is the fruit and the evidence of justification; that the faith which justifies is the faith which sanctifies, and that the fact of its sanctifying is a proof that it has justified. But here again it turns out, in the end, that Mr. Finney is, after all, sound at bottom; but we must say

that we consider his mode of statement at once most unfortunate, most unscrip-
tural, and highly reprehensible, from its
inevitable tendency to alarm the intelli-
gent, and mislead the simple. But the
worst is yet to come: Mr. Finney lays it
down, that

“5. Perseverance in faith and obedi-
ence, or in consecration to God, is also an
unalterable condition of justification, or
of pardon and acceptance with God.”

Now, here is the identical language,
in its most naked form, which has been
so extensively, so ostentatiously, and so
perniciously employed by our high and
dry Church of England and Church of
Scotland preachers—the sworn adver-
saries and perverters of the Gospel of
Christ. But it afterwards turns out that
Mr. Finney is not speaking of justifica-
tion at the outset, and in the case of a
penitent sinner, but of final justification
at the judgment-seat! His words are,
“By this language, in this connection,
you will, of course, understand me to
mean that perseverance in faith and
obedience is a condition, not of present,
but of final, or of ultimate acceptance
and salvation.” Now, instead of thus
concluding, “of course,” we should have
concluded just the contrary! Nor could
we avoid so doing. In this view we have
no quarrel with the Author; in the other,
which we hold to be the only natural
construction of his words, we should con-
tend with him to the last extremity. We
repeat, we should never have understood
Mr. Finney to mean this, if he had not
told us; for the place occupied by the
doctrine in his system regards the *outset*
of the Christian’s career, not the close of
it, and the final judgment. By disjoining
the statement from the natural ante-
cedents, he has contrived first to stamp
it deep with the impress of heterodoxy,
and secondly, to give it the air of a pro-
found discovery; whereas, as by him
explained, there is neither heterodoxy on
the one hand, nor discovery on the other.

The subject of Sanctification is dis-
cussed by Mr. Finney at great length;
these lectures alone would form, we be-
lieve, a volume comprising a larger
amount of awakening and important
matter on this momentous question than
ever appeared in any language. But
even here the peculiarity—shall we say,
the infirmity?—of the worthy Author
attends him like his own shadow. He
will always have it that the bulk of the
ministers and members of evangelical
churches throughout the world do not

understand the subject, and that, there-
fore, the honour of discovery belongs to
him. Mr. Finney talks here much in
the same strain as did Wesley, Fletcher,
Oliver, and the other advocates of Chris-
tian Perfection; but he is so completely
on the safe side,—and, in many respects,
on the right side,—and so great is our
sympathy with him in his enmity to a
heartless profession—a name to live while
men are dead—that we have no dispo-
sition to dispute with him on statements
which we might show to be objectionable,
on the score either of sentiment or ex-
pression. We remember no single vol-
ume in the English tongue, of the same
magnitude, on the subject, from which a
candid, thoughtful reader may look for
greater benefit. Discreetly revised, and
occasionally modified, these Lectures on
Sanctification would constitute a volume
of surpassing value.

Mr. Finney next proceeds to deal with
the subject of Election; and here he is
perfectly sound, although, from a deter-
mination to reach the depths of things,
there are statements which, perhaps, may
startle some, and offend others. There
is on this subject a large amount of deep
thinking; but here, too, Mr. Finney
writes sometimes as if holding opinions
not quite orthodox. He tells us that
“election is the only ground of hope in
the success of means;” at the same time
he holds that it “opposes no obstacle to
the salvation of all, since those who are
not elected may be saved, if they will but
comply with the conditions, which they
are able to do.” In the subsequent parts
of the volume, touching on the persever-
ance of the saints, there is also a copious
stream of important instruction, very little
of it liable to just objection.

Thus much, in the integrity of our
hearts, we have felt in duty bound to say
respecting this Work, and our readers
will remember it is little more than a
repetition of what we published, more
than once in the course of last year,
when referring to the subject of Mr. Fin-
ney’s pulpit ministrations. We might,
perhaps, in the present case, after our
repeated and copious statement aforesaid,
have passed over the matter more gener-
ally; and all the more so as the volume
comes forth under the high sanction of a
great Nonconformist name—that of Dr.
G. Redford. But lest our silence should
be misconstrued, we have suffered the
work to pass in its turn before our critical
tribunal, and have judged it upon its own
merits, as if the Author had never crossed

the Atlantic, and we had never seen his face in the flesh.

But having thus faithfully performed our duty by the volume, we must now be suffered, in justice to our own feelings of regard to a man who spent a large portion of a year under our roof, labouring, day and night, in the vineyard of the Lord, to say a word in testimony of our affectionate admiration. We still abide by every word of all that we have said or written, of his admirable spirit, and marvellous capabilities as a preacher. He seems born to sovereignty! As a master of assemblies, he rules without a rival. His fertility is such, that, without repeating himself, in an unbroken stream of originality, he can speak on without intermission, day and night; and, strange enough, when he speaks, it appears as if his auditories were endowed with a similar capability of hearing! In dealing with the human conscience, we believe, he has no equal now living. This we consider his *forte*; but when we say conscience, we must not be understood as limiting the term to the ungodly—it comprises also the Church of Christ. In dealing with both, he often speaks as a man inspired. How defective soever he might be, in relation to the Gospel, occasionally,—and he often was so, to an extent almost incredible,—he never failed in the use of the Law, whether as shutting up sinners to the faith, or as preventing believers from making void the law, and abusing the grace of God. He sometimes preached as if there had been no Gospel, no mercy, no fall,—nothing but law and justice, sin and perdition! To the mere stranger, when in these his high heretical moods, it might appear that great evil must necessarily result from such a strain of ministration. So far, however, as our knowledge extends, —and both as to time and multitude, we have had the most abundant means of testing the point,—we have not found the slightest evil coming out of it. We have, therefore, no sympathy whatever with those who pronounced it “dangerous preaching.” Danger there might be, and there was, but it was to the kingdom of darkness, on which he perpetrated prodigious depredations. Upon the run of two or three discourses, if not in the same discourse, the preacher generally supplied an antidote to his own errors. When he did preach the Gospel, it was with a fulness and a freeness, a glory and a power, rarely exceeded. It was only to be regretted that he did not blend the

matter more, and exhibit things, as we think, in their scriptural relations, and consequently more in harmony with English taste as to Gospel ministration. We would affirm of his book the same thing we have of his preaching: we have no fear whatever of any “danger” coming out of it. To do it justice, it must be taken as a whole; and with all its drawbacks, it will be found an extraordinary production. It is an ample—we had almost said, a boundless—storehouse of valuable and original thinking. There must be something in the work, which could have prompted a man of Dr. Redford’s learning, judgment, and piety to speak concerning it as he has done. His words are remarkable:

“The Editor frankly confesses, that when a student, he would gladly have bartered half the books in his library to have gained a single perusal of these Lectures; and he cannot refrain from expressing the belief, that no young student of theology will ever regret the purchase or perusal of Mr. Finney’s Lectures.”

“Apart from the peculiarities which will be observed, and the critical objections to which some will deem his theology justly liable, there can be no doubt that many will find in it a treasure of inestimable worth, a key to many perplexing enigmas, and a powerful reinforcement of their faith in the Christian verities.”

The Triple Crown; or, the Power, Curse, and Doom of the Papacy. By WILLIAM URWICK, D.D. Simpkin and Co.

WHEN Papacy is the subject, Dr. Urwick has a title to be heard; endowed with superior intellect, well cultivated, and having spent most of his life in that land of darkness—Ireland, he has necessarily obtained an acquaintance with the subject such as it is scarcely possible for mere Englishmen to acquire. While he has been constrained, in common with other Protestants, in that land of sorrow, to study Popery in books, he has also been compelled to study it in its daily and hourly manifestations among small and great, in the metropolis and in the provinces. He understands it thoroughly as a system, and as a life: as a system he has proved it to be one of stupendous error; and as a life to be one of ignorance, impiety, sin, and misery. The present volume, while it touches incidentally on

other parts of the Romish system, is specially devoted to a consideration of the office and dignity which that system ascribes to the Pope—the Man of Sin. While Dr. Urwick considers that the general question has been ably discussed, he doubts whether this topic has ordinarily received its due share of attention, considering how seriously it affects the honour of God, and the duty of Christian people, the interests of society, and the rights and well-being of man. In this we concur; the popedom has been by no means forgotten; but we think it has not yet had proper attention bestowed upon it, for as much as it is the very core of the infernal system. Dr. Urwick has therefore performed a good and great service to the cause of true Protestantism by this publication. Under seven heads he discusses the Prerogative, the Credentials, the Origin, the Establishment, the Ascendancy, the Decline, and the fall of the Papacy. From this statement, it will be seen, that the view is complete, and we must say it is worked out with adequate intelligence, superior ability, and constitutes one of the most valuable contributions to Protestant truth of the present time or of any former age since the Reformation. It will be observed, that all is clear sailing to our author till he reaches the last chapter, which is one of a more arduous character. He has, nevertheless begirded himself to it with an ample supply of light and zeal, and the result is, a luminous, a vigorous, and a generally conclusive dissertation. Dr. Urwick, like all wise men, has made up his mind from the teaching of prophecy to the utter destruction of the Papacy, not only in its existence under the impress of the Vatican, but every other community. He holds that—

At present there is often more or less of both the power and the spirit of Papacy met with in communities reckoned Protestant. Portions of the old Antichristianism, and its despotism, are visible, and even professed in some of them; and not a little of the Papal animus is occasionally felt, if not seen, in others. Assumptions of being “THE Church”—political establishments and endowments of religion—contentions of one body for supremacy above others—the substitution of human authority for the Lordship of Christ—Hierarchies, and Demetriuses loving the pre-eminence—traditions and commandments of men, mingled with the ordinances of God—extolling the ritual above the moral—with whatever other corruptions have crept into the doctrine of Christianity—all, *all*, must go. The simplicity of primitive church-order will be restored. The living intelligence and

love which, by the Saviour’s law, should actuate the office-bearers and members of his churches, will be revived and multiplied far beyond what has ever yet been. Possibly, indeed—rather say “probably”—no small degree of this freshening up of evangelical piety will precede and hasten on the overthrow of the Papacy. Already the voice is heard, “Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem; for henceforth there shall no more come unto thee the uncircumcised and the unclean. Shake thyself from the dust; arise and sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion,” Isa. li. 1, 2.

Such is a fair sample of a most able, and eloquent production, which requires no recommendation from the critics beyond an honest and upright introduction to the Protestant public.

Recollections of the Life and Times of the Rev. George Lowe. By ALEXANDER STRACHAN.

MR. LOWE was one of a small class of mankind. It was his privilege, or his affliction, to live down nearly a century, and during more than the half of that period to labour, more or less, in the ministry of the Gospel. In his own person, therefore, he combined a considerable knowledge of the most remarkable period in the history of Europe since the introduction of Christianity. It is stated, that when on the verge of ninety years, his faculties were unimpaired, and that the venerable man actually combined the freshness and activity of youth with the simplicity and fervour of parental love. He was born in the reign of George II., and survived to the second year of her present Majesty Queen Victoria, without recording a single event of his eventful life; and we are told, that no argument could remove his repugnance to the task of writing. This infirmity is characteristic of almost all untaught or self-taught men. Nothing but early culture can reconcile individuals to the drudgery of penmanship; but commenced in early life, it is possible to cultivate a passion for it that can scarcely be resisted, and which brings to the writer a pleasure to which nothing else is comparable. Mr. Lowe, having belonged to the Methodist community, became ultimately a patriarch, an object of general affection and strong reverence. The Wesleyan ministers of the Macclesfield district happening to meet at Congleton, were led to think of the best means of getting out of the old man the facts of his history; and, as the likeliest method of accomplishing this, it was resolved that Mr. Strachan should remain behind a few days, and take down from his lips the tale of his labours. The patriarch agreed. Mr. Strachan used the pen of a ready writer; and we have the result in this remarkably interesting volume. Mr. Lowe was born in a village between Manchester and Stockport, in 1750, just eleven years from the formation of the first Methodist Society, and hence the span of his existence. The volume is a mixture of the bio-

graphic with the historic, interspersed with a multitude of interesting anecdotes, all of an instructive and devout tendency. The number of persons who figure in these pages is much greater than might be supposed. A little book of facts might be extracted from it, and might command a very extensive circulation. Mr. Lowe chronicles both John and Charles Wesley, Grimshaw, and other names which are dear to the circles of Methodism, and, indeed, to the Church of Christ. There is a considerable dash of Methodism in the book, and a fair portion of the credulous; but when every abatement has been made that can be required by either logic or taste, still the amount which remains is such, that the Methodist world will not willingly part with it. The man who can tell us about the first French Revolution, Burke's Address to the House of Commons, Tom Paine's political and infidel writings, and their effects, the persecution of the early Methodists, Alexander Kilham, Small, Bradburn, and Howell Harris, was not an ordinary man. We presume those who occasionally spent an evening with the patriarch, and heard him, like another Ossian or Homer, pouring forth the strains of a bygone age, deemed themselves not a little privileged; but next to actually hearing Mr. Lowe, is the perusal of these pages. While Mr. Lowe has contributed his appropriate share, Mr. Strachan has added much to the value of the volume, by many sound and sagacious observations.

The Doctrine of Entire Sanctification Explained. By ALEXANDER STRACHAN. Second Edition. Mason.

THIS little tractate comprises three parts. The first shows what is implied in being sanctified, and in being wholly sanctified; and here we have a large amount of earnest and deep disquisition. Part Second sets forth the power that sanctifies man as able to preserve his whole spirit, soul, and body blameless unto the coming of our Lord Jesus Christ; and thus we are addressed on the state in which the Christian is to prosecute his entire sanctification. It is shown, that the power which sanctifies can preserve the Christian in this state unto the coming of our Lord Jesus Christ; and that the power which preserves the Christian in this state is exercised in the ordinary means of grace. Part Third shows, that this faithfulness of God is pledged to sanctify his people, and, when sanctified, to preserve them blameless to the coming of Christ. On these various heads we have a large amount of solid and earnest inquiry. There are statements which we should feel disposed to controvert, were it likely to serve any important object; but we think such would not be the result. We may say all in a word,—it is intensely Methodist. Many of our readers understand what is meant by the Methodist doctrine of Christian perfection, which is but another name for the title of this book—"Entire Sanctification." We have been at no small pains to inquire into the meaning of the terms as employed by our Wesleyan brethren, and upon the whole, we find that the dispute is much more one of words than of

things; as often stated, we see not much ground to quarrel with it. Even Wesley's own notions, which are considered the standard of truth and error by his followers, when closely examined, lose much of their startling character and heretical appearance. He tells us, that perfection is not angelic, not Adamic; and, in a word, as explained by him, it becomes little more than what Independents consider a high state of Christian sanctification—a loving of the Lord with all the soul, and heart, and strength, and mind. We exceedingly prefer those who draw the cord too tight to those who relax it inordinately; the error leans to the side of safety. From the preachers of perfection morality has nothing to fear; from our Antinomian desolators of the garden of holiness, everything.

Come and See; or, The Glories of the Invisible World Revealed. A Dialogue between a Minister and his Friend. By a LADY. Mason.

THERE is a dash of the preposterous in this title-page; a Dialogue between the Minister and his Friend is an obvious absurdity, unless by some casualty the Lady and the Minister be identical. The laws of propriety would have required that the terms, "By a Lady," should not have appeared, or that there should have been some such adjustment as to provide for the Lady's escape from the awkward position she occupies. This, however, is the only objection we take to the production, which is an elegant, evangelical, and every way laudable performance, and withal finely printed. From the preface we learn, that the writer has suffered much from constitutional weakness, in consequence of which her meditations have often recurred, in seasons of protracted pain and solitude, to subjects of a spiritual nature, such as those discussed in these pages; and that on these occasions the use of her pen was a peculiarly agreeable exercise. She gently, modestly expresses her hope, that the delineations here given of Heaven and its employments may be rendered subservient to the purposes of Divine glory, and the encouragement of such of God's people as are passing through great tribulation. To such she commends her little work, with the fervent prayer that it may afford fresh motives and incitements to perseverance, to wash their robes and make them white in the blood of the Lamb. The publication, though brief, is yet full of excellent matter, clearly conceived, and tenderly expressed.

What is it? or, Heaven and Earth made One by the Religion of Jesus Christ. By the Author of "Come and See." Mason.

THE title of this elegant piece clearly indicates its object. The foregoing production, "Come and See," was intended to administer consolation to the afflicted or dying believer, by setting before him scriptural views of the ineffable felicity of Heaven. Subsequent reflection led the authoress to believe, that a brief manual, embracing the principles, duties, and privileges of the Christian religion, and calculated to instruct

and encourage sincere inquirers to make a due preparation for the "glory to be revealed," might, by the Divine blessing, be made extensively useful. With this view, the present tractate has been prepared. It is simple justice to say, that the end has been realized; that the piece, as a whole, is pervaded by fine feeling, lofty sentiment, and a spirit of devotion. The writer excels in dialogue, and would do well to persevere in this species of composition.

The Three Shams: the Sham Peter, called the Pope; the Sham Church, called Infalible; the Sham Bible, Dway and Tradition. Three Lectures, delivered in the Town Hall, Birmingham. By BREWIN GRANT, B.A. Ward and Co.

THESE Lectures are reprinted from the "Bible and the People," a very meritorious monthly publication, conducted by Mr. Grant. The letters are highly characteristic, well informed, animated, dashing, and daring, sarcastic and scorching. The "Sham Peter" is as thorough a pummeling as has appeared for a long time within the same space.

The "Sham Church" pulls the rotten edifice to pieces, leaving not one stone on another which is not thrown down. Mr. Grant has betaken himself to the use of dialogue with singularly happy effect; the "Church" is overthrown. This way of doing the thing takes it out of the common category of mere Anti-Papal tracts, and in exposing deception and iniquity, is employed to excellent advantage.

The "Sham Bible," from the nature of the subject, is a more grave and sober performance; but even here there is a spirit of life pervading it, animating, in a high degree, a succession of fact and argument which is decisive of the question. Altogether the publication is admirable. A better shillingsworth of Anti-Papal logic we know not where to find.

So thoroughly has Mr. Grant commended himself to our understandings and our hearts, by his important labours in the cause of Protestantism, that we cannot suffer the present opportunity to pass, without testifying to the great general merits of the publication, "The Bible and the People," in which they originally appeared. Its general claims are great and varied; and the services it has already rendered to the cause of truth are such as to entitle it to cordial support throughout the wide field of Evangelical Protestantism. The whole cast of the publication is stamped by originality; it is peculiarly a Work for the Times. Without interfering in the least with any existing magazine, it is most vigorously and intelligently cultivating a portion of theological territory which was previously neglected. We wish it all possible success.

Orations to the Oratorians; being a Supplement to Dr. Newman's Course of Lectures on Catholicism in England. By BREWIN GRANT, B.A. Ward and Co.

THESE Orations possess no ordinary merit; and much praise is due to Mr. Grant for the promptness with which he has furnished so

potent an antidote to the Papal poison of the English "Pervert." We know not with what success they have met in point of circulation; but Birmingham ought to have been thickly sown with them. While the type and paper are both excellent, the trifle at which they are sold removes all obstacle on that score to their extensive diffusion.

Sudden Destruction. A Discourse delivered at Islington Chapel, January 11, on the Loss of the Amazon, with a Description of that Vessel, and her Terrible Destruction on the Morning of the First Sunday of the New Year. By the Rev. B. J. HOLLIS. Partridge and Oakley.

A DISCOURSE very instructively and devoutly improving one of the most terrible ocean calamities of modern times.

Fellowship in the Gospel. A Sermon preached in the Quay Meeting-house, Woodbridge, October 9, 1851, to commemorate the Second Centenary of the Independent Church there. By JOHN ALEXANDER. Jackson and Walford.

THIS is a sort of subject on which Mr. Alexander is always at home; his heart, sagacity, and love for Evangelical Nonconformity, enabled him to deal with it in a manner alike interesting and edifying. In the present case, the topic is one of a class not yet numerous; the churches which have reached a jubilee are many, but those which have attained a centenary are but a handful; fewer still are those which have attained a second centenary. The discourse will be read with the deepest interest. An extract will be found under the head of "Ecclesiastical Affairs."

Narrative of an Exploratory Tour to the North-east of the Colony of the Cape of Good Hope. By the Revs. T. ARBOUSSET and F. DAUMAS, of the Paris Missionary Society. Translated by JOHN CROUMBIE BROWN. Bishop.

MR. BROWN, now minister of the United Presbyterian Congregation, Belmont-street, Aberdeen, was formerly a minister at Cape Town, South Africa; and the interest which his residence there appears to have generated in his mind on behalf of the native tribes, prompted him to the patriotic work of translating the present volume, by which he has done an excellent service to the cause of Missions, more especially to those of the Bechuana tribes. It was during Mr. Brown's residence at the Cape, that he became acquainted with the writer, then residing in the same Colony, and was induced to engage in the work of translation, which was accomplished under the immediate superintendence of the Author. A small impression was thrown off at the Cape for circulation among the friends of the Mission, and the Author has now urged the republication of the translation in Britain, on the ground of the information it conveys regarding the country lying between the Fal and the Orange River, which has been placed under the British Sovereignty. The work, moreover, embodies information of considerable importance to all who are in-

terested in the settlement of Natal, where circumstances have arisen which renders it desirable that direct information in regard to the tribes visited by him should be in possession of those who are interested in the Aborigines.

Woman; her Mission and her Life. Two Discourses, by the Rev. ADOLPHE MONOD. Paris. Translated from the Third Edition, by the Rev. H. G. BARRETT. Second Edition. Hall and Co.

THE name of Adolphe Monod is familiar to a large portion of the English people, who are always taught to expect, in everything proceeding from his pen, elegance, simplicity, pathos, and evangelical sentiment. It is a cheering thing to find such men living in the heart of Paris, and to know that, from time to time, lessons of the highest wisdom are being communicated by them to, at least, a small portion of Parisian society. The heaven will, doubtless, in the end, reach the nation, till the whole lump of millions shall be thoroughly leavened with gospel principle and manifest gospel spirit. We must not despair of France, although her day has been "lang a-comin'." When once thoroughly evangelized, she will prove the glory of the Continent, and contribute as extensively to the diffusion of the Gospel, and the establishment of the reign of peace, as she has hitherto unhappily done to the diffusion of the spirit of war, the convulsion of nations, and the slaughter of mankind. The volume is thoroughly French, airy and elegant, sketchy and captivating. We have already, upon the subject, publications in England of far higher pretensions, but none that will be read with more interest, although they may be with more instruction. The volume will be chiefly interesting to females, and in particular to the younger class of them, by whom it cannot be read without material benefit. The married, the single, woman in all her aspects, is here presented to the life, more especially as she appears in the better portions,—that is, the religious portions,—of French society. There are many passages which would bear quotation; but as the book is small, we prefer recommending it to the perusal of Woman, while the hardier sex may find their account in occasionally taking a walk with Adolphe Monod.

Researches of the Solar System. By W. M. HIGGINGS, formerly Professor of Natural Philosophy, at Guy's Hospital. Hall and Co.

THIS is an elegant work on a sublime subject. It is the briefest of its class that has for some time appeared; still, its flight is lofty, and its execution not unworthy of pursuit. Mr. Higgings, having descended on the Situation of the Earth, and the Power of the Sun in the Solar Realm, proceeds to consider its Laws—the Orbits, Motions, and Physical Conditions of the Inferior Planets—the Earth and the Moon—the Orbits, Motions, and Physical Conditions of the Superior Planets—the Constitution and Orbits of the Cometary Bodies. Considering the brevity of the work, the

facts it comprises are numerous, and the lessons it teaches important. To the young astronomer it will be welcome, and by the old, it will be surveyed with pleasure.

Wealth; how to get, preserve, and enjoy it; or, Industrial Training for the People. Bentley.

WE have often had occasion to proclaim and praise the labours of Mr. Bentley, who is one of the truest patriots of the day, pursuing, with great energy, the highest objects and the soundest principles. His labours, in connection with the Penny Savings' Bank, the People's Self-Training College, "Education as it ought to be, and might be," "Health Made Easy for the People," and "Modern Geography," have been most unwearied, self-sacrificing, and every way laudable. The volume before us is political economy popularised, and, we might almost add, Christianised. We commend the book to our readers generally, but especially to young men.

Biblical Commentary on St. Paul's Epistles to the Philippians, Titus, and 1 Timothy. By LIC AUGUST WIESINGER. Translated from the German, by the Rev. JOHN FULTON, M. A. T. and T. Clarke.

THE author of the present goodly volume appears to be a man of kindred spirit and attainments with Olshausen, and to have executed his task very much in the same spirit, and in the same manner. Indeed, had we not been apprised of it, we should scarcely have detected the difference by perceiving the marks of a new hand. Highly elaborate and erudite, occasionally disposed to magnify the small, and exaggerate the great, yet in the main, correct, and abounding with many excellences, it is a worthy accompaniment of the volumes which have gone before.

The Scottish Temperance League Register and Abstinence's Almanack for 1852. Houlston and Stoneman.

THIS is a publication of great interest, presenting, as it does, an interesting glimpse at Scottish society. It abounds in the spirit of hope, and well it may, since the work is making way in spite of every difficulty. The wonder is, not that it has been so slow, but so rapid. The numbers of the members of the Society, published in each Register, have been such as to show constant increase; 1849 exhibited 38 Societies; 1852 exhibits 212. These, however, are those who are connected with the League. There are, throughout Scotland, 350 Abstinence Societies, comprising about 140,000 members. The League is comprised of such local societies and individuals as contribute to its funds, and thus enable it to pursue its career of promoting healthy public sentiment in favour of the cause, and to operate by a variety of means, and through various channels, for the attainment of that end. There is no collision between it and the other Societies. There is, indeed, a close friendship, for it endeavours to aid and encourage them all, as well as to form such societies wherever it is practicable. To this end,

it employs a staff of lecturers, and publishes numerous publications. Upwards of 24,000,000 of pages of letter-press have been issued from the office during the last four years. This is a great fact, and it cannot but be attended with important results. The League, however, like everything else which has the welfare of man for its object, wants more pecuniary assistance; but even here it can speak as few other societies can. Last year, the deficiency was 73*l.*; this year there is a balance of 127*l.* in favour of the Association.

The Register contains a chapter on the Moral Condition of Scotland, of a character so remarkable, that we think it cannot fail to minister to the welfare of society.

The Story of Nineveh. Intended for the Young. By the Author of the "Faithful Promiser." Paton and Ritchie.

THIS little book may be described—Layard made Easy; it discusses, in successive chapters, the Founder of Nineveh; the greatness of Nineveh; the repentance of the

Ninevites; Nineveh under Sennacherib; prophecies about Nineveh; the ruins of Nineveh; and Nineveh at the Judgment. We have not seen a prettier book on the subject, as adapted to young people, than the present. Within a brief space, and with exquisite illustrations, it gives many of the main facts of the wondrous tale of Layard. It will make a valuable present to a young person.

Two Stories for my Young Friends;—The Ericksons; and the Clever Boy; or, Consider Another. By Miss FRANCIS BROWN. Paton and Ritchie.

MISS BROWN has hit upon two substantial strings, and has played them well. "The Ericksons," is a beautiful narrative, pervaded by a fine spirit, and calculated to leave on the mind of the reader a wholesome impression. "The Clever Boy," is a book for boys, abounding in curious incident, lively talk, and juvenile adventure—just the sort of book to make a lad, who is not over-disposed to application, read.

British Missions.

CONGREGATIONAL BOARD OF EDUCATION.

SINCE the successful Meeting at Manchester, by which funds were raised for the purchase and adaptation of Homerton College as a Training Institution, the Board has been actively engaged in disseminating information by the press, and by holding meetings in various parts of the country.

CONFERENCES.—These have been held at Liverpool, Bakewell, Southampton, and Bristol, at which places considerable interest has been excited, and arrangements made for practical operations.

COUNTY BOARDS.—The Executive Committee of the Yorkshire County Board has been actively engaged, and deputations of one or more of its members have attended meetings at Huddersfield, Bradford, Morley, Wakefield, Leeds, Rawden, and Sheffield. At these places committees have been formed; and an active and successful canvass for subscriptions is in some of the towns completed, and in others proceeding satisfactorily.

LECTURES have been delivered in London, by the Rev. A. Reed, B.A., of Norwich, at Dalston, Horbury, City-road, and Hackney; by the Rev. Josiah Viney, at Camden-town and Brompton; and by the Rev. G. W. Conder, of Leeds, at the Royal British Institution, Cowper-street, Tottenham Court Chapel, Aldersgate-street Institution, and Kentish-town; and at Birmingham and Stroud, by E. Baines, Esq.

COUNTY ASSOCIATIONS.—Deputations from the Board have been kindly received at the Associations of Durham and Northumberland, Hampshire, Suffolk, Bristol and Gloucestershire, at which the practical work in which the Board is engaged has been presented to a large number of ministers and influential laymen. Arrangements are in progress, by which it is hoped that other

Associations may, in the course of the year, be visited.

TEACHERS.—During the past six months twenty teachers have entered on their work, with very encouraging prospects.

CONGREGATIONAL COLLECTIONS.—These have been made at Witham, Totteridge, Woodbridge, Lymington, and Paddington.

HOMERTON COLLEGE.—The adaptation of this building, and the erection of Model Schools, are nearly completed. It is expected that it will be occupied at the commencement of the next session, and that its formal opening will be shortly announced. The arrangements are in every respect most complete, and will offer facilities for the training of teachers not surpassed by any similar Institution in the kingdom. One important object also is provided for, namely, the training of teachers for initiatory (or infant) as well as juvenile schools.

CANDIDATES FOR THE TRAINING INSTITUTION.—The increased accommodation furnished by the College will create vacancies for male and female pupils; and as the demand for teachers trained by the Board has been steadily increasing, and is now in excess of its supply, an earnest appeal is made to the ministers and members of our churches, to look out suitable young persons for the profession of teaching. The expense of training is comparatively trifling; and, in the case of very eligible candidates, aid may be very frequently obtained from the neighbourhoods in which they reside, such aid being advanced as a loan. The fact that situations have hitherto been provided as soon as the term of training is completed, and that as yet not one of the male teachers has abandoned his profession for other pursuits, is the best evidence of the means pos-

seased by the Board to secure the interests of those whom it trains.

PUBLICATIONS.—The Board has issued fourteen publications, explanatory of its practical operations, and bearing on the controversy of the day, which can now be obtained in a small volume.

It has also issued a quarterly journal, "THE EDUCATOR," of which four numbers are published. These contain upwards of 200 pages, and furnish, with other interesting papers, ample discussion of the rival Educational schemes. The friends of the Board, at this crisis, may render essential service to the cause of Educational freedom, by promoting its extensive circulation.

INCOME.—The financial year of the Board terminates March 31. Notwithstanding the extraordinary efforts which have been made for special objects, a considerable increase of Annual Subscribers has been secured. The permanent income, however, requires still a very large augmentation to meet the growing demands of the times. To aid schools struggling with difficulties, and especially to plant new schools in localities which present the most encouraging aspects, is a work that ought not to be delayed. Are there not many before whom this appeal will come, who will not wait the formality of a direct application? Let the example set by a comparative few be at once followed by the many liberal members of our churches, and what is needed will be secured. *Contributions may be forwarded to S. Morley, Esq., Treasurer, and to William Rutt, Esq., Secretary, 10, Liverpool-street, Finsbury, London.*

HOME MISSIONARY SOCIETY.

EXTRACTS FROM JOURNALS OF MISSIONARIES.

A Second Metropolitan Station: Report from Arthur-street Station.

SINCE last report we have steadily advanced in numbers from 41 to upwards of 100 adults, who are regular attendants upon my ministry. The attendance at the morning service, which has been throughout our weakest congregation, has made the most marked advance, indicating the numerical progress of the regular attendants. Last quarter's revenue is double the preceding, and more than six times the amount of the first. The entire income for the year has been £37 9s. 7d. This, of course, does not include the moneys raised for the day-school. A distinct committee undertakes that responsibility.

Our Sabbath-school, which at last report numbered, on the books, 150, has increased to 200, and is taught by ten female and nine male teachers. I have changed our afternoon service into the form of a catechetical lecture for the young, in which I take up the uniform lesson which has been taught in the classes. At the close of the service I conduct a meeting of the teachers, held to canvass the lesson for the ensuing Sabbath. This school is now taught in the large room, used for the day-school. In the afternoon it is uncomfortably crowded. Should it continue to increase, as it has done since I began these catechetical exercises, we shall be forced to teach it in the

chapel. A superior class of children attend it. Most of them can read in the Testament and Bible. A considerable number of female servants attend the catechising. The present aspect of the school is most hopeful.

The Tract-distributors are labouring diligently, and with encouraging success. The Mothers' meeting, Bible-class, Monday prayer-meeting, and Wednesday evening lecture are all in a healthy state. The Tuesday evening service, which I conduct in the Asylum-road, is generally well attended, the room being usually full. A new station has been opened in New Hatcham, in a degraded neighbourhood. The service is held on a Wednesday afternoon. The attendance is not particularly good, but we hope by perseverance to improve it. The service held in the little Baptist chapel in Mason-street has been suspended, but not because of the decrease of attendance; it was steadily improving. The trustees could not make it convenient to grant the use of it during the winter. Some friends are trying to rent a school-room that will shortly be unoccupied in the neighbourhood. It will be used as a school on the Sabbath, and a preaching-station in the week. I conduct ten services weekly, besides attending committee-meetings. Six of the services are for preaching; one is a prayer-meeting, at which I give an address; and the remaining three are classes for the young and the teachers.

Could we gauge the spiritual life that is amongst us as easily as we can count up our numbers and services, we might report in that department as definitely as in the other. But it is too subtle a thing to be so handled; we must content ourselves by judging from its symptoms, that we have reason to hope the progress of the internal is fairly indicated by the external.

The Day-school, referred to in my last report as in contemplation, has been commenced on the system of the Congregational Board of Education. The school-room has been fitted up at an expense of £50, the whole of which has been nearly raised. This does not include the current expenditure for the first year, which will be rather heavy. But we hope soon to be in smooth water. Fifty boys have already been enrolled. Sixpence is our lowest fee. Our teacher, upon the whole, gives fair promise.

Some months ago ten gentlemen of the neighbourhood formed themselves into a committee, to seek the erection of a new chapel in connection with my congregation. In pursuit of this object, they sought and obtained from J. A. H—, Esq., the free grant of a site of 10,500 square feet of land, in the Old Kent-road, worth £600. They undertake to raise among themselves, and in the neighbourhood, £500; and should their project be favourably regarded by the London Chapel Building Society, they hope to receive a grant that shall justify them, with what they may obtain from other quarters, to begin to build this year. Knowing the importance of having the countenance of the Board of British Missions, they earnestly and respectfully solicit that patronage.

The district of H—, where the site has been obtained, is one of the most neglected

about London. From Arthur-street down to Deptford, a distance of two miles, there is no place of worship of any kind, Church or Dissent, orthodox or heterodox, with the exception of the small place at Mason-street, which cannot seat above 60, and Mr. Hope's place at New Cross, which is not much larger, and passes into the hands of the Naval School trustees, for the use of that Institution, within five years. There was a temporary Episcopal church, but it had to be pulled down. That congregation are now worshipping in a school-room, about half a mile further down the road than our site. The population from New Peckham down to New Cross cannot be much under 10,000. Deputations from our Committee have waited upon the Rev. Messrs. Pullen, Gamble, Pigg, Rose, Adey, Sherman, Burnet, and others; all of whom have signified a hearty concurrence in the object. Some of them expressed themselves strongly in its favour.

In closing this report, I would express my thankfulness that God has so far succeeded my undertaking. I entered upon it with much fear and trembling, and still I feel the burden of a heavy responsibility upon my mind. My comfort is in the belief that God places his favour and might at the service of those whom he is pleased to employ.

The Infidel visited by Typhus Fever.

During the past quarter, a tradesman of this place (who used to attend our chapel when the Agent first came to B—, and who is connected with religious Dissenting families, but who has been led into practical infidelity), has, with his wife, (who with her family connections are bitterly opposed to Dissent,) been the subject of violent attacks of typhus fever, and brought very low. When seriously ill, he sent for me to visit him, and having seen him, I also found access to the adjoining room, where his poor wife lay. They appeared pleased to see me; and both, especially the latter, seemed very anxious about their state. I have seen them several times, and hope that the conversations held, and the remarks made, in answer to the prayers offered, will prove, with the effects of the affliction, a permanent blessing. I have left with them, "Hall's Come to Jesus," "Brown's Salvation, and the Way to Secure it," and also "James's Anxious Inquirer," which I fervently pray may be made a blessing to them. Poor man, he knows the truth very well in theory; oh, that he may understand it experimentally! His first wife was a truly pious Episcopalian, though she came as often as she could to our chapel. He saw the reality of religion in her life and death, though he often persecuted her. May the impressions of his present wife continue, and may both indeed be brought to Jesus!

I am happy to report to the Directors that many at O— appear anxiously seeking after salvation, and some two or three at B—, I trust, are also earnestly inquiring. The severe afflictions which have visited the people at B—, I hope, too, are producing a good effect. Many there have been brought to death's door by the typhus fever, and some have been cut off by death. But as there

is now a new curate come for that place, and much activity and bigoted spirit are manifested both there and in B—, our difficulties greatly increase.

The people were pleased with the late visit and services of our worthy Secretary, but his stay was too short.

Revival Services.

I beg to forward you my journal of another quarter's labours, hopes, anxieties, and endeavours to promote the cause of Christ. My labours have been much of the same character as formerly, and in the same places, with the exception of C—, which, for the present, is closed, in consequence of the removal of the family in whose house we held our meetings. I hope, however, some other door will open to us soon, as it is not visited by any other religious body but ourselves. I have got another station (W— R—), about three miles distant, where I have a good school-room to preach in. The villagers are chiefly colliers, who turn out to the meetings very well. During the quarter we have received one new member into the church from our station at D—, three miles distant, as the result of my labours there; and one has been removed from our fellowship by death, after a severe and painful affliction, which she bore with exemplary patience and true Christian resignation. Seldom have I seen a more striking and glorious manifestation of the power of the Gospel, not only to change the mind, but to support and comfort it in circumstances of peculiar affliction. Such peace, such joy, such calmness of faith and assurance of hope, it was a high privilege to witness, though she was but a poor widow, and had a very ungodly family. For her to die was gain.

Our attendance at the chapel in town is always better in winter, when the American vessels come up; but they are late this season, very few have arrived yet. We have just had a series of special religious services in our chapel, for the revival of God's work among us. We commenced on Thursday evening, Nov. 6th, and continued them every evening through that and the following week, Saturday excepted. I was assisted by Mr. P—, of A—, and Mr. S—, of B—. The attendance was pretty good, and continued improving to the last. If we could have continued them a week longer, I am persuaded it would have been better still. The meetings were of a very solemn, practical, and edifying character. I have been requested to visit one person since, who was in an anxious state from attending them, and I believe there were others of a similar character.

I enclose you 13s. 6d. for the Home Mission. This is our first remittance, but I hope our next collection will be larger. They are still considerably short of raising their proportion of my salary, but I send you this as the earnest of a willing mind.

Change of Public Sentiment.

Our congregations continue to improve, especially in the evening, at A—. Several of the more respectable inhabitants, who once despised Dissenters, and stoutly resisted every

invitation to attend chapel, may now be heard whispering in our favour, and seen occasionally creeping into our evening congregations, and keeping near the door. Others have grown bolder, expressed a wish to have sittings, have bought hymn-books, and attend morning as well as evening. We have lately been surprised and pleased to see some who had never before been seen in any place of worship in their lives. May they continue to attend, and be arrested and saved!

We have taken advantage of the spirit of revived piety which was evident, and to which we alluded in our last, by holding protracted meetings at H—— and O——, and contemplating similar meetings in A——. The attendance was most cheering, and we believe the results will, in some measure, be satisfactory. At H—— we had the chapel crowded after the first few nights, and had some from every house in the village, and many who had never been seen in chapel before. They still continue to attend. Several are in a very favourable state of mind, and we expect to receive them to church fellowship. One young man has come forward, and after a very interesting and satisfactory account of his conversion, has been admitted, to the joy of us all.

— manifests some interest in our movements, by sending us tracts, bills, &c., besides occasionally coming to see and hear. In the review of the past, though it is not all we could wish and all we hope, yet we have reason to "thank God and take courage."

The Enslaved: The Religious Pedlar.

Seldom has it fallen to my lot to forward a journal without its bearing the record of additions to the church; but the present will not be fraught with such intelligence. For months past I have been anxiously waiting to hear the cheering sounds from many lips, "I have sought and have found peace;" but their deliverance has not yet come, their fetters still hang about them, and Satan is not dispossessed of his dwelling. They are crying for deliverance, and longing for release; their pain and anxiety of mind are intense, for thus have they declared to me again and again; and the faithful minister shares in their concern, for he knows they are not saved; he knows that without faith they cannot please God; and living and dying without an interest in the atonement, made by the Son of God for sin and transgression, they must perish everlastingly! O that God would speedily appear as their God, and that they may receive the assurance that they are his!

There is one fact which greatly cheers—that is, the house of prayer is better attended. The attention given by the hearers to the word spoken is apparently of a more earnest and anxious character. Our Sunday evening congregation is nearly double what it was six months since; so that we have cause for joy and thankfulness. May the Lord speedily revive his work in our midst, that showers of Divine blessing may copiously as well as continuously descend upon this thirsty hill of Zion!

In October last we had our anniversary services, commemorative of the opening of the chapel. Dr. A—— preached on the occasion; every seat filled; collections much

greater than on any previous anniversary. Many kind friends, who were acquainted with the necessities of this place, liberally contributed, so that the sum raised was nearly £30. I long for the day when we shall be able to sing the joyous song of "Our sanctuary is free." Our Sabbath and day-schools are not quite so large, owing to sickness and other causes, but we have no reason to complain.

One circumstance I would just relate; it has reference to a poor man residing near one of our out-stations, who, some time since, was much opposed to his wife's attending the house of prayer, and threatened her what he would do if she persisted in going. The poor woman was greatly alarmed, and discontinued her attendance. Months rolled away, when one day, a poor pedlar called to dispose of some things he had to sell, and seeing the man looking ill, thought it a good opportunity to speak to him of Christ Jesus, and his love to poor sinners. He listened with attention, and was anxious for the poor pedlar to remain longer with him: this he could not do, as he had many miles to travel before he should arrive at home, but he promised he would call again when he came that way. He is greatly subdued, and all opposition to his wife's going to the Meeting has ceased. O that he may be led to seek an interest in the precious blood of Jesus—that blood which cleanseth from all sin and all unrighteousness!

Auxiliary Means.

In sending another journal, I am encouraged by some signs of prosperity on this station. The morning congregation at O—— has increased, and a spirit of hearing pervades the people in the villages around us. At O—— the congregation has increased to such an extent, that many persons are obliged to go away for want of room. We want, if possible, to erect a chapel there; and an active person is beginning to collect money for that purpose. A kind friend has given us the use of a large room for the purpose of delivering lectures. I have obtained the help of some neighbouring ministers. The other evening a medical student gave a lecture on Chemistry, and illustrated its principles by experiments. I find that something of this kind is required in a village like ours. The people seem to have been sadly neglected, and are a century behind other places. The inhabitants are rather antediluvian in their opinions and modes of action. The lectures attract the people much, and I firmly believe that some benefit will result from them to us as Dis-senters; for, as the Author of "The Glory and Shame of Britain" has truly observed, "the popular mind may be laid hold of by lectures, as well as by a simple and earnest exhibition of the Gospel. To elevate the working classes socially will help to raise them morally." My great maxim is, "Get a people to think, and then there will be a prospect of doing them good." I have sometimes thought that there is this peculiarity about the H—— mind—there is great stolidity characterizing it; and hence the difficulty there is in making an impression upon it, by appeals and exhortations from the pulpit.

I am cheered by the thought that a Divine agency is promised to succeed all our endeavours, and he can bend the most stubborn will, and can turn into a new channel the most perverted affections. He can turn the desert into a fruitful field, and make the "wilderness blossom as the rose." There is nothing too hard for his power to effect. O for a gracious outpouring of the Holy Spirit! "Drop down, ye heavens, from above; and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up together."

Degraded Population.

Week after week I am endeavouring to impregnate the minds of the people with God's truth. My heart bleeds at the wretched condition of numbers around me. What! call them Christians! Oh! it would be a burlesque upon Christianity, a glaring falsehood, to do so. I see men engage in certain ceremonies, religious ceremonies, just as mechanically as the mill-horse goes its round. I find from conversations which I have with them, that their minds are literally steeped in ignorance concerning the fundamental principles of the Gospel. Far be it from me to exaggerate their deplorable condition; God knows it is sad enough, without any exaggeration! The Home Missionary Society is indeed performing a good work, in holding forth the truth amongst such a people.

I have recently been much gratified, by beholding some such persons as I have just referred to induced to attend upon our ministry, and that under the appeals which have been solemnly, faithfully, and affectionately made, tears, I will hope of true repentance, have been copiously shed. We know that hardened sinners may feel much under the preaching of the truth, and not be savingly converted: this also we know—without such feeling they never can be savingly converted. When, therefore, we perceive this feeling, it is indeed encouraging, as compared with much that we witness around us.

I am sorry to inform you that many, very many, of my people are afflicted. All the time and strength I can possibly spare I have to spend in visits to the abodes of affliction.

A Comparison.

The fruits of past labours are beginning to appear, in the decision of individuals around, to cast in their lot with the Lord's people,—persons of whom we have long had occasion to hope, that the word had proved the power of God to the salvation of their souls. We have the prospect of increasing in number to the highest mark to which the church here ever rose in time past,—which was when 40 were admitted to the church, and in that time thirteen members resided in L—, and were in no sense the fruit of my predecessor's labours. Of our past in-gatherings we have only one regret, and that is, that so many have been removed from us by death, or other events of Providence. Only two out of the fruits of ten years' labour have gone back to the world, and not one has left us to join any other denomination.

We hope to realise yet the promise of the hour when we laid the foundation of B— chapel, the object which we set before the helpers of the good work on that occasion; which was to see that house filled, not merely with men, women, and children, nor to see it regularly filled with externally devout worshippers and attentive hearers, but to see it filled with spiritual worshippers—doers of the word.

Improved Appearances.

My journal has been delayed a day or two in consequence of severe cold, which confined me to my bed for nearly a week. I am sorry to say that my constitution has been weakened somewhat through the constant exposure to wet and cold, occasioned by my missionary labours in this locality. For some short time past, I have been obliged to decline my D— services. The place, however, has been regularly supplied by our day-school master, who is a very acceptable preacher, and through whose exertions in the day-school and otherwise, under the blessing of God, a large amount of good has been effected, and which is very perceptible in the improved moral condition of the rising race. I feel truly thankful to Almighty God for what has been accomplished through my exertions in this too long-neglected neighbourhood.

Sure am I that if you could have known intimately as I did, nearly nine years since, the degraded condition of the population of this place, and the very pleasing contrast which their character now presents, you would say with me, "The Lord has done great things for the people here, whereof we are glad."

There is, however, still a great work to be done, and I trust if my life be spared, and health continued for a few years to come, that still greater things will be accomplished; through the preaching of the Gospel of Christ and the influence of the Spirit of God, upon the hearts of the people. Prejudices that were strong, and bigotry that was extreme, are giving way, and we now sometimes see persons in our chapel, who hated Dissent, as much as Satan hates holiness.

Ignorance, too, which was a great hindrance to our success, has been partially removed by means of education, which has been carried, in many instances, by the children from the school to the parents. We have several instances of adults who were ignorant of the English alphabet, after having been instructed in our school, being able to read with fluency the New Testament, three of whom are now members of our church, and zealous Sabbath-school teachers.

About a month ago we had one addition to the church, and there are others who are in a hopeful state of mind. Our congregations are good and encouraging. The attendance at our schools regular and satisfactory. There is, I am sorry to say, a great deal of poverty; the wages of the day-labourer are reduced to the lowest pitch, and many of them are without employment. Their prospects for the winter appear somewhat gloomy, especially as the winter has

commenced with great severity, and which is felt very much by the poor, owing to the high price of fuel. I beg to acknowledge very gratefully the receipt of a bundle of clothing from the ladies of the Rev. E. Mannering's congregation, and also a small parcel of books as a present from himself.

Labours among the Young.

Our attendance at the three stations is as usual—rather encouraging. Good has been done,—the word preached has operated like fire; it has here consumed moral pollution—it has purified the hearts of a few. In a short time we shall have four additions to the church at W—, which will make eight since we commenced to labour (a little more than a year ago), the most of whom, may I add, have been brought from the world.

It has been my desire to bring as many of the young to identify themselves with us as possible, being aware that this would be a difficult task, in consequence of the influence of the clergyman; to carry out my object, we established a Bible-class at S—; it has come up to our expectations, the young are thereby interested, and though some of them still continue to attend the church, yet we have faith: we hope by the Lord's help to be able to lead them from it, and consequently from error, to the "green pastures beside the still waters."

Of course you are aware that many of the villages of Dorset are in a low state of civilization; of many of them it might well be said, they are not only morally but religiously dark.

Such might be said of C—, one of our stations. There are many causes, however, which (in that place) tend to retard the progress of evangelical truth; among these we find Puseyism and Catholicism; so overwhelming is their influence, and so delusive their pageantry, that the light of heaven is almost, if not totally, eclipsed by their false glare.

We need the prayers of all good men, that every dark cloud that hides the Sun of Righteousness may be dispelled.

The Infidel Master.

About a fortnight ago, I was remonstrating with a poor man on the impropriety and sin of working on the Lord's day, when the following conversation passed:

"My friend, how comes it to pass that you are breaking the Sabbath-day?—have you no fear of God before your eyes? God says, 'Remember and keep the Sabbath-day holy; 'Thou shalt do no manner of work.' It is a very great sin, and you cannot expect to prosper if you do so." "Oh," replied the man, "I have only a shilling a day, and a wife and seven children to maintain, and what am I to do?" "'Tis a small sum, my friend, but I know of hundreds of labourers with families as large, and in many cases larger than yours; and yet they contrive to live on six shillings per week." "Ah," rejoined the labourer, "'tis poor living, sure enough." "I admit it, my good man; but breaking the Sabbath is a poor way to mend your condition." "Why," replied the man, "last week I was complaining to master

about my wages, when he got into a great passion, d—d my eyes, and called me a fool and a hypocrite, and said I *should work seven days a week*. I told him it was not my mind to do so, and concluded by saying, 'God would be angry with me if I did.'" The infidel master replied, "Go to hell, you fool, I will settle with God for you about this business. Tell Him I bid you, and let us see who is master!" Much more was said, in language equally impious and disgusting, but I forbear enlarging on so painful a subject, on the deep-rooted enmity and desperate wickedness of the human heart, and equally marvellous patience and long-suffering of the blessed God.

COLONIAL MISSIONARY SOCIETY.

It will no doubt be interesting to the readers of the CHRISTIAN WITNESS to know, that whilst almost all classes of society in New South Wales are excited to an intense degree by the unexpected discovery of gold, there are not a few who are deeply concerned to promote the *spiritual* welfare of men by diffusing abroad the "unsearchable riches of Christ."

Sydney papers, which have just reached this country, are filled with statements which the writers justly expect "will not only astound the colonists, but literally astonish the people of England." "An element of wealth," they say, "has been stumbling in the bowels of the mountains, and the beds of their rivers, of unknown extent, for thousands of years, and, no doubt by the wise arrangement of an overruling Providence, they had been permitted for half a century to walk over mountains of gold perfectly unconscious of the treasure beneath their feet. But what," they ask, "has this to do with the Colonial Missionary Society? It has a great deal to do with it. For what purpose are all these treasures cast into the lap of man? Merely to gratify his desire for riches, and foster a spirit of covetousness? By no means! It must be employed for great and noble purposes; and where can one be found more noble than that the Society exists to advance? If we employ our gains for the glory of God, a blessing will attend them; but if we act otherwise, wealth will prove a curse, and bring down our gray hairs with sorrow to the grave."

It is not a little gratifying to find sentiments like these expressed by those who dwell amidst the excitement which this golden discovery has awakened. They are *acting as well as speaking and writing*. In the *Sydney Morning Herald*, recently received, there is an interesting account of the Anniversary Meeting of the New South Wales' Congregational Missionary Society, held August 17th, in Dr. Ross's chapel, and over which the Doctor himself presided. The meeting had been deferred beyond its usual time, on account of the expected arrival of the Rev. T. T. Waraker, and was convened especially to welcome that gentleman, who had recently landed on their shores. The business of the evening was commenced by an admirable address

from the Chairman. After reminding the audience of the objects for which the Society was instituted, he remarked: "We aim at the salvation of men and the glory of Christ, through the agency of our own system; we cannot consistently or conscientiously adopt any other. We must, therefore, act upon our own system, and work it out, or, as a body, be shut out from doing anything towards effecting the salvation of the world, or operating on the vice and ignorance of the human race by the spreading of Divine truth. This object was not gained by merely making men think they ought to become Independents. Were multitudes to come to us, professing to embrace our system, and to remain worldly and unconverted men, it would not be worth the expenditure of either our time, our labour, or our money. We desire the salvation of sinners, and that persons of our own denomination should have the opportunity of worshipping God according to the dictates of their own conscience."

Upon principles thus enunciated, the Society has acted; and by the report presented, it was shown it had not laboured in vain. It was formed for the purpose, first, of disseminating the principles of the Gospel amongst the ignorant and depraved inhabitants of the lanes and crowded courts of Sydney, by the efforts of well-qualified City Missionaries. Schools have been established, and prayer-meetings held in some of the most destitute parts of the City, with an encouraging measure of success. A second object contemplated by the Society was the employment of "bush-missionaries,"—a class of agents who were to be sent into the "bush" to visit the population widely scattered throughout the country districts, and who, residing at great distances from the towns, are deprived of the means of religious instruction, and are consequently in danger of sinking into a state of absolute heathenism. For want of suitable agents, the Society has hitherto been unable to prosecute this part of their intended work.

Another important department of labour the Society proposed to itself, was the obtaining from the parent country well-accredited ministers, who might be stationed in the principal towns, and sustained until they had gathered around them congregations, who, without extraneous help, could maintain the ordinances of the Gospel amongst them. The arrival of Mr. Waraker, sent out by the Colonial Missionary Society, was the occasion of great joy to the friends and supporters of the Society in Sydney, and was regarded by them as an auspicious commencement of this part of their intended work.

The following resolution, moved by the Rev. J. Beazley, and seconded by Mr. J. Fairfax, was most cordially adopted: "That this meeting would express its gratitude to God for the protection afforded to the Rev. T. T. Waraker and his family during their voyage to the Colony, would welcome him as a well-accredited and faithful minister of Jesus Christ, and would cherish the hope, as well as offer up the prayer, that in the im-

portant district of Maitland, whither he is about to proceed, his labours may be long continued and greatly successful."

In proposing this resolution, Mr. Beazley expressed the cordial welcome with which Mr. Waraker was greeted from the Sabbath-school teachers and children—the congregations in the Colony—and the churches with their pastors and deacons. He concluded by remarking: "I am thankful to add, from my own experience of fifteen years, that you (addressing Mr. Waraker) will ever be sustained by the sympathy and aid of your brethren. I was proud in being able to record this testimony, that for the period of fifteen years I have never experienced a momentary jar with the committees with which I have been connected, either in Van Diemen's Land or in this town. May the Lord bless you, and make you a blessing." Mr. Waraker, in acknowledging this resolution said, he wished that his own heart might receive a right impression from the manner in which he had been received by the meeting. It seemed as if he had been carried back to Mr. Binney's chapel at the Weigh-house, London, where the valedictory service, on his leaving England, was held, so completely did this service dovetail with that. He spoke at some length, and was listened to with great interest and affection. By this time he has proceeded to the sphere of ministerial labour allotted to him. A chapel erected in Maitland being advertised to be sold, it was purchased by a gentleman belonging to Dr. Ross's church, and generously presented by him to the Society for Mr. Waraker's use.

The Committee would ask of all the friends of the Society their earnest prayers that the blessing of God may crown the efforts of their esteemed brother with an effectual blessing. Happy will the Committee feel if all the ministers whom, during the past year, it has been their pleasure to send to the Australias, may enter on their labours under circumstances as auspicious as these which have characterised the "entering in" of Mr. Waraker. Five beloved brethren have proceeded to those distant regions within the year. But the cry still is, Send us more! Did the funds at the disposal of the Committee allow, others would follow. When will the churches of Britain awake to a due sense of the importance of the work? All the colonies of the empire are increasing with a rapidity unequalled by any former period of their history. Our efforts to furnish them with the means of spiritual life and salvation ought to increase in, at least, an equal degree. Popery is incessantly active: nominal Protestantism no less so. Unless, therefore, the friends of Evangelical truth and freedom bestir themselves with augmented energy and untiring perseverance, these fair regions, which, under proper culture, may become as the "garden of the Lord," will be doomed to spiritual barrenness and destitution. To prevent so deplorable a state of things, may God pour out on our British churches, with their pastors, a spirit of liberality and zeal equal to the urgent necessity of the case!

Theology.

PETER, THE BOLD APOSTLE.

THE Apostle Peter, originally called Simon, was a native of Bethsaida, a town situated on the western shore of the lake of Genesareth. His father's name was Jonas, whence he is designated on one occasion by the Saviour, Simon Bar-Jona, which means, the son of Jona. He was by trade a fisherman, as was also his brother Andrew, and they followed their occupation on the sea of Galilee. It is probable that they were both disciples of the Baptist, previous to their acquaintance with the Saviour;—we know that Andrew was. From the Gospel of John we find that Andrew first became acquainted with the Saviour when John the Baptist pointed him out as the “Lamb of God, which beareth away the sin of the world.” He and another disciple accompanied Jesus to his home, in accordance with his own kind invitation, “and abode with him that day; for it was about the tenth hour.” Convinced that he was the long-promised Messiah, Andrew immediately sought for his brother Peter, “and brought him to Jesus;” who foreseeing the boldness and fortitude which he would display in preaching the Gospel, honoured him with the surname of Cephas, or Peter, which is by interpretation a Stone.

The two brothers occasionally attended the Saviour from this time, but still continued to pursue their calling as fishermen; until the Master, having passed through the temptation in the wilderness, and began his public teaching, saw them casting their net into the sea, and said unto them, “Follow me, and I will make you fishers of men.” Then in obedience to his command they immediately left all and followed him. Thus Peter became a regular follower and Apostle of the Lord.

The position which he occupied in the apostolic band, and the relationship which he sustains to the whole Church of Christ, has been the subject of endless discussion among the professed followers of Christ. The Romanists have claimed for him a superiority and pre-eminence over all the other Apostles, and, indeed, over the whole Church; and regarding the Popes of Rome as his sole and legitimate successors, they have demanded for them the same supremacy they have claimed for him. In support of that supremacy they confidently appeal to those passages

in the Gospels, which are supposed to imply the bestowal of special honour and dignity on Peter. The most striking of these passages is the well-known one, Matt. xvi. 15—19: “Whom say ye that I am? and Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.”

This passage has been the subject of rigorous and searching examination, both by Protestants and Romanists. The Romanists have zealously argued for the supremacy of Peter from these words; asserting that there is here the clear recognition of that supremacy: Protestants, on the other hand, have too often tried to explain away the meaning of the words, from an apprehension of the evils which have resulted from the Romanist reasoning.

In reference to the words, “Thou art Peter, and upon this rock I will build my church,” three opinions have been entertained. First, it has been maintained, that by the rock on which the church was to be built, Jesus meant the *confession* of Peter: “This truth which thou hast now confessed, that I am Christ, the Son of the living God, is the foundation of my church; it is the great vital truth on which the living temple is to be erected.” Secondly, it has been supposed that the Saviour referred to *himself* as the rock on which his church was to be founded: “Thou hast well said, I am Christ, the Messiah; I am, and on this rock (*i.e., myself*) I will build my church; I am the Foundation which God has laid in Zion.” Thirdly, it is maintained that the word rock refers to *Peter himself*.

The two former opinions have long been contended for by Protestant writers; and the latter chiefly, though by no means solely, by Romanists.

We incline to the latter interpretation;

and that for the following reasons—(1.) It is the most obvious meaning of the words; and in interpreting God's truth this is a safe rule to follow. Had it not been that the Church of Rome has abused the truth here taught, and applied it to what was never intended, the former interpretations would have had but few adherents. (2.) We know not how to explain the allusion to the *name* of Peter in any other way than by regarding the term rock as referring to him. The word Peter means a rock; and the Saviour seems to intimate, that as Peter in his confession had called him by a name which was expressive of his true character—Christ the Son of the living God; so the name Peter was expressive of the Apostle's character, denoting his firmness and solidity; and, as his name indicates, he would be a firm support and foundation of the Church. (3.) This is not the only place in which Peter as an Apostle of Jesus is called a foundation: "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the *foundation* of the *Apostles* and prophets," Eph. ii. 19, 20. And in the book of Revelation we are told, that on the twelve foundations of the New Jerusalem (the Christian Church) are inscribed "the names of the *twelve Apostles of the Lamb*."

While, therefore, we are constrained to admit that the natural and obvious meaning of the passage is the correct one, it is clear from the passages above quoted, that it was not Peter in his *private* character that was the foundation, but in his official; nor was it Peter *personally or individually*, but as *one of the Apostles*. He was a foundation in the same sense in which James and John were. This view is further strengthened by the 19th verse. The authority of the keys, which according to this passage is given to *Peter*, is, according to the corresponding passage in John, given to *all the Apostles*.

Still, though we contend that no *official* superiority was claimed by Peter over the other Apostles, we are disposed to admit that his brethren were accustomed to concede some measure of dignity and importance to him, because of his age, his personal excellence, and his reputation and success as a teacher of Christianity. The Saviour, too, conferred upon him some special marks of favour,—especially by honouring him to be the *first* to open the kingdom of heaven both

to the Jews and to the Gentiles: in the first instance on the day of Pentecost, when he preached the Gospel to his brethren the Jews, and then in the case of Cornelius, who was the first among the Gentiles to receive the glad tidings of the Gospel. Thus he used the *keys*.*

The notices which we have of Peter, in the Evangelists, previous to the crucifixion of the Lord, are very characteristic. He avowed his belief in the Messiahship of Jesus, notwithstanding his Jewish prejudices led him to expect a Messiah very different from him who actually came. There was in this a boldness and frankness quite characteristic. But the most painfully interesting part of his history before the Saviour died, was his somewhat ostentatious avowal of attachment to his Master, and then his shameful failure in the hour of trial.

After the resurrection, Peter was the first to be informed of the fact by command of his risen Lord: "Go and tell Peter." After this, we find him with Jesus on the sea-shore, when he heard the thrice-repeated question, "Lovest thou me?" and where he received the thrice-repeated command, "Feed my sheep;" and when the Saviour tenderly signified to him "by what death he should glorify God."

After the ascension, the first mention we have of him is in reference to the filling up of the vacancy in the apostolic band, caused by the defection of Judas, where he occupies a prominent position. Next he appears to great advantage on the day of Pentecost, when he unfurled the banner of the cross in the streets of Jerusalem. Subsequently we find him with John healing the lame man at the gate of the temple, and preaching to the people who had come together to see the miracle which was wrought; on account of which he was cast into prison. Then we have his noble defence before the Sanhedrim, and his acquittal. Then we find him uttering forth the judgment of God against Ananias and Sapphira, who had "lied unto the Holy Ghost." Then we have his second imprisonment, his deliverance, and his noble defence, in which he takes his stand on the great principle, that "WE OUGHT TO OBEY GOD RATHER THAN MAN."

After this we find him commissioned by the Apostles to go down to the Christian brethren in Samaria who had re-

* In reference to the above, see Olshausen and Doddridge *in loco*, and the Article "Peter," by Dr. W. L. Alexander, in *Bib. Cyclo.*

ceived the faith, where he exposed and denounced the worldliness of Simon Magus. Then we see him restoring to life the good Dorcas of Lydda. After this he receives a vision from Heaven, commanding him to go down to Cesarea to preach the Gospel to Cornelius, the Roman Centurion; then defending this act before the brethren in Judea. Afterwards he was imprisoned by Herod, because the persecution of the saints "pleased the Jews," from which he was miraculously delivered by the angel of the Lord. Next he is seen giving his opinion on the Antiochian question before the Apostles and brethren in the so-called *council* at Jerusalem. The council being ended, he went down to Antioch, where he gave great offence by refusing to eat with the converted Gentiles, for which Paul withstood him face to face.

There the sacred historians leave him. His subsequent history is merely traditional. Origen tells us, that he is supposed to have preached to the Jews of the dispersion in Pontus, Galatia, Bithynia, Cappadocia, and Asia; and at length coming to Rome, he was crucified with his head downward. The fact of his being at Rome at all has been strongly questioned by many. Though it cannot be proved beyond doubt, that the Apostle suffered martyrdom at Rome, the *probability* is that he did—all tradition is in favour of it. It is remarkable that amid all the controversy which has arisen on this subject, no one has ever been able to assign any other place as the scene of his death. It is almost certain that he was not there, and that he had never been there, when Paul first visited the imperial city. In the Epistles which he wrote from Rome there is not the most remote allusion to Peter. Neither could he have been there when Paul wrote his Epistle to the Romans, or we should have found some Christian salutation to Peter. The Romanist's assertion, that for any length of time he was Bishop or Pope of Rome, has not the least foundation at all. Here, then, we must leave him enveloped in the obscurity of the past.

We shall now endeavour to illustrate the prominent characteristic of Peter,—his boldness.

We use the word boldness in two senses; between them, however, there is a close affinity. Sometimes we use it as the opposite of bashfulness or timidity; or as synonymous with *forwardness*; but generally we employ it to express *per-*

sonal courage. Now in whichever sense we use the term, here Peter was the bold Apostle.

How ready and forward he was on all occasions,—sometimes without much thought,—to express his opinion. When some of the disciples at Capernaum, offended at the Lord's doctrine, forsook him, and he sorrowfully turned to the twelve and said, "Will ye also go away?" Peter, without waiting for any of the others to reply, at once said, "Lord, to whom shall we go? Thou hast the words of eternal life; and we know, and are sure, that thou art the Christ, the Son of the living God." So on the Mount of Transfiguration, while the other Apostles were amazed and overwhelmed at the insufferable glory of their Saviour, Peter at once broke the silence of the solemn moment by exclaiming, "Master, it is good to be here; and let us make three tabernacles; one for thee, and one for Moses, and one for Elias; *not knowing what he said.*" Again, when Jesus began to show unto his disciples, that at Jerusalem he was to suffer many things from the elders, and chief priests, and scribes, and be killed, and be raised again the third day, Peter presumptuously began to rebuke him, saying, "Be it far from thee, Lord: this shall not be unto thee." This drew upon him the dignified rebuke of the Saviour.

Again, when Jesus washed the feet of his disciples, Peter foolishly said, "Lord, dost thou wash my feet? Thou shalt never wash my feet." And then when the symbolical nature of the act was explained to him, he officiously demanded more than the necessity of the case required,—to have not only his feet washed, but also his hands and his head! And so when Jesus delivered his solemn address respecting the necessity of leaving all to follow him, and spoke of the difficulty of a rich man entering into the kingdom of heaven, Peter not very modestly took care to remind him that *they* had left all and followed him.

But we have also many illustrations of his boldness in the sense of personal courage. Here we are met with the objection arising from his cowardly denial of his Master. This we certainly do not attempt to defend; but with this single exception, and his temporising with the Jews in reference to the Gentile converts at Antioch, he was throughout his whole life, and especially after his restoration, a man of unquestionable courage. Look how valiantly he drew his sword in the

garden to defend his Lord, and smote the servant of the high priest, and cut off his ear.

Especially look at his conduct subsequently to the ascension of the Messiah. On the day of Pentecost, while standing in the streets of Jerusalem, among the very murderers of Jesus, how courageously he charged home upon the people the death of the Saviour! And so before the Sanhedrim: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, WHOM YE CRUCIFIED, whom God raised from the dead, *even* by him doth this man stand here before you whole." And when he had been imprisoned by the chief priests and scribes, and was graciously delivered by the angel of the Lord, instead of securing his own safety, he proceeded at once to the temple, and taught the people. And when brought again before the council, and threatened with punishment, his defence rose to the very sublimity of courage: "We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."*

How boldly and fearlessly he reproved Ananias and Sapphira his wife: "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost?—why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God!" And to the woman, "How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband are at the door, and shall carry thee out?"

And how terrible is his withering rebuke of Simon Magus, who thought he might purchase the gift of God with money: "Thy money perish with thee! because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God. Repent, therefore, of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee: for I perceive that thou art in the gall of bitterness, and in the bond of iniquity!"

And then in addition to all, he had boldness enough to face death itself in defence of the faith.

From these notices of the Apostle, it is not difficult to form a tolerably accurate conception of the prominent traits

in his character. He was much attached to his Saviour, very zealous for his honour, and, with the exceptions referred to, bold and uncompromising in defending his cause. Yet he was too much disposed to act rashly and from impulse; hence he sometimes brought upon himself the rebuke of his Master. There is a warmth, geniality, and frankness about him, which makes us feel that we should like to have him as a personal friend, and that we could at once feel at home with him.

After his fall and restoration, his character is very much improved. "A sober dignity and firmness of purpose have displaced his former hasty zeal; sagacity and prudence characterise his conduct; and whilst his love to his Master shows no symptom of abatement, it displays itself rather in active labour and much-enduring patience in his service, than in loud protestations or extravagant exhibitions of attachment."

Peter and John may be compared to the two great champions of the Reformation. All the mildness, urbanity, and gentleness of "that disciple whom Jesus loved," seem to live again in Philip Melancthon; while the bold, sturdy, fearless Luther gives us a pretty accurate impression of the character of Peter. It is not at all difficult to conceive of Peter using the burning words of Luther in reference to the Diet of Worms, had he been placed in Luther's position: "Although they should make a fire that would reach from Worms to Wittenberg, and that should flame up to heaven, in the Lord's name I would pass through it; I would appear before them; I would enter between the jaws of this behemoth; I would break his teeth, and would confess the Lord Jesus Christ. * * * * Go tell your master that even although there were as many devils at Worms as there are tiles upon the roofs, I would enter!"

This was just the spirit of him who, before the elders, rulers, and scribes—the very men who had crucified his Lord, could boldly say, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye: for we cannot but speak the things which we have seen and heard."

My Christian reader, it is a good thing to have great boldness in the faith. The church is set for the defence of the character and truth of God. We have the best of causes and the best of Masters. Let us studiously avoid a trimming spirit, and be ready to suffer any measure of

obloquy and scorn for Jesus' sake. There is a certain class of persons who are very anxious, in the worst sense, "to become all things to all men." They will coincide with the views of men holding the most opposite and contradictory sentiments on every position of revealed truth. With the Churchman they are Churchmen, and with the Dissenter they are Dissenters,—and all this is for the sake of peace and love! They would never reprove sin, they would never denounce error, they would never maintain truth, —lest the interests of charity be endangered! The Church or the world is very little indebted to such half-hearted people.

There is nothing which in the end will secure a man so much proper respect, or render him so useful in the cause of Christ, as a bold, fearless, uncompromising maintenance of God's truth, through good report or evil report. We are soldiers, and we must fight. Often the cross and the crown go together: we must endure the one if we would win the other. Never was it more necessary than in these days that we should have in the Church of Christ men of firm and unwavering confidence in truth, and who will fearlessly defend it on all occasions, and against all comers, and thus show themselves to be worthy successors of "Peter, the bold Apostle." W. H.

Doncaster, March 9, 1852.

MEDIATORIAL INFLUENCE.

"And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die," JOHN xii. 32, 33.

THE plan of Divine mercy existed in the mind of God from eternity. This was no new thought. Peter said to the Jews on the day of Pentecost, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." The plan of salvation is eternal. This thought should induce veneration for the Divine character revealed in the scenes of Calvary. The purposes of God are full of power. He provided a Saviour. He promised a Saviour. The Saviour has appeared in our world, Gal. iv. 4, 5. The Saviour was now preparing for his death. The troubles of his soul were alleviated by a contemplation of the advantages of his sufferings. He was now in a state of humiliation, but the close of his life on earth was near. The cross was his way to the crown. His death

would be a vast blessing to the world. This was essential to the perfection of his sacrifice. The justice of God required sacrifice for sin. Sin was a great wrong done to the moral government of the Supreme Ruler. This was disobedience to his righteous will. This must be punished, or atoned for in the person of an all-sufficient surety. The Son of God espoused our cause. The salvation of men required him to die. He died. The illustrious Sufferer, in the prospect of his death, predicted the powerful, saving, and extensive influence of his atonement: "And I, if I be lifted up from the earth, will draw all men unto me."

These words give us a sublime view of the glory of the Christian system. This is seen in the solid foundation on which it rests, in the nature of the influence which it exerts over the soul of the believer, in the extent of the benefits it confers, in the grandeur of the prospects it unfolds, the glory which it secures to God, in its perfect adaptation to the wants of the world, in the freeness of its blessings, and in its duration until the end of time. The Mediator is full of influence. There is his influence as a Teacher, Priest, King, Shepherd, Husband, Physician, Advocate, Head, and Fountain. He is the Vine, which diffuses his influence through all the branches. He is the Sun, which is rising on the nations with healing in his beams. He is the Rose of Sharon in the garden of the Lord, which is always diffusing its fragrant odour. The influence which Christ would exert on a fallen world was a source of joy to him amidst all his sufferings, Heb. xii. 2. The joy set before him were the advantages resulting from his work.

The subjects which occupy the attention of dying men are various. What occupied the mind of the Son of God in the prospect of his death? This was the salvation of the world, the glory of God, the influence of his atonement. All men have influence. The rich have influence—the monarch has influence—parents have influence—infidels have influence—the prodigal has influence. The influence of some is injurious; the influence of others is beneficial. The cross is full of holy, saving, Mediatorial influence. The influence of the Saviour in this world did not terminate at death. The death of Christ is like seed in the earth, or sap in the vine, or leaven in the meal. This fallen world has been placed under a system of mercy. The Gospel is a reve-

lation of mercy. This mercy is exercised in a way consistent with all the claims of justice. The foundation of the Christian dispensation is the atonement of Christ. This is the central truth in Christianity. This is the sun in the firmament of revelation. This is the tree of life, whose leaves are for the healing of the nations. The death of Christ was an atonement for sin: "Who his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness; by whose stripes ye were healed."

The subject to which we now invite your attention is, the influence of the death of Christ. This interested the mind of Christ when he undertook our cause—in all his manifestations under the Old Testament—when the fulness of time was come for him to appear personally in our world—in all the acts of his useful life—in the near approach of death—and his interest in it now is as deep and encouraging as ever. When the close of his life drew nigh, when he was about to enter on the final conflict, when he was about to put an end to sin by the sacrifice of himself, the consideration of the advantages of his death nerved him for the hour of suffering: "Now is the judgment of this world,"—the eventful period, the crisis, when it shall be determined who shall rule this world. "Now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." These words place before us the manner of Christ's death. He died by crucifixion—a death remarkably cruel, violent, painful, and degrading. Observe, also, the necessity of his death. Unless Christ had been lifted up, or unless he had died, men would not have been drawn to him for salvation. True, God was willing to exercise mercy, but it could only be in a way consistent with the other attributes of his nature. There is holiness, justice, and wisdom in God, as well as benevolence, mercy, and grace; therefore it was necessary for the honour of his moral government, that before guilty man was restored to his favour, atonement should be made for sin. This was made by all Christ did and suffered on our behalf. The Supreme Ruler has accepted his satisfaction, and it is proclaimed in the Gospel as the refuge which God has set before us; and all who betake themselves to this by true faith, sincere repentance, and humble prayer, will find pardon, holiness, and heaven. But

the particular point to which we now invite your attention is, the influence of the death of Christ. His death is full of moral influence—influence which must be contemplated, diffused, and received into the heart. There is influence in the death of our neighbours and friends; but there is no atoning influence—no saving influence—no influence to convert the heart, cleanse the soul, and bring man back to his allegiance to God. This is only to be found in the death of Christ. His death differs from all others. This was the death of the only Mediator between God and man,—the death of our Surety, Redeemer, and Saviour. The influence of the cross, or death of Christ, which completed his satisfaction for sin, is Mediatorial influence—the influence which the Mediator, or middle person between God and man, exercises for the eternal benefit of man. This influence, therefore, ought to be clearly understood, highly valued, promptly cherished, earnestly sought, and widely diffused.

I. *The centre of Mediatorial influence.*—This does not reside in patriarchs, or apostles, or ministers, or in any human being, but in Christ, the glorious Head of the Christian system, the enthroned King of Zion. The influence of which we are now speaking is not that which Christ, as the Son of God, or the middle person in the Godhead, always possessed. There was influence in his knowledge, wisdom, power, goodness, and immutability, long before his death on the cross, or his birth in the manger, or his appearance to the prophets and patriarchs. There was mighty influence in his boundless resources when the morning stars sang together, and all the sons of God shouted for joy,—when he reared the vast fabric of the universe, and said, "Let there be light," and light was. Yes, powerful beyond all conception was his influence when he gave being to the myriads of worlds which compose his vast empire,—when he educated such immense masses of matter out of nothing,—and when he gave order, beauty, and motion to all worlds. Would you have lofty thoughts of the mighty influence which dwells and always dwelt in the Son of God? Then carry your thoughts back to the distant period when all was a blank, and when, in obedience to his will, world after world appears in view. The starry firmament, the spreading of the clouds, the treasures of the snow, and hail, and rain, the hoary frost of heaven, the sweet influence of the Plei-

ades, the bands of Orion, and Arcturus with his sons, the thunder, lightnings, and earthquakes, the wondrous works of Him who is perfect in knowledge, are manifestations of mighty influence. But these are not the influences which save the soul, give spiritual life to the dead in trespasses and in sins, and prepare man for his last account. Neither do we speak of the common influences of his providence. These are indeed powerful. How mighty must be that power which can preserve such a number of worlds in their order, generation after generation, supply the wants of all their inhabitants, and diffuse such universal abundance! *Psa. civ. 10—14.* The influence which so deeply interested the mind of the Son of God as his death drew nigh, was not his influence as a Creator, Ruler, or Benefactor, which is common to the evil and to the good, the just and unjust, friends and foes; but the influence of his death on the cross as a sacrifice for sin. Man is in spiritual ignorance, and he needs an influence which can enlighten him; he is polluted, and needs an influence which can make him pure; he is condemned, and needs an influence which can restore him to liberty, safety, and peace. There is in the cross all the influence which we require to pardon sin, sanctify the soul, preserve us from danger, and to make us holy, happy, and useful. The drawing of men into a state of salvation is the glorious work of Christ. And he is qualified for this. His knowledge, power, wisdom, love, and immutability qualify him. His resources are boundless. Here is an arm that is never powerless. Here is a fountain that is never dry. Here is influence which can enlighten the darkest mind, purify the most corrupt heart, subdue the most stubborn will.

The design of the Saviour's mission was to save. The attainment of this noble object required atonement: "Without shedding of blood is no remission." When God created man, he placed him in a state of probation. Adam was free to stand or fall. Life was promised in case of obedience; punishment in case of disobedience. Adam yielded to temptation. The introduction of sin made a great breach between God and man. This rendered a Mediator necessary. And where could one be found? The Father selected his Son; and what a wise, merciful, and important selection! The salvation of man could only be effected by means of atonement. This

was made by the Saviour. His death was the crowning act of his obedience. There was great merit in his death. The dignity of his person, as God and man, gave immense value to his sacrifice. This was sufficient to meet all the demands of Divine justice, to honour God's moral government, and to lay a solid and permanent foundation for the hope of every believer in Jesus. The atonement thus made for sin is a glorious manifestation of the holiness, justice, and mercy of God. The sight of this by faith has a transforming influence over the soul. God seeks to govern man by the influence of the cross. This is a manifestation of Divine glory adapted and intended to restore man to the favour, image, and enjoyment of God. The atonement should be often viewed in its vast utility.

Would you be drawn into the family of God—into friendship with Christ—into a state of eternal security? Would you have your thoughts, affections, desires, motives, and principles centre in their proper object? Then look to Christ; seek his blessing, commit your soul to him, make him your all and in all, open your heart to the reception of his Mediatorial influence, as the flower opens to receive the sweet influence of heaven. What Jesus said to the woman of Samaria he says to you, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water." This living water, an emblem of the vivifying, cleansing, fructifying, restoring, genial, and sweet influences of his Spirit, resides in Christ. He is the fountain from whence it flows. His atonement enables him to bestow the Spirit in a way consistent with all the claims of justice. Though Christ is in heaven, he can reach us on earth. That power which imparts influence to the seed in the ground, the tree in the forest, the flower in your garden, the lily in the valley, the fish in the sea, the birds in the air, or the blood which circulates in your veins, can also impart influence to your understanding, will, conscience, and affections. When Peter preached on the day of Pentecost, Christ was present with his influence. This was felt in the salvation of three thousand souls. When Paul attended the prayer-meeting by the river-side, Christ was present with his influence, and the heart of Lydia opened to receive the Gospel. When Whitfield preached his

powerful discourses, Christ was present, and multitudes yielded to his quiet and effectual operation.

Here see the *knowledge* of Christ.—The persons to be influenced by his death are numerous and widely scattered. Some are in England, some in France, some in China, some in the islands of the South Seas, and some in various other places; but wherever they are, Christ knows their name, their state, and all their desires. He has a perfect acquaintance with the Lamb's book of life. When Paul was converted, Christ was in heaven, but he knew where Paul was, saw all his malice to him, and had full access to his inmost soul. The conversion of Paul, Onesimus, and the Eunuch are specimens of Mediatorial influence.

And here see the *power* of Christ.—When the Saviour uttered the precious prediction in the text, he was fully conscious of his power. His resources are sufficient to accomplish what he has undertaken. The perfections of his nature, the merit of his sacrifice, the commission entrusted into his hands by the Father, enable him to draw men unto himself. True, their souls may be steeped in guilt, their hearts may be harder than adamant, and their wills as stubborn as an iron sinew; but let him put forth his power and grace, and they are won to the cross.

Here see the *benevolence* of Christ.—This is seen in the blessedness into which he draws men, in the manner in which he does it, and in the vast numbers to whom he extends the benefits of his salvation. His justice could drive you from him, hurl you into perdition, and for ever seal your ruin; but his benevolence inclines him to exercise his power for your enlightenment, conversion, and eternal happiness. When he draws men by his grace, he brings them into a state of communion with himself, enriches them with the blessings of salvation, and raises them to a state of high dignity. The manner in which he draws sinners to himself may, in some cases, be connected with much alarm, pungent convictions, dreadful apprehensions of the wrath of God; but in many cases the influence exerted in conversion is very gentle, insinuating, quiet, yet efficient. This opens the understanding, conquers the will, cleanses the affections, imparts tenderness to the conscience, and puts life, vigour, and joy into the soul. This is the sweet fruit of love. The soft hand, the tender heart, the loving spirit, are

very visible in the way in which souls are drawn to the cross.

II. *The diffusion of Mediatorial influence.*—The instrument of its diffusion is the Gospel. This is adapted to arrest attention, impress the heart, induce repentance, awaken gratitude, enkindle love, inspire devotion, purify the soul, subdue the will, and rectify the judgment. This adaptation is seen in the views which the cross gives of the moral character of God, the rectitude, stability, and grandeur of the Divine government, the value of the soul, the evil of sin, the beauties of holiness, the glories of heaven, the importance of religion, the preciousness of Christ, and the awful punishment of all who neglect the great salvation. The reason why ungodly men are not affected, and deeply affected, with the scenes of Calvary, is, not because there is a want of adaptation to this purpose, but because their influence is resisted by inattention, unbelief, and worldliness. The thoughts are not occupied upon the subject, the affections are not interested in it, there is no suitable attention given to it; how then can they reasonably expect that the cross will make any right impression? The minds of men are steeped in worldly things, and consequently they produce that deep impression which is so visible in their conduct. Only let the scenes of Calvary be regarded as true—only let them be made a subject of calm, frequent, and serious thought—only let them be viewed in their nature, importance, and influence on your eternal destiny, and they will not fail to produce impression. The conversion of sinners is the precious fruit of Mediatorial influence upon the heart. This produces conviction of sin, fear of punishment, earnest prayer for mercy. The truth clearly stated in reference to the nature, necessity, and advantages of Christ's death as a sacrifice for sin, is the medium through which the influence of the cross is brought to bear upon the souls of men. Hence the Apostles preached Christ and him crucified.

There is influence in every truth relating to the cross of Christ, but this can be of no benefit to man unless it is diffused, received, valued. The influences of the sun, the rain, and the dew must reach the tree, the plant, or the seed, before it can be of any use to them. And the influences of the cross must be diffused and entertained by the soul, before they can produce the fruits of righteousness. Now, Christ has made a provision

for this. While he was on earth, he diffused the genial influences of truth by his own personal ministry. After his ascension to heaven, the influence of the cross was diffused by his Apostles. And now the Christian Church diffuses it by preaching the Gospel, the circulation of the Scriptures, the distribution of religious tracts, Christian intercourse, Sabbath-school instruction, and by other means. The moment a sinner is drawn to Christ by true conversion, the mercy he has received lays him under an obligation to use means to draw others into the same state of blessedness.

III. The effects of Mediatorial influence.—Men need conversion. They are, by nature, at a moral distance from Christ. This is implied in the text. This is a state of enmity to God, condemnation, and misery. They are at a distance from the city of refuge, the great Physician, the one Mediator. The Holy Spirit opens the eyes of the true penitent, and then he sees his danger, feels his weakness, and desires nearness to the Saviour. The cross now has great attractions for him. Here he finds the only way of pardon, holiness, friendship with God, peace of mind, and eternal happiness. Here he finds a centre of influence to the world—a foundation of hope—the voice of mercy—a refuge for the destitute—a manifestation of God—the medium of all Divine communications to man. He looks to the cross, and it enlightens his mind, secures his confidence, wins his affections, purifies his heart, awakens his gratitude, encourages his prayers, sustains his hope, enlivens his zeal, deepens his humility, elevates his character, brightens his prospects, and excites his compassion for souls. The believer in Christ feels the influence of the cross in giving him right views of the moral character of God—right views of human nature—right views of the method of salvation—and right views of the blessedness of redeemed sinners. The cross exerts an influence on the Christian in his daily walk with God, in his daily trials, and in all his acts of usefulness. The design of Satan's temptations is to draw the soul from God; the design of the Gospel is to draw men to God. The welfare of man requires this. The centre of all true happiness is in the favour of the living God. No intelligent being can be truly happy in a state of alienation from him. Reconciliation to God is possible. The penitent learns this at the cross. The manifestation of God's love

here encourages him to hope for mercy. The Scriptures give us examples of the effects of the cross. This is seen in the conversion of the penitent thief. This was one of the first-fruits of the future harvest. While the Son of God was enduring the agonies of death, while he was offering up his great sacrifice for sin, and while closing the scenes of his eventful life, the penitent thief, who had spent his life in rebellion against God and man, felt the efficacy of the fountain opened for sin and uncleanness, experienced in his salvation the powerful influence of the cross, and rejoiced in its triumphs. This saving influence was gradually diffused amongst men, and thousands in Jerusalem, in Samaria, in Antioch, in Rome, in Corinth, in Galatia, Thessalonica, Philippi, and other cities, felt its power, yielded to its authority, and rejoiced in its blessings. The influence of the cross has been felt by all classes of persons. The rich, the poor, the learned, the ignorant, the Jew and Gentile, male and female, bond and free, have felt it. The life of Paul subsequent to his conversion is a remarkable instance of the power of the cross. He had been an avowed enemy to Christ. He would have destroyed the Christian religion from the face of the earth, if his power had been equal to his inclination. But he was stopped in his mad career. On his way to Damascus he saw a light from heaven, he was smitten to the ground, the Son of God was revealed to him. Saul of Tarsus discovered the glory of the Saviour, felt his guilt and danger, and sought and obtained mercy. He was humbled.

The text is full of instruction. Let us ponder it. Here we may see that all men are in circumstances to need the benefits of the mediation of Christ—that these benefits are suited to all men—that our eternal salvation depends on a timely application to Christ—that all who sincerely apply to him will meet with a cordial reception—that there is no salvation for any but through the influence of the atonement, and that this is very practical in its influence. Let us listen to the voice of the cross. This is the voice of instruction to an ignorant world—the voice of freedom to an enslaved world—the voice of reconciliation to a rebellious world—the voice of consolation to a miserable world—the voice of power to a prostrate world—and the voice of mercy to a guilty world. Here let us see the glorious work in which the Saviour is engaged. He is engaged in drawing

men to himself. This implies the necessity, importance, and source of salvation. And here see the means Christ employs to accomplish this object. He assumes our nature, obeys the will of his Father, dies on Calvary. He is well qualified for his work. He is perfect in knowledge, power, and love. Have I been drawn to Christ for salvation? What has been the influence of the cross upon me? Am I saved? H. H.

March, 1852.

FREEDOM AND TRUTH.

FREEDOM and truth are sweet sounds. The words, taken in connection with political condition, can scarcely be overvalued. Great, indeed, are the blessings even of political freedom; but there is a freedom higher than that, with blessings of proportionate magnitude. To this the Master referred, when, addressing the Jews, he said, "Ye shall know the truth, and the truth shall make you free," John viii. 32. On the present occasion, I shall endeavour to fix the thoughts of my readers on this subject, and shall first inquire into—

THE NATURE OF THE TRUTH BY WHICH MAN IS MADE FREE.

Truth is the word of Him who was himself essential veracity. It is the communication which the Son of God expressly came to make. It is, in one word, the Gospel—the glad tidings of great joy to be proclaimed to all people—that which the angels themselves communicated when they sang, "Glory to God in the highest, peace on earth, and good will to men!" This truth is frequently expressed in a very few terms, comprising great principles, admitting of boundless development, such as, "God so loved the world as to give his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life;"—"The Son of man came to seek and to save that which was lost;"—"I am the way, the truth, and the life." Yes! He is the truth. All that was shadowy, finds in him its substance—all that was prophetic regarding redemption, finds in him its history. In such phrases as these all that is essential to what is termed the truth, is contained. In these passages it is assumed that man is in a perishing condition, helpless and hopeless,—that the Lord Jesus died for the sins of man,—that mercy, by consequence, may be had through his sacrifice, and that the penitent believer is

sure to obtain pardon and acceptance on the ground of what he has done. Thus all truth concentrates in the person, work, and offices of Christ. The accounts of primitive doctrine everywhere accord with the statements cited: "Whosoever believeth that Jesus is the Christ, is born of God,"—that Jesus is the Christ, is the truth. "Who is he that overcometh the world, but he that believeth that Jesus is the Christ?" That again, is the truth. "If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead, thou shalt be saved." This is the truth, and it is our duty to see that we receive the truth, the whole truth, and nothing but the truth. This truth exhibits him as in all respects just the Saviour that lost men require. Are they dead?—He is life! Are they corrupt?—He is sanctity! Are they without strength?—He is strong to deliver! Are they ignorant?—He is wisdom! Are they transgressors?—He brings pardon! Are they without the qualities which constitute rectitude?—He is their righteousness! In a word, they find in him whatever their necessities demand.

This truth, then, is the instrument with which God works the work of human regeneration. This truth is that with which alone his power stands connected, and, therefore, this, and nothing else but this, is the power of God to salvation. It is in vain that legislators, philosophers, economists, and educators imagine that they severally or collectively possess the secret of a world's regeneration. They exclude Christ, and, therefore, they exclude God. Whatever they may do, and in various ways they may do much, they can impart no spiritual life to the dead family of Adam. They cannot quench the enmity which now universally smoulders, or burns, and breaks forth in the heart of men against God. Nothing can overcome enmity to God but the exhibition of his own love, and that love as seen in the person and work of Christ. It is the work of his own spirit to quicken and enlighten the soul of man, and thus capacitate him for dealing with that truth, for understanding its nature, and appreciating its evidence. The Saviour's own promise respecting the coming of the Spirit is full in point here. He is described as the "Spirit of truth," and it is stated that when he comes, he will lead men into "all the truth;" that he "will take the things of Christ and show them" to men.

Now the things of Christ are the facts and the doctrines which refer to his person, his work, and his offices. These things are recorded in the pages of inspiration; but man is too blind to read that page, and hence the necessity of spiritual light shining into him, and thus enabling him to acquire the knowledge of the glory of God, which is revealed in the face of Christ Jesus. The result, then, of these discoveries is the detaching of the soul from sin, and the uniting it to Christ, and to God in Christ. The enmity is not only slain, but love takes its place, and peace rules within him. Thus, his very necessity is supplied, and all his capacities are filled. He has now entered on a new mode of existence. He is translated from the kingdom of darkness into that of God's dear Son, and he rejoices in the hope of the glory of God.

Let us now consider—

THE FREEDOM WHICH IS ACHIEVED BY THIS TRUTH.

That the freedom may be rightly understood, the bondage it supposes must be comprehended. Slavery and liberty are two great facts,—facts among the greatest in our sublunary sphere. All mankind are divisible into two classes—Freemen and Slaves. The degrees, however, in which liberty and slavery exist, are great,—presenting a scale of high dimensions. But freedom, at the lowest point, and slavery at the same, are still objects of an essentially different character. There is a great gulf between them. Slavery, in its most finished state, may be viewed as the sum of all wrongs. As far as man can be unmanned, it unmans him. The mind by which he is governed is not that which God has placed within him; it is without him! His looks, words, and deeds are no longer his own. Where, when, and how he shall labour, where live and where die, are not matters of his own option. In all these respects he is treated as the horse, the mule, or the ox with which he is associated as simply a superior beast of burden! He can do much which they cannot in furtherance of the interests of his master. He can sow,—he can reap,—he can guide the horse, the mule, and the ox to labour or to market. Yes! to market,—to that very market in which he is advertised, in conjunction with them, to be knocked down from the auctioneer's block at a fixed price! The only thing about him characteristic of manhood which remains free, is his

thought! In all other points, he is divested of every moral attribute!

Now one use of Slavery, is to illustrate the condition of lost men, who are regarded in the sacred Scriptures as in "the snare of the devil," and as "taken captive by him at his will." How dreadful the picture!—yet how exact its correspondence with the truth! In this case, the essential principle of Slavery is most manifest. The power which governs the soul is external to it. Those fearful cases, mentioned in the Scriptures, of diabolical possession, are most strikingly illustrative. There the soul of the unhappy man remained within him, but it was unseated. It was wrenched from its proper orbit, and superseded by the spirit of darkness which possessed him—the spirit which used the whole body, in all its parts, for its own purposes, sometimes doing violence to such bodies by precipitating them into the fire, or into the water, or dashing them on the ground! In these cases, then, the soul of the man was set aside, and its functions suspended, while his organic frame was subservient to its pleasure,—the tongue, the ears, the eyes, all yielding obedience to its dread behests. Here, then, there is bondage, captivity, imprisonment, prostration, and desolation! Now to break these fetters, and to let the oppressed go free, is the object of the Gospel, and the effect of knowing the truth of which we speak. All such are represented as the children of the wicked one: "Ye are of your father the devil, and the lusts of your father ye will do." This is the bondage which extends to the mind. The service is shameful—is abominable! Their cruel taskmaster gives them no rest. With Pharaoh of old, when they complain of their misery, his reproachful response is, "Get ye to your burdens; ye are idle!" So this great taskmaster of the human family keeps his vassals to their burdens. His system adapts itself to men in every state, whether ignorant or enlightened, impoverished or wealthy, young or old, of this trade or the other,—all are fit instruments for his purpose—all can sin against the God that made them, and reject the Saviour who shed his blood for their redemption.

We have said Slavery serves to illustrate the condition of the ungodly; such also is the fact of liberty. In a country, enjoying just and equal laws, and where such laws are justly administered, and not only so, but are supreme, always existing in strength sufficient to meet the

exigency—where all privilege is enjoyed by all citizens, and all duty is performed as the price of such privilege—where men are permitted to speak, to act, and to do all the law allows—the subjects of no restraints other than those required by the public good—this is no inapt resemblance of the free condition of the citizens of the kingdom that cannot be moved. They enjoy immunity to the uttermost. Their privileges are those of adoption. They enjoy all that infinite love, with infinite power and wisdom, can do for them, in the present state of things. The law which rules them is love. They are taught to give themselves up to its government, since to please their Master they have simply to act out its promptings. Thus they love what they do, and they find pleasure in the doing of it. Their happiness is their obedience. They have alike the approbation of their judgments and their consciences. How different this from their condition in the days of their thralldom! They were slaves of sin; an ungovernable appetite within impelled them in their evil courses. Their judgment approved not what they did—their consciences condemned it. They saw no beauty in their deeds, nor did they profess to find them beneficial. Their conduct was alike irrational, unsatisfactory, and unproductive of good. They knew it, and did not always deny it. Occasionally they felt it—they resented it, and rebelled against their cruel oppressor. They oft-times even resolved, but their resolutions came to nothing. “Get you to your burdens,” was the response, and to their burdens they betook themselves.

Reader! how is it with you? Whose servant are you? Has the truth made you free? Are you rejoicing in the liberty of the Sons and Daughters of the Lord God Almighty? J. C.

RESOLUTIONS OF THE LATE DR. PORTER.

Of all the excellent ministers of the United States, during the last thirty years, and among those who have recently passed from this mortal sphere, there has not been a more distinguished than the late Dr. Porter. The Memoir of that eminent man has recently been published, and amongst the mass of its spiritual riches, there are few things more precious than the following

RESOLUTIONS.

I. THE CARE OF MY HEART.

1. I will endeavour to keep the Sabbath holy. I will avoid conversation on worldly topics, and will not allow myself to think on any matter of common business on this holy day.

2. Special hindrances excepted, I will endeavour to maintain secret devotion steadily, at least twice a day.

3. I will recollect every day that I am mortal.

4. When any doubtful thing is to be done, I will ask myself, “How will it bear the eye of God’s omniscience?—how will it appear at the judgment?”

5. I will endeavour to repress all undue regard to the praise or censure of men, by recollecting that God is a witness of all that I do or think.

6. I will guard against selfishness as the abominable thing which the Lord hates. When I detect myself in being especially pleased with a good action, because it is done by myself, or done by another through my advice, I will condemn the littleness of such feelings as below the dignity of Christian principles. In all such cases, I will not speak of myself without some obvious reason; first, because it may cherish pride; and secondly, because it may exhibit the appearance of pride to others.

7. I will consider myself as sacredly accountable to God for my improvement of the influence attached to my station; and will endeavour to distinguish betwixt the respect which is given to my office, and that which would in other circumstances be given to myself.

II. CARE OF MY TONGUE.

1. When I am angry, I will never speak, till I have taken at least as much time for reflection as Artemidorus prescribed to Cæsar.*

2. I will never talk to an angry man.

3. I will never talk to a man intoxicated with strong drink.

4. I will receive admonition from my friends with candour and thankfulness; and will be careful not to make a peevish reply to any one who gives me advice, though it be officious or even impertinent.

5. That I may be kept from speaking amiss of my Christian brethren, I will pray for them.

* This prescription was, “Always repeat the twenty-four letters of the Greek alphabet before you give way to the impulse of anger.” A prescription more worthy than that of the heathen philosopher to be remembered, is, “When in anger, repeat the Lord’s Prayer before you give utterance to your feelings.”

6. With the exception of cases in which Christian prudence requires secrecy, I will consider it sinful to say anything of others privately, which I would not say openly. In general, I will deal in secrets as little as possible.

7. I will not mention the fault of another, when I have not good reason to hope that some valuable end will be answered by my doing so.

III. SELF-EXAMINATION.

I will regard the Bible as the only infallible test of character. With this in my hands, if I am deceived as to my spiritual state, it is my own fault.

I am satisfied that one great reason why so many real Christians live doubting, and die trembling, is the neglect of self-examination.

1. I will beware of relying upon official religion. I will never take it for granted that I am a Christian because others consider me so; nor because my profession and station require that I should be a Christian.

2. In judging of myself, I will make due allowance for the restraints I have been under from early education—from dear Christian friends, and from regard to public opinion; and will never ascribe to Christian principles the absence of faults which I am under no temptations to commit.

3. In any doubtful case, where good and bad motives are mingled as incitements to action, I will not conclude that the good motives influence me, without the most serious scrutiny.

4. I will watch my heart under affliction. As the severest strokes that I have felt hitherto have been my greatest mercies, I will not, like the perverse child that attempts to resist or escape correction, try to break away from the rod of my heavenly Father; but will give him my hand, and beg him to repeat his strokes when he sees it necessary to purify my soul from sin.

IV. STUDIES.

1. I will read no book without the expectation of real benefit; and will consider that as lost time which is spent in reading without attention and reflection.

2. I will never covet the reputation of knowing everything.

3. I will never speak confidently when I am in doubt, nor scruple to say that I am ignorant, when I am so.

4. Having suffered severely by late studies at night, I will never pursue any serious study after ten o'clock in the evening.

5. I will not read any book which I should be unwilling to have it known that I have read; or the reading of which I shall probably recollect with regret on my dying bed.

6. Since my time for study is so much restricted by frail health and various engagements, I will consider it as a sacred duty to spend no time in the attitude of study, without direct and vigorous application of my mind to some important subject.

7. I will not hold myself at liberty to neglect duties that are plainly devolved upon me by the providence of God, even though these duties debar me from studies which I earnestly wish to pursue.

V. PREPARATION FOR DEATH.

1. When I awake to the light of a new day, I will endeavour to ask myself each morning, "Could I know this to be my last day on earth, what duty that I have neglected ought to be performed?"

2. That I may not be surprised by death, I will endeavour to carry with me the habitual recollection that it may come at any moment.

3. I will often reflect that this life is only preparatory to eternity; and that He who stationed me here knows how and when to call me away.

4. As my comfort in death must depend on my hope of heaven, I will often examine this hope; because if I have good reason to believe that I shall live with Christ in glory, I shall have no reason for reluctance in leaving this world, any more than the sentinel in being called from his post after a stormy night, or a child who has been long from home, in returning to his father's house.

5. I am satisfied, from much observation, that the bodily pangs of dying are much less terrible than are commonly supposed, excepting in a few extreme cases. I will not, therefore, be greatly disquieted with the anticipation of these pangs.

VI. PUBLIC DEPARTMENT.

1. I will endeavour to remember that, as a minister of the Gospel, my office is more important than that of any earthly potentate.

2. In my intercourse with men, I will endeavour not to degrade this office by exhibiting a love of money,—one of the vilest and most dangerous passions that can infest the heart of a minister.

3. I will watch against levity in conversation, a fault to which I am in danger of resorting, as an antidote against the influence of feeble health. Yet,

4. I will not identify in feeling, or in my conduct tempt others to identify religion and melancholy; because if I were to paint a Pharisee, I should give him a sad countenance; but if an angel or my Saviour, a cheerful one. The fact that painters who are strangers to vital godliness, so generally, in representing Christ, give him the aspect of sadness, I will endeavour to make instructive to myself.

VII. CARE OF MY HEALTH.

The difference between that state of health which amounts to bare existence, and that which admits of vigorous mental action, is so great, that there is no earthly blessing I so earnestly desire as health. But as I am clearly destined to

be an invalid while I live, whatever I am to do for God and the church, is to be accomplished by systematic care of my frail body.

1. I will not eat or drink any kind or quantity of food, that I have had good reason to believe will impair my health.

2. I will, when not sick, take exercise daily, equivalent to the labour of sawing and splitting wood two hours.

3. When in a perspiration, I will not stand or sit in cold air, without increase of clothing. I will not stand or walk on wet ground, in a cold season, without guarding my feet; and I will shun exposure to the evening, in cold or damp weather.

Lessons by the Way; or, Things to Think On.

THE DREADED VISIT.

There was near my congregation a public-house, in which neither the landlord nor his wife were professors of religion. It was quite a resort for the thoughtless and profane, and I dreaded visiting the place; but conceiving it to be my duty, I nerved myself up to the task. I was respectfully received, and invited into the sitting-room, where I found the tavern-keeper and his wife alone. I conversed with, or rather talked to them, about the interests of their immortal souls, endeavoured to show them the responsibility of their station, and urged them to give immediate attention to the things which belonged to their peace. But I could get no other answer than a promise from the landlord that he would think of it. I left the house with a heavy heart, feeling that I had done them no good.

They soon left the place, and I knew nothing of them until ten years after my visit, when I received a very kind note from the man, informing me that the conversation which seemed to be so little regarded had resulted in the conversion of both himself and wife.

I record this incident in my pastoral life as an encouragement to ministers and Christians to go forward in their labours of love, and never suffer themselves to be deterred from warning sinners to flee from the wrath to come by the fear of a cold or unkind reception. We must avail ourselves of every opportunity to exhort and entreat sinners to be reconciled to God: if they hear us, we shall save a soul from death; but if they refuse to hear, their blood will be upon their own head, and God will not require it at our hands.—*Incidents in a Pastor's Life.*

STEPS TOWARD A REVIVAL.

First Step.—"Thus saith the Lord of Hosts, Consider your ways," Hag. i. 5. "Then shall ye remember your own evil ways, and your doings that were not good; and ye shall loathe yourselves in your own

sight for your iniquities and abominations," Ezek. xxxvi. 31. "They shall look on Him whom they have pierced, and mourn," Zech. xii. 10.

Second Step.—"Turn, O backsliding children, for I am married unto you. Return . . . I will heal your backslidings. Behold, we come unto thee; for thou art the Lord our God," Jer. iii. 14, 22.

Third Step.—"Lord, what wilt thou have me to do?" Acts ix. 6. "Go, work to-day in my vineyard," Matt. xi. 28. "Be faithful, be zealous," Rev. ii. 10; iii. 19.

Results.—"Restore unto me the joy of thy salvation, and uphold me with thy free spirit: then will I teach transgressors thy ways, and sinners shall be converted unto thee," Psa. li. 12, 13. "I will pour my Spirit upon thy seed, and my blessing upon thine offspring. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and a third shall subscribe with his hand to the Lord, and surname himself by the name of Israel," Isa. xlv. 3, 5. "There was great joy in that city," Acts viii. 8.

Maintaining a Revival.—"Quench not the Spirit," 1 Thess. v. 19. "Grieve not the Holy Spirit of God," Eph. iv. 30.

POINTED SERMONS.

More than one hundred years ago, there graduated at Harvard University a man by the name of Rawson, who subsequently settled in the ministry at Yarmouth, on Cape Cod. He used to preach very pointed sermons. Having heard that some of his parishioners were in the habit of making him the subject of their mirth at a grog-shop, he one Sabbath preached a discourse from the text, "And I was the song of the drunkard." His remarks were of a very moving character, so much so, that many of his hearers rose and left the house in the midst of the sermon. A short time afterwards, the preacher delivered a discourse still more pointed than the first, from the text, "And they, being convicted out of

their consciences, went out one by one." On this occasion no one ventured to retire from the assembly; but the guilty ones resigned themselves, with as good grace as possible, to the lash of their pastor.

INFIDELITY IN VERSE.

Infidelity has never been very fruitful in poetry, yet it has left us a poetic expression of its views and feelings from the pen of Lord Byron,—a man of transcendent abilities, but corrupt principles and profligate life. The following lines were written by him at the close of life:

"Though gay companions o'er the bowl
Dispel awhile the sense of ill;
Though pleasure fills the maddening soul,
The heart—the heart is lonely still.

"Aye, but to die, and go, alas!
Where all have gone, and all must go;
To be the nothing that I was,
Ere born to life and living woe!

"Count o'er the joys thine hours have seen,
Count o'er thy days from anguish free;
And know, whatever thou hast been,
'Tis something better not to be.

"Nay, for myself, so dark my fate
Through every turn of life hath been;
Man and the world so much I hate,
I care not when I quit the scene."

In the above lines Infidelity gives its experience of life, and its prospect in view of death, robed in poetry; and in contrast with it, we give the following views of a reclaimed infidel, under the influence of his new faith in Christianity:

"And darkness and doubt are now flying away,
No longer I roam in conjecture's foison:
So breaks on the traveller, faint and astray,
The bright and the balmy effulgence of morn.

"See truth, love, and mercy in triumph descending,
And nature all glowing in Eden's first bloom!
On the cold cheek of death smiles and roses are
blending,
And beauty immortal awakes from the tomb."

THE CARDINAL'S CURSE.

The Cardinal rose with a dignified look,
And call'd for his candle, his bell, and his book.

In holy anger and pious grief
He solemnly cursed that rascally thief!
He cursed him at board, he cursed him in bed,
From the sole of his foot to the crown of his head;

He cursed him in sleeping—that every night
He should dream of the devil, and wake in a fright;

He cursed him in eating, he cursed him in drinking;

He cursed him in coughing, in sneezing, in winking;

He cursed him in sitting, in standing, in lying;

He cursed him in walking, in riding, in flying;

He cursed him living, he cursed him dying!
Never was heard such a terrible curse;

But what gave rise

To no little surprise,

Nobody seem'd one penny the worse!

TIME AND ETERNITY.

We step the earth—we look abroad over it—and it seems immense: so does the sea.

What ages had men lived, and knew but a small portion! They circumnavigate it now with a speed under which its vast bulk shrinks. But let the astronomer lift up his glass, and he learns to believe in a total mass of matter, compared with which this great globe itself becomes an imponderable grain of dust. And so, to each of us walking along the road of life, a year, a day, or an hour shall seem long. As we grow older, the time shortens; but when we lift up our eyes to look beyond this earth, our seventy years, and the few thousands of years which have rolled over the human race, vanish into a point; for then we are measuring Time against Eternity.

A MILLENNIAL SIGN.

The spread of the Gospel shows that this world is being leavened through its every acre by the Church of God, for which it was created. During the last fifty years, the Punjab of India has been added to the field, free to the sickle; Turkey has just been thrown open, by the firman of the Sultan, protecting converted Moslems; Russia has permitted the circulation of the Tract Society in its vast bounds; the 300,000,000 of Chinese have been gathered about the pulpit of the church; a chapel has been opened in Rome; the Gospel travels freely across the Isthmus of Panama; Texas, California, and New Mexico have been added to the domain of Protestantism. In the last twenty years, more than one-fourth of the world, before closed and double-locked to the Gospel, has been thrown wide open, and now spreads its great population of 800,000,000 entirely ready for the preaching of Christ. When God threw open Canaan, it was just as the Jews crossed Jordan to occupy it. Having thrown open this vast territory now, it must be because God intends that it shall now be occupied by his Church. There is such a thing as "the earth's bringing forth at once," as "a nation being born in a day."

THE DILEMMA OF ROMANISM.

Roman Catholics believe that the Bible is from God, and that their religion also is from God; if so, the Bible and their religion must agree, for God cannot contradict himself.

If all this be true, the Bible must sustain their religion; and no reason can be given why the people everywhere should not possess and read it. But the Bible is studiously withheld from the people. Its exclusion, so far as possible, is fundamental to the religion of Romanists. Their religion, therefore, and the Bible do not speak the same thing. If they do not speak the same thing, they are not both from God: If but one is from God, which is it?

THE MOST DELIGHTFUL EMOTION.

A teacher of the deaf and dumb having asked his pupils, "Which is the most delightful emotion?" received various replies, as joy, hope, gratitude, love. One of the pupils wrote, "Repentance is the most delightful emotion." On being asked why, "Oh," said she, in the expressive language of looks and gestures, "it is so delightful to be humbled before God."

Biography.

CHARACTERISTICS OF THE LATE REV. THOMAS LEWIS,

OF UNION CHAPEL, ISLINGTON.

HAVING known Mr. Lewis ever since 1811, and having been confidentially intimate, as well as locally associated, with him since 1825, in the parish, and especially at the Board of the London Missionary Society, I shall not be deemed either presumptuous or obtrusive for bearing my public testimony to the worth and weight of his lovely character.

That testimony is, indeed, quite needless to all who knew him, even by report only; and to those who were personally acquainted with him as their friend and pastor, "from their youth up," it will seem but meagre in both its details and analysis, if not also wanting in vital warmth, as compared with their own fond recollections of him. This defect I cannot help, as I have had, of course, but few opportunities of hearing him preach, and none of hearing his sacramental addresses. But, although thus almost a stranger to his pastoral unction in the pulpit and at the Lord's table, I am no stranger to his spirit there. I met him too often and long, on Monday mornings, at the Mission-house, not to know what had been uppermost in his heart on the Sabbath. His whispered or breathed "Amen," there, when the opening prayer invoked, as it always did, the seal of "the Eternal Spirit," on the labours of the preceding day, told loudly of both his hopes and fears as a pastor, and thus gave me many impressive hints as to my own duty,—although he had no such design, nor any idea of their effect.

The fact is, I so loved him as a friend, and so looked up to him as a pastoral model of all that is wise or warm, that I always felt more than ashamed whenever my own heart was not in unison with his on those mornings. I refer thus to them, however, in order to bring up and to bring out some features of his character and spirit,—as Chairman of the Examination Committee for selecting Missionaries; which, although they will surprise no one who knew him elsewhere, can only be well known by those, who like myself, acted with him there for many years. Indeed, even we, familiar as we were with his uniform urbanity, tact, and kindness, are not competent to speak of his spirit there, as the successive missionaries would speak of the

fatherly reception each of them met with from him! Well do I remember, however, not a few of them, whose looks on entering the room to be examined for the first time, told plainly that their hearts trembled, as well as fluttered, at the ordeal they expected to undergo. Not that it was either formidable or formal in itself, but that it was a new thing to them. Whenever, therefore, a modest candidate betrayed either fear or confusion, on being introduced to the Chair, Father Lewis, instead of asking him profound or pointed questions at first, soon set him at ease, by a series of kind inquiries about his health,—his opinion of London as compared with the country, and how he liked his lodgings. Then came the questions, "Which of the London ministers did you hear yesterday?" and "Can you tell us anything about their sermons?"

If in answer to this, the candidate said, "You, sir," he soon saw Mr. Lewis *blushing* as much as he himself had done, and trying to prevent him from giving any outline of the sermon. The young men had thus an opportunity of seeing that their chief judge was as *modest* as themselves, notwithstanding all his years, experience, and honours. Some, indeed, must have felt that he was even more so. In a word, I never knew him fail to gain the confidence of any candidate who deserved encouragement. On the other hand, he shrunk instinctively,—although always courteously,—from whoever seemed conceited, or not "sober-minded;" *making*, as well as leaving, them to feel that he had seen enough of them. Not thus, however, did the light of his countenance change towards any who had *mistaken* their own talents, or misunderstood the field of labour they had set their hearts upon. In letting them gently *down* from dreams to realities, all his words were healing balm, and all his looks beaming sympathies. They saw at a glance that it was *distressing* to him to witness their disappointment; and, that he gave them full credit for both pure motives and perfect sincerity. In a word, the consequential could not feel at ease, nor the disappointed mortified, under his eye; and thus he was both a check to presumption, and a stay to diffidence.

I refer thus to his discernment of character, because it was, emphatically and peculiarly, *spiritual* discernment; and not the shrewd sagacity of either philosophy or worldly experience. Hence, it was neither suspicious nor sanguine,—harsh nor heartless, but equally candid and discriminating. So also were all his speeches at the Board. These, indeed, were not frequent, and never long. Accordingly, when he did speak, he was listened to with both veneration and deference. Young directors were “afraid to differ in opinion with him” on grave questions, just in the same sense, and for the same reason, that John Newton was afraid to differ in judgment from Leighton, because of “the meekness of his wisdom.” They waited for him “as for the rain, and as for the latter rain,” in all seasons of fear or embarrassment, arising from either deficient funds or startling events. And, no wonder! Whatever dilemma or difficulty arose, his courage was always equal to the occasion, and his prudence as obvious as his zeal. Even financiers “refrained from talking, and laid their hand on their mouth,” when he avowed hope, and pledged himself to make an effort; because his “judgment was as a robe and a diadem,”—impressive to the old, and inspiring to the young, at the Board. Its influence with his flock may be told in figures: he had raised for the Missionary Society, before he died, £10,593; and, had he been spared another week, he would, I doubt not, have heard that £11,000 is the amount;—a sum exceeded only at Surrey Chapel.

This devotedness to the cause of Foreign Missions did not divert him at all from either Home Missions or local charities. He was the staunch and steady friend of both the poor and the perishing, in all legitimate ways. Accordingly, although in no parish in England are there more, or so many, “good ministers of Christ,” Mr. Lewis will be widely missed in Islington, as well as long remembered. I speak from long knowledge of the parish; and from that kind of observation which, although not on the *outlook* for what it wishes to see, yet never overlooks facts; and thus, whilst walking with him in Islington, I have often seen that,—but from his deep modesty and deeper humility,—he might have said, as Job did, “When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me. The blessing of him that was ready to perish came upon

me, and I made the widow's heart to sing for joy. I was a father to the poor, and the cause I knew not, I searched out.”

I sum up thus briefly the public walks of his zeal and benevolence, because I wish to bring into notice one of their *private* spheres of well-doing, which he concealed as much as he could; and, as I think, more than he ought—so far as some churches were concerned. I refer to what he gave, and got, and did, in order to help poor ministers whose flocks either could not, or would not, provide a livelihood for them, nor even help them out of difficulties that positive family illness had involved them in. These embarrassed and almost heart-broken brethren could confide their secret cares and sorrows to him. They knew well that he would hold both their names and their case sacred, and show warm sympathy, however little actual relief he could give them at the very moment they applied to him. They had not *long* to wait, however, when their case was urgent. It became “the burden of the Lord” on his heart, so that he “had no rest in his spirit,” until he found out the means of assisting them.

Nor was this the only way in which brethren were indebted to him for endearing kindnesses. His candour was so great, and his judgment so sound, that the most delicate questions about removals from spheres of unsuccessful or ill-requested labour, were submitted to him with confidence. Unsettled churches, as well as pastors, consulted him as their judicious friend; and students, who sought his advice, were never repulsed or eschewed, nor ever repented of acting upon it. And, as to his spirit in all his intercourse and co-operation with his brethren in London, it was uniformly courteous and cordial—upright and amiable—honourable and instructive. And, whenever death made any breach in the ministerial circle, whether amongst the old or the young, no man felt it more than he did. He, emphatically, “laid it to heart.”

The first instance of this, that I saw, was on the death of Spencer, of Liverpool. That sad event had so stunned the tutors and students at Hoxton College, just as I entered, that I could not understand why they were “dumb with silence,” until I saw Mr. Lewis weeping for him as for an only son. And since then I have often been his companion at the funerals of those he called his Fathers,

and seen how the fall of "cedars on Lebanon,"—however old,—made him feel as if the axe was cutting its way to himself. It was, however, as sweet as it was solemn to hear him exclaim, on these occasions, "The Fathers, where are they?" Indeed, since the death of Bogue and Burder, Waugh and Wilks, Townsend and Hill, his spirit held habitual communion with "the spirits of the just," in the land of glory; and that, without being at all saddened or intimidated by its own conscious *nearings* to that land.

But now, in conclusion, what ought I to say of his ecclesiastical candour? He himself said of an ecclesiastical brief for new churches in the parish, that it took no notice whatever of any places of worship in Islington, "without the pale of the Establishment, but treated them as a *nonentity*;" adding, however, "We shall not attempt to explain this. We deem it more becoming on our part to exercise Christian charity; and, in the spirit of the Prince of Peace, to avow that it is with high satisfaction we see so many houses for Him opened in our village.

We hail their clergy as fellow-labourers in the same good cause, and wish them 'God speed' with all our hearts."* Now, such are exactly my own feelings and wishes; and just because they are such, I brand with infamy that legal fiction which *ignores* all Nonconformist chapels as uncereemoniously as the Pope's Bull ignored the Church of England. That Bull I denounced as an *insult* to that church; and, therefore, I should stultify myself did I not brand the Protestant Brief. In reference to Mr. Lewis and his chapel, it was all but unpardonable; for, under God, he was the father of Evangelical religion amongst the churchmen of Islington; but for the favour it found from his preaching and example, during many years, it would not have succeeded as it did in the church.

I make no apology to any one for writing thus. Mr. Lewis treated the insulting Brief too leniently; for it deserves no more quarter from Dissenters than Churchmen gave to the Popish Bull.

Maberly Cottage, March 5, 1852. R. P.

* *Retrospect*, p. 16, 1842.

Family Matters.

THE PROPER TIME TO MARRY.

"THERE is a time for all things," says Solomon, and in consideration of this fact, there *does* arrive a proper period for the young to enter the indissoluble bands of matrimony. There are, however, not more than one half who enter into this solemn engagement, that have done so at the most suitable time in their life. Benjamin Franklin recommended *early* marriages, and gave good reasons for his opinion. In cases of early marriages, he says: "The temper and habits of the young are not yet become so stiff and uncomplying, as when more advanced in life they form more easily to each other, and hence many occasions of disgust are removed."

Now there are many things to be considered, as particular circumstances of particular individuals, render it necessary and proper to delay entering the hymenial state. There is no event in human affairs, and no one upon which so much deliberation and calm reflection are necessary, as the choosing of a companion with which to travel the unseen pathway of life. But yet how lightly is this matter considered by the young of both sexes! As, for instance, the young man

often "falls in love" with some young girl, at first sight, from some fascinating exterior, and without considering age or circumstances, forthwith declares his love, and in a few short months, or weeks perhaps, he leads to the hymenial altar the being he promises to love and cherish through life. But he soon finds the "fascinating exterior" alone cannot make him happy. Too late he finds he has not got the companion he desired or expected. His partner has not got the qualifications requisite to make his home one of happiness. He finds her a mere "plaything," and not sufficiently matured in judgment to take charge of his house and home; and then he laments the hasty step he has taken.

And such is the case with too many of both sexes. Anxious to enter the married state, young girls, for fear, perhaps, of being called "old maids," will take but little time to reflect upon the matter, (do they but have an offer,) but promise to forsake all others, before they are sensible they *love* the partner they have chosen.

There would be less unhappy marriages in the world, did both parties look upon

the marriage institution in a more serious light. There *should* be a proper time taken by young people to prove their love one towards the other. Even suppose a couple have tested their fidelity for each other, and love sufficiently to embark on life's stormy sea together, the proper time may not yet have arrived to launch forth. Notwithstanding Franklin recommends *early* marriages, I venture to say there are as many who marry too young, as there are who put it off too long. There are but few girls at the present day who are sufficiently matured in judgment to take the charge of a family before they have reached the age of twenty-one. Some are as well qualified to have the management of a family at eighteen as others are at twenty-one,—yet, as a general rule, few should marry before the latter age. Taking matters on a broad scale, I would advise no young man to marry before he is twenty-five, or a young woman before she is twenty-one.

It is a lamentable fact that many do marry before they are sensible they actually *love*, and many marry merely for the sake of a home; and what is still more lamentable, there are those who marry for *money*—thinking *riches* will *create* love, and happiness follow in their train. Better, far better to live a life of celibacy than to marry where there is no love; although *one* may love, there can be no real enjoyment unless this love is reciprocal; and when there is congeniality of feeling between two kindred minds, and such have married at the proper age and time, the journey of life cannot be otherwise than pleasant. Nature has so ordained that where two have joined themselves together, whose hearts can beat in unison, one with the other, the pathway of life, like the gentle river, will be smooth and unruffled. Z.

HOW JOHN KNOX GOT A WIFE.

Knox used to visit Lord Ochiltree's family, preaching the Gospel privately to those who were willing to receive it. The lady and some of the family were converts. Her ladyship had a chamber, table, stool, and candlestick for the prophet, and one night at supper, says to him, "Mr. Knox, I think you are at a great loss by want of a wife,"—he was then a widower,—to which he said, "Madam, I think nobody will take such a wanderer as I;" to which she replied, "Sir, If that be your objection, I'll make

inquiry to find an answer against our next meeting."

The lady accordingly addressed herself to her eldest daughter, telling her she might be happy if she could marry Mr. Knox, who would be a great reformer, and a credit to the church; but she despised the proposal, hoping her ladyship wished her better than to marry a *poor wanderer*. The lady addressed herself to her second daughter, who answered as the eldest. Then the lady spoke to her third daughter, about nineteen years of age, who frankly said, "Madam, I'll be very willing to marry him, but I fear he'll not take me;"—to which the lady replied, "If that be all your objection, I'll soon get you an answer."

Next night, at supper, the lady said to Mr. Knox, "Sir, I have been considering upon a wife to you, and find one very willing;" to which Knox said, "Who is she, madam?"

She answered, "My youngest daughter, sitting by you at the table."

Then addressing himself to the young lady, he said, "My bird, are you willing to marry me?"

She answered, "Yes, sir, only I fear you'll not be willing to take me."

He said, "My bird, if you be willing to take me, you must take your venture of God's providence, as I do. I go through the country sometimes on foot, with a wallet on my arm, a shirt, a clean band, and a Bible in it; you may put something in it for yourself; and if I bid you take the wallet, you must do it, and go where I go, and lodge where I lodge."

"Sir," said she, "I'll do all this."

"Will you be as good as your word?"

"Yes, I will."

Upon which the marriage was concluded; and she lived happily with him, and had several children. While residing with him in Geneva, as she was ascending a hill (there are many in that place), she got up to the top of it before him, and took the wallet on her arm, and sitting down, said, "Now, good man, am I not as good as my word?"

She afterwards lived with him, his happy wife, when he was minister at Edinburgh.

MUTUAL FORBEARANCE.

THAT house will be kept in turmoil where there is no tolerance to each other's errors, no lenity shown to failings, no meek submission to injuries, no soft answers to turn away wrath. If you lay a single stick of wood upon the hand-

irons, and apply fire to it, it will go out; put on another stick, and they will burn; add half a dozen, and you will have a great conflagration. There are other fires subject to the same conditions. If one member of a family gets into a passion, and is let alone, he will cool down, and possibly be ashamed and repent. But oppose temper to temper,—pile on the fuel,—draw in the other members of the group, and let one harsh answer be followed by another, and there will soon be a blaze which will enwrap them all in its lurid splendours. The venerable Philip Henry understood this well, and when his son Mathew, the commentator, was married, he sent these lines to the wedded pair:

"Love one another, pray oft together, and see
You never both together angry be:
If one speak fire, t' other with water come;
Is one provoked? be t' other soft or dumb."

So thought the excellent Bishop Cowper, of whom this remarkable anecdote is related:—The wife of this good man was afraid he would injure his health by close confinement. So, one day, like a kind-hearted, officious wife, she went into his library in his absence, and gathering up all the manuscript notes he had been eight years in collecting for his dictionary, threw them into the fire. When he came home, she told him what she had done. Assured of the kind motive which had prompted her to this act of Vandalism, his only reply to her was—*"Woman, thou hast put me to eight years' study more!"*

This, it must be confessed, is carrying meekness about as far as flesh and blood can ordinarily be expected to go. But even a less measure of this quality would be found a great sedative to those ebullitions of passion which ruffle the serenity of households. Allied with a sound judgment, and with true affection, it would aim at shutting out from the circle such topics of conversation as were known to produce an irritating effect upon any of the group.

The same spirit would restrain a family from pushing a question, on which they differed, to the point of a peremptory decision. It would admonish them when the ice was beginning to quiver and crackle, and show them where they must stop, unless they meant to break through. There are too many who refuse to see, or at least to heed these indications, and whom nothing will arrest but an actual plunge into the wintry wave. They will insist upon their point with such pertinacity

as to bring down at length that terrific "*You shall,*" or "*You shall not,*" which in conjugal life is as freezing as a bath in December. Happy are those families where discussions never reach this crisis. It is said that in the business meetings of that exemplary Christian Society, the "*Friends,*" there is no voting. The clerk gathers the views of the members from their observations, and frames a corresponding minute, which, unless excepted to, stands, without a vote, as the act of the body. This is a safe principle for households. The opinions of those who wear the purple can usually be got at without a vote; and voting sometimes creates a difference of feeling, where there was simply a difference of sentiment.

ADVICE TO A YOUNG HEAD OF A FAMILY.

BY THE LATE REV. T. SCOTT.

* * * Your situation at present, though it cannot, and ought not perhaps, to be declined, is one of great importance, and difficulty, and probably of temptation; considering how early days the present are with you as to religion; and how many things being at the head of such a family will bring under your management and in your way.

I should particularly recommend method to you in your employments. If you would at all prosper in your soul, you must secure time for your retirement, reading the Scriptures, and helps in understanding them, and prayer, secret, particular, earnest prayer. Without this nothing will be done. This time, in your situation, will, I apprehend, be best secured by retrenching an hour from sleep, and such things as merely relate to external decoration, in the morning before your more hurrying engagements begin; and in the evening before it be too late. But securing time in the morning is the grand thing; not that the other should be neglected; but it will be necessarily exposed to more interruptions. A plan, however, should be laid down, and adhered to, with as much regularity at least as that about our meals. That must sometimes be broken in upon; yet not often. Above all, as much as possible, secure the whole of the Lord's-day, and firmly stand out against Sunday visitings. In addition to this, if you would improve your mind and heart, learn to redeem the fragments of time. Have a book at hand, that, when you are waiting perhaps for your father or

friends to dinner, or on similar occasions, you may not let the little odd moments of time elapse, or rather heavily drawl on as a burden; but take the book and read a little; and if you lift up a short prayer over what you read, so much the better. It is surprising how much I have read and learned in these fragments of time, which most people lose. "Gather up the fragments that remain, that nothing be lost."

I am afraid your influence at first, at least, will be insufficient for what I am about to add; but persevering, firm, and mild efforts may do much,—I mean in avoiding *late* visits and the *late* entertainment of visitors. Even among pious persons, I scarcely know anything more hostile to the religion of the closet—that is, the religion of the heart and soul.

Popery.

UNION FOR PRAYER FOR THE DOWNFALL OF ANTICHRIST,

Among all Protestants within the British Empire, in which all their Brethren throughout the World (so far as this Appeal may reach) are earnestly invited to join.

ISSUED BY THE EDINBURGH PROTESTANT SOCIETY.

THE time has fully arrived when all who profess the truth as it is in Jesus should co-operate, as far as practicable, in putting an end to the reign of Antichrist, and in being thus the means of hastening forward the universal reign of the Messiah, to whom all nations of the earth have been promised as an inheritance. While various enlightened and scriptural measures are being adopted in many parts of the Protestant world to meet the aggressions of Popery, and to spread the truth among its votaries, there is one means which, though used, it is hoped, to a considerable extent, must nevertheless become more general and more prominent,—that is, the instrument of prayer. This is one of the most powerful weapons that can be wielded in defence of the truth, and against its bitterest opponents.

The following, among other reasons, may be specified as affording a loud call to prayer, and as laying every lover of the truth under deep obligation cordially to unite in wrestling with God for the fulfilment of his promises respecting the overthrow of the mystic Babylon, and the establishment of the kingdom of universal righteousness and peace.

I. Popery has long dishonoured God by ascribing, with daring blasphemy, the honour and worship to mere creatures to which he alone has the claim.

II. Popery has wholly perverted the great doctrine of pardon through the blood of Christ alone, by mixing with it human works, penances, the sacrifice of the mass, and many other vanities, by which the great atonement is wholly lost sight of, and a free and full salvation prevented from flowing towards the souls of perishing men.

III. Popery, ever since its full development, has done its utmost to ruin for ever its vast multitudes of adherents, by denying to them the Word of Life. And at the present period it has about one hundred and thirty millions under its dominion, from whom it does what it can to withhold the same blessing, and whom, consequently, it keeps in gross ignorance of the true way of salvation. Instead of the truth of God, it exhibits its

own base substitutes, by which the mammon of unrighteousness flows plentifully into the pockets of the priests and other ecclesiastics, at the expense of the social, spiritual, and eternal well-being of the unhappy victims of this ungodly system.

IV. Popery has proved itself to be the most inveterate enemy of true Christianity that has ever appeared in the world, and the fiercest persecutor of the saints of the Most High. It has been computed, says the author of "The Seventh Vial," that the number of those who have fallen victims to the persecutions of the Papacy, from the commencement of the thirteenth century to the close of the eighteenth,—a period of 600 years,—has been at an average of more than 80,000 annually; amounting in all to the enormous number of *fifty millions*!

V. Popery has given no evidence whatever that its thirst for blood has been satiated. For proof of this, let Rome, Naples, Austria, France, Florence, Madeira, Tahiti, Ireland, and even Britain itself, bear witness. In these, as well as in other parts of the world where the Papacy holds the sway, or where it has a footing, nothing is more common than executions, imprisonments, banishments, or petty persecutions, inflicted on those who adhere to the cause of truth and liberty, and who seek to diffuse that light which they have found to be so essential to the welfare of their own souls.

VI. Popery has been, and must ever continue to be, in the highest degree dangerous to the interests of civil liberty. To establish this, it is only necessary to state, that it absolves subjects from allegiance to their rightful sovereign, when such a course of procedure serves to aggrandise the Papal system; that it absolves from the sacredness of an oath; that one of its leading maxims is, "No faith with heretics" (Protestants); that however peaceful, pious, and unoffending any portion of a community may be, yet if they live in a Popish country, and do not embrace its errors, they are liable to be persecuted, imprisoned, banished, burnt at the stake, or cruelly tortured. All this may take place, too, and has taken place, in the face

of the most sacred pledges of protection and good will, ratified by those who thus outrage all the principles of justice and humanity.

VII. It is now beyond a doubt, that a general combination is being formed among all the Popish Continental Powers to extinguish the remnant sparks of civil and religious freedom which may still exist among themselves. When this has been accomplished, they will probably attempt to extend their arms to Britain, and to complete the work of despotism over the whole of Europe. As soon as their measures are ripe, they may endeavour also to carry their conquests to the New World, and to annihilate all that is truly noble and great over the whole earth.

For these reasons, and to avert such a catastrophe, the Protestant world is called upon to besiege the throne of grace. The promise, now as of old, will hold good. "If any two of you agree on earth touching anything that ye shall ask, it shall be done for them of my Father which is in heaven." And if such be true in the case of two, what may not be expected when all, or nearly all, evangelical Christendom is prostrate at the foot of God's throne, agreeing to put up the same requests, and believing that he will hear their cry?

It is therefore proposed that there should be a general concert for prayer for eight days, to begin on the morning of Thursday, the 15th day of April, 1852; that some portion of the hours from seven to nine morning, and eight to ten evening, should be set apart for secret prayer; that the topic for the day should be referred to in the family devotions; that in every town and parish there should be, if possible, three public prayer-meetings (probably in different localities), say one on Thursday the 15th, another on Sabbath the 18th, and the third on Thursday the 22nd. And that fellowship societies should hold at least one meeting for the purpose of prayer, at such a time as not to interfere with those of a more public nature.

THE FOLLOWING ARE PROPOSED AS SUBJECTS FOR PRAYER, EACH TO OCCUPY TWO DAYS.

FIRST (Thursday 15th, and Friday 16th April);—*The total destruction of the Papacy in Italy.*

Under this head may be suggested as special topics for prayer—That God would open a door for the distribution of Bibles throughout the whole of Italy, and bless his own Word, so that the masses may be prepared to shake off entirely the Papal yoke as soon as they have it in their power; that enlightened views may be spread as to the way in which the overthrow of the Papacy may be accomplished; and for this purpose, that wisdom may be given to those exiled leaders who still have an opportunity of communicating with their countrymen; and that all things being ready, the Most High would hasten the crisis that is so greatly desired.

PSALMS (that may be sung at the Public Prayer Meetings or at Family Worship) xlv. 3—6; xciv. 1—6; cii. 12—15; cxlv. 4—8.

SECOND (Saturday 17th, and Sabbath 18th);—*The deliverance of those who are*

immured in Dungeons on account of their adherence to the principles of Civil and Religious Liberty, and the restoration of those who, for the same reason, have been exiled from their native shores.

It has been calculated that 20,000 are incarcerated in the Roman States for the above reason, 25,000 in Naples, many in Austria, and several other places. It has been further calculated, that 30,000 have for the same reason been banished from Rome, or have had to flee from it. Multitudes from Hungary, from Naples, not a few from Florence, and other towns where Popish influence is at work. Ardent prayer should ascend on behalf of all such; on behalf of the prisoners, that God would soon see it meet to relieve them from their bondage, and bless to them their severe trials; on behalf of the exiles, that they may meantime find favour with those among whom they have gone to sojourn,—that they may be more and more guided in the course they ought to pursue,—that they may become yet more acquainted with the principles of Divine truth, and may all become truly converted to God, so that when it shall please him to restore them to their respective native countries, they may be instrumental in lighting up the darkness that has so long brooded over a large portion of Continental Europe. Among these two classes of sufferers may be included all who are subjected to annoyances and persecution for searching the Scriptures, and seeking to promote the spiritual welfare of those among whom their lot is cast. For a list of places, where instances of such are to be found, see Section V. of this Appeal.

PSALMS ix. 18—20; lxxix. 11—13; xc. 13—17; cii. 16—21.

THIRD (Monday 19th, and Tuesday 20th);—*The complete removal of that baneful influence which the Romish Priesthood exerts over the Government of Continental Europe. Specially the annihilation of that odious system of Jesuitism, which has contributed so much to uphold those despotisms under which millions have so long been prostrated.*

This topic needs no comment, except that all possible impurity in prayer should be employed for its accomplishment. The wrongs done to countless multitudes in past ages and at the present time,—the slaughtering of the saints,—the blood of the martyrs, as well as the prophetic denunciations of Holy Scripture, all summon to this great duty.

PSALMS lvi. 1—6; lvii. 2—5; lxiv. 5—10; lxxxiii. 1—4.

FOURTH (Wednesday 21st, and Thursday 22nd):—*Acknowledgment of Personal and National Sins, which have provoked God to permit the spread of Popery in the midst of us, Prayer for the Divine blessing upon those constitutional and scriptural efforts that are used to oppose Popery, and to spread the light of Bible truth.*

There should be great searchings of heart at such a time as the present, in regard to individual transgressions, especially as to the little improvement which has been made of those distinguished privileges which have so long been enjoyed in this country. There should be deep humiliation on account

of those public sins that dishonour God and disgrace the nation,—such as drunkenness, immorality, Sabbath-breach, neglect of the ordinances of religion, want of vital godliness, and the countenance given to Popery. Supplications should be offered up on behalf of all the means adopted to reclaim those who have fallen a prey to vice, or who are deluded by the superstitions of the Papacy. No small efforts are at present being made to secure both these results; and from what has recently occurred in this country and Ireland, there is every reason to persevere in prayer for a thorough reformation from Popery, and all those evils that call for vengeance on this highly-favoured nation. Such alone can, under God, save this empire from her combined adversaries, and from merited judgments. And let prayer ascend for the same Spirit being poured upon other lands, that they may be led to return to God from their idols and vanities; that there may be a complete overthrow of Romish priestcraft, wherever it may have gained a footing in the Old or New World; that “all iniquity, as ashamed, shall stop its mouth,” and that

truth and peace may dwell in every nation, in every family, and in every heart.

PSALMS lx. 1—5; lxxxv. 5—9; lxxix. 8 9; cvi. 6—8.

Finally, may He who has the residue of the Spirit pour Him down in rich effusion on all who are willing to unite in this gracious enterprise. Let none be discouraged from doing so by the threatening aspect of affairs. It was prophesied of old that “the street should be built again, and the wall in *troubled* times;” and God is more honoured when we trust him while walking in darkness and seeing no light, than when it is otherwise. Moreover, the darkest period of the night is just before break of day; and who knows but that the dawn and sunshine of the Church’s prosperity is at hand. As we have no right to expect this but in answer to prayer, let the resolution of every one be, “For Zion’s sake I will not hold my peace, and for Jerusalem’s sake, I will not rest, till the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.”

Ecclesiastical Affairs.

PASTORAL ADDRESS.

DEAR CHRISTIAN BRETHREN,—We, as a church, have a history of nearly 150 years. The Act of Uniformity, passed on May 19, 1662, required all ministers, before the 24th of August in that year, to give their full assent and entire consent to the edition of the Book of Common Prayer then about to be printed, with the addition of the service for the 29th of May and the 30th of January, or forfeit their livings. The printing of this book went on so slowly, that very few could see what they were called to swear to; many did swear to what they had never seen; but, to the honour of truth, and to the glory of Britain, there were more than 2000 who said, “No, we will not do this great wickedness, and sin against God.” They left all, obedient to God, and incurred, by this noble act, the hatred of the King’s party, who followed them with persecution, confiscation, and death.

Amongst these 2000 there was one who officiated as vicar of this town; his name ought never to be forgotten by us. “Mr. George Day was a well-accomplished and approved minister of Jesus Christ, very holy and exemplary in his conversation, and abundant in his ministerial labours, in which his study, diligence, and fidelity were the more conspicuous, on account of the bodily disorders he laboured under many years.”* We

regard him as the first Nonconformist in this town, and though we are not in a position to prove it, there is no doubt that, when he was ejected from the vicarage of this parish, he was followed by some of his hearers, who had learnt to value his instructions, and who, though they could not retain him as their minister, were yet bent on hearing the same truths he had proclaimed, and were resolved to run risks in order to obtain the benefit of such rich enjoyment. This would appear highly probable from the fact, that, in the old rating-books of the town, a house in North-street was for some time known by the name of the “Old Meeting-house.” Whether it was that this place was too small, that persecution drove them from it, or that the tenure was uncertain, we know not; perhaps all these combined to induce the erection in 1708 (perhaps in 1707, as the date on the building is the date of completion) of a place of worship on the site now occupied by our loved sanctuary.

A church was formed in 1706, distinguished by the name of Presbyterian, called in the deed Presbyterian Independent. Of this church the Rev. John Short was pastor for thirty years, and died in 1736 or 1737. From that time till 1760, the Rev. Mr. Lawson, who also received pupils, and who died in the town, and the Rev. Mr. Powell, were ministers. For six years, from 1760 to

* Palmer’s Noncon. Memorials, vol. ii., p. 388.

1766, the Rev. Mr. Allen administered the Word and ordinances; he lived at Wellington, from which town he came on the Sabbath morning, returning in the evening, the services being then held in the morning and afternoon. From 1766 to 1776, a period of nine years, it appears from the Baptismal Registry that the Rev. Richard Parmenter was pastor; after the latter date he ceased to occupy this position for twelve years, when he again resumed it for eleven years, the time of the last occupancy of the pastoral office extending from 1788 to 1799. During Mr. Parmenter's ministry the chapel was twice enlarged.

Between 1776 and 1788 various ministers officiated. The Rev. Mr. Harriss, afterwards of Lyme Regis, was pastor till 1783, when Mr. Allen, now a venerable man, ministered for two years, and Mr. Lewis, afterwards of Broadway, from 1785 to 1788. After the resignation of the pastorate by Mr. Parmenter, in 1799, the church was five years without a pastor, and the services were only occasional, the pulpit in the latter part of that period being supplied by students from the Western Academy.

Amongst these was the Rev. Joseph Buck, who almost regularly supplied till Sept. 30, 1807, when he was ordained to the pastoral office, the following ministers, all of whom now rest from their labours, taking part in the service: Mr. Heudebourg, of Bishops' Hull; Mr. Golding, of Petminster; Mr. Tozer, of Taunton; Mr. Small, of Axminster (Mr. Buck's Tutor); Mr. Gardiner, of Barnstaple; Mr. Saltern, of Bridport; and Mr. Allen, formerly minister at Wiveliscombe, but then resident at Stringstone. Mr. Buck lived and laboured amongst the people till April 2nd, 1837. After having prepared his discourses for the next day, he retired to rest; but ere the dawn of that Lord's day, he was amongst the company where the Sabbath never ends; his labour was ended, his warfare accomplished, he had entered on his reward. During his long and faithful pastorate the cause increased; the members in union, and under the direction and leading of their pastor, took part in all the onward movements of the day. Mr. Buck did not live to himself; he was not a recluse, but felt an interest in the prosperity of the Saviour's kingdom, and an earnest desire for the welfare of his fellow-men, not only here, but at Milverton, taking, in the erection of the present sanctuary there, a most active and leading part.

Our Sabbath-school was established in 1810. For forty-one years the precious seed has been sown, and who can tell what the results have been? "*The day shall declare it,*" when, in the numbering up of Jehovah's jewels, some shall be shown as born and nourished here.

About this time James Lean, Esq., purchased the spot of ground now used for burials. The first interment, in 1812, caused quite a sensation, as it was said the ground was not consecrated, and it was then thought (as some now think) to be wrong to inter in unconsecrated ground. Mr. Lean himself was the second who occupied the ground, which thus received a better consecration than any form of words from any dignitary could have conferred; for *that* is surely a consecrated spot where God watches the dust of them that sleep in Jesus.

In 1825 the chapel was re-built and enlarged *two-fifths*; this enlargement, with the alteration of pews, afforded nearly twice as much accommodation as before. Mr. Buck, assisted by his devoted partner, superintended the erection, at a liberal expense of both money and time; the adjoining sanctuary, the present room and premises, and the connected ground are monuments of the devotion of the pastor and his beloved wife.

In 1830 a Tract Society was formed, which has continued its quiet and useful labours ever since, circulating sacred truths and scattering precious seeds, which shall spring up and bear fruit to the honour and glory of God.

After the death of the Rev. Joseph Buck, in 1837, the pulpit was for a few months vacant; but the great Head of the Church, who had removed one labourer, supplied another, and in his good providence directed hither the steps of Mr. Hodge, who had been compelled, by ill health, to give up Missionary labour in Jamaica. He was permitted to continue his pastorate amongst an affectionate and attached people for eleven years, when providential circumstances combined to induce him to resign his position, and emigrate to another land, where, we trust, God will render him abundantly useful. This resignation was the cause of deep grief to his attached people, but in the midst of their sorrow they could rejoice that the separation was not caused by any lack of affection, or any root of bitterness.

In the year 1838 the chapel premises, the fee of which had previously been purchased, and which, till this time, had

been the private property of Mrs. Buck, were duly vested in trust, and the deed enrolled in Chancery.

In 1840 a chapel, capable of holding about 120, was built, and opened for Divine worship, at Brompton Ralph.

During Mr. Hodge's pastorate 120 additions were made to the church. Of these 3 have gone back to the world, 46 have removed from the town, 11 have "fallen asleep in Jesus," and 60 "remain with us to this present."

On Mr. Hodge's removal, the people met for special prayer, earnestly addressing the Lord of the vineyard to supply the vacancy by one whom he should send. These prayers were heard; the Lord directed the steps of your present pastor, who accepted the cordial invitation presented to him, and became pastor of the church in August, 1849, though circumstances prevented his removal to the town till November. During the present pastorate the Lord has been with us; twenty-nine have joined the church, and three who, for a season, were disconnected through distance, have become re-united, so that our statistics are as follows:

Number of Members in August, 1849	70
Admissions since from other Churches	11
Admissions on profession of faith	18
Re-united	3
	102
Loss by death	1
Removal	4
Ceased Membership	1
	6
	96

In the review, we "thank God and take courage." But this brief history would be sadly incomplete if we did not record the noble effort and noble accomplishment of the past year. At our last meeting it was resolved to purchase premises for a minister's house. The cost of the freehold premises, and repairs, &c., was £320. The work was cordially entered upon, and all are glad that to-night we can report that it is done. The money is all raised, and the house is duly vested in trust, great care having been taken in the deed to prevent the objectionable features generally connected with endowments. I rejoice with you in this; the effort is all the more pleasing to me from the *manner* in which it was

done, as, I believe, the members are all identified with the purchase. God is with us now. Our Sabbath-school prospers, now numbering 120, besides Bible-classes for youth; and our room is too small for its accommodation. The congregations at each of the three Sabbath services are good, the numbers large, and the attention marked. The week services are well attended also. Oh! my dear brethren, whilst we pray that God may bless us, let us aim at the highest standard, ever bearing in mind that our strength lies in our *devotion*.

From this history let us gain a word or two of exhortation.

1. Let us prove ourselves worthy of our sires.—The great principles of Non-conformity are entrusted to us: the entire freedom of conscience, and its responsibility to God alone—the supreme authority of Jesus as Head of the Church—the marked distinction between things spiritual and earthly—and the entire freedom of ecclesiastical from civil matters. Religion is to govern the State as it governs the individual, but the State must not govern religion. A sacred deposit is entrusted to us, which we must neither drop nor allow to be contaminated, but contend earnestly for it. Loyalty to our Sovereign we are taught by the Sacred Word, we *inherit* from our Nonconforming forefathers, who, though persecuted, were loyal; but God grant that we never may surrender a tittle of our obedience to the King of Kings. But especially,

2. Let us cling to the maintenance of the simple truth—the truth as it is in Jesus—the spirituality of worship—the holy influence of truth. Never let us part with the Bible for tradition; never let us give up the great High-priest of our profession for the sake of priestcraft, nor part with life for form. Let the motto of each be, "I am set for the defence of the Gospel." Onward, onward let us press, fighting for the faith, and against error. "The field is the world;" there is much yet to be done. Let us arise in might, armed by faith, fired with love, and mighty through the aid of the Holy Spirit afforded in answer to earnest, unwavering prayer; then shall God bless us, and make us blessings!

EDWARD GRIFFITH.

Wiveliscombe, Nov., 1851.

The Ministry.

CLAIMS OF THE MINISTRY.

FREDERIC THE GREAT, of Prussia, who had by far the finest army in Europe, took for his maxim, in relation to military rule, "FLOG WELL, AND PAY WELL." There is, in this strange expression, a principle that deserves attention from the children of peace; it were wise in them to take for their motto, in relation to their pastors, MAKE LARGE DEMANDS, AND GIVE ADEQUATE SUPPORT.

We hope none of our readers will be so wanting in sense as to look upon this as a heterodox view of the subject, and to pronounce it carnal, contending that spiritual men should be superior to all considerations of temporal things. They must beware of being wiser than the Master: it behoves them to remember the injunction of the sacred Scriptures, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn."—"Let him that is taught communicate to him that teacheth in all good things."—"Count them who labour in word and doctrine worthy of double support."

It is not our object, at present, to open up this point at large; it will suffice to state a principle. As a rule, then, we hold that the pastor should be able to sustain, without severe privation, the manifold expenses attendant on his office, and have the means of making a reasonable provision for his family when he is no more. This view, we think, will require no defence: in the case of men of the right stamp, the flocks, if fairly done by,—that is, if their officers do their duty in apprising them of facts, and in the management of the finances,—will be forward, to the utmost of their power, and often beyond their power, to promote the comfort both of the pastors and of their families. The claims of such men will require no advocacy; to attempt it would be an impertinence and an insult. They will be cheerfully and gratefully conceded. Where a minister's character is high, and his service great, the church is in danger of erring in the direction of an idolatrous fondness, rather than in that of neglect.

But now to the bearing of the subject on the Ministry of the day, and through that, on the welfare of the Church of Christ. It is generally felt that there is great need of an augmentation of the number of thoroughly efficient "Men of

God" in the land. It were easy to prove that such is the fact, but that very case renders it superfluous; it is universally granted. We shall, therefore, assume it as incontrovertible. If any doubt, they have but to look, on the one hand, to the increase of the population at home, and, on the other, to cast their eyes abroad on the spacious Colonial Fields, which are everywhere whitening to the harvest, to say nothing of the hundreds of millions of the heathen world, who are perishing for the want of the Bread of life; and then to make the tour of the Colleges of our land, of every community, and, as they pass along, to note the numbers of those preparing for the service of the Sanctuary. Such is the state of the case taken absolutely, and without regard to the existing condition of the churches,—that is, supposing every existing church in the empire, of every denomination, were, as to its ministry and otherwise, in a condition the most satisfactory. While this is a point of the highest moment, it is also one of some difficulty. To speak the truth is, occasionally, not merely a thankless, but a perilous task; still, come what may, the truth must be spoken, if error is to be corrected, and good done. But it may be well to speak it in a manner that shall prove at once the most effective and the most inoffensive. For this we have Apostolic example. When Paul had some unwelcome truths to tell the Corinthians, he did it in a manner which excluded persons, while it exhibited principles, and enforced them. "These things," says he, "I have, in a figure, transferred to myself and to Apollos, for your sakes." Acting on this principle, we shall ask our readers to take with us a trip across the Atlantic, that they may see how things are going on in the New World. It will be easy, having done so, to apply the principles derived from the facts to the churches of our native land. In one of the best religious journals, then, of the Great Republic, we have the following:

DECREASE OF CANDIDATES FOR THE MINISTRY.

The deplorable *fact* cannot be questioned. A south-western paper suggests the following reasons for it, which deserve consideration:

1. They receive not the pecuniary assistance afforded them some years ago.

2. The expense of preparation for the ministry is increased.

3. The instability of the pastoral relation is a discouragement.

4. The ministry is not pecuniarily supported as it deserves to be.

5. There is not that respect for the profession that once prevailed.

6. Young men of talents are not sufficiently encouraged to engage in the work by parents and ministers.

7. Powerful and extensive revivals of religion are not enjoyed, from which alone young men of suitable spiritual qualifications can be expected to arise and say, "Here am I Lord! send me into thy vineyard."

These reasons are obvious and weighty. The churches ought to look at them seriously. Every other profession, and almost every mercantile and mechanical employment is crowded with occupants, while that profession of all others most sacred, most delightful to the heart of piety, and most important in its bearings on the welfare of the church, the prosperity of the world, and the glory of God, is shunned and deserted even by the sons of Zion! Multitudes who profess love to Christ, and it is hoped sincerely too, turn away from it as from holy ground that may not be profaned by men wearing shoes. This may indicate a low state of piety among our young men, and a deficiency of that zeal which is essential to success in so holy a calling; but does it not indicate too a corresponding depression of piety in the churches? Were there more prayer, and less complaining—more self-sacrificing, and less covetousness among the professed friends of God, in our churches, doubtless the same spirit would more thoroughly pervade the young Elishas, who are now following the plough, instead of entering the schools of the prophets.

Our more intelligent readers will see how far this state of things corresponds with that which obtains in Great Britain. The closing paragraph will commend itself to the devout reader as expressing the views which, under the circumstances, ought to be cherished and acted upon by the whole household of faith. But this is only one and by no means the most affecting view of the subject. Another Transatlantic writer of ability has thus dealt with the question of an augmentation of the ministry:

WE MUST HAVE MORE MINISTERS.

Is it necessary? All who will read these lines will probably answer in the affirmative; but like many other things, though theoretically believed, the action would seem to contradict it. For instance, can the church believe it, when on examination, with increasing demands for its exercise, the number in preparation to fill its sacred office is diminishing? By recent statistics, it has been ascertained that in all the theological seminaries attached to the Presbyterian and Congregational denominations in our land, *there were 70 students less in 1850 than there were in*

1840—with an increase in our population of 6,000,000, and an increase of territory of more than 1,000,000 square miles.

What effect have these facts produced on the churches? Do we see any signs of alarm at this state of things? If there are any, they have not yet ripened into action. I have seen no movement which looks like meeting the present demand for ministers, or following the example of our forefathers in providing for "posterity" "a successive ministry in the country," through whose exertions in this cause such untold blessings have descended to us as a nation.

Are we looking to our colleges to supply from the ranks of the *wealthy*, candidates to fill our theological seminaries? Alas, we shall look in vain until the standard of religion is higher in the churches than it now is—unless we expect from *young men* greater sacrifices than older Christians are willing to make. Look at the senior classes in our Colleges at the present time, and what are the facts? In one of our largest institutions, with more than fifty professors of religion in the senior class, I was told by one of its number, that not to exceed ten are looking to the ministry. In another college in New England, which has furnished many ministers, I was told by a pastor in this city, (himself a graduate of it,) that there is not a professor of religion in the present senior class, and he thinks not in the college.

Even where there are professors, we see but few who are willing to devote themselves to the self-denying, though glorious work of the ministry.

These facts are very far from encouraging, but they may be overcome, and if we would do our duty they must be.

Two things are evidently necessary to produce a change.

First—More prayer for the outpouring of the Spirit on our institutions of learning; that God would lead the minds of the young men to devote themselves to this work.

Second—The means to assist all who are willing, and whom the churches may judge to be qualified by nature and grace, to enter the Gospel ministry.

On the first proposition I need not offer a remark to a *believer*.

On the second I may say, that strange as it may seem, there is wanting the means of assisting, with a small pittance, the few young men who apply to our theological seminaries, with all the papers necessary as evidence of their qualifications to enter. Is not this fact sufficient evidence that *our churches and pastors are asleep on this subject*? And should they be aroused sufficiently to provide for this class, which has not been done for several years, is that all that is contemplated? I know that here several objections will be started—old ones, too—such as have operated as an opiate for a long time; but will it last? The drug, if persisted in, may prove too powerful for the patient, and the system become so paralyzed, that recovery will be difficult, if not doubtful.

This is a document of fearful significance. Here again we leave our readers to draw their own conclusions. We have

no doubt that in this, as in the former case, the devout will read this statement with deep emotion; they will conclude that such a state of things bodes but ill for the future general and permanent welfare of the New World. This state of things is wholly incompatible with the prosperity and progress of true religion; but the half is not yet told. For the remainder we refer to the Article immediately under, which reveals a state of things alike astonishing and afflictive.

THE SUPPORT OF THE MINISTRY.

OUR friends of the United States are often said to be making an experiment on the subject of self-government, and to be in the way of determining, finally, whether it be possible for a great people to live and thrive without either Monarchy, Aristocracy, or a State Church. This, however, is not the only experiment they seem intent on making; they appear to us to be making an experiment upon human endurance in the persons of the most important and useful class of men on the face of the earth. They are testing the vitality of the Christian Ministry,—labouring to ascertain how long it will survive under a well-devised system for working its extinction—a system of ingenious injustice, and most refined cruelty! Let it not be thought that in our zeal for the Order, we are over-stating the matter; we shall establish all we have said, and much more, by the most unexceptionable evidence—that of the best men among themselves, given in the face of the country through channels the most honourable and fully recognised. The following is from a religious paper of great and acknowledged merit throughout the United States—the *Watchman and Reflector*—in which the case is thus stated:

THE SUPPORT OF THE MINISTRY.

But if the Lord has ordained that they that preach the Gospel should live of the Gospel, it is pertinent to inquire—*How much of support should be rendered to the preacher?*

The amount to be paid is wisely left by the great Head of the Church to the mutual arrangement of the parties. Some preachers require more, and others less, according to circumstances. The sum should, at all events, be enough, with good economy, to keep the preacher out of *debt*—keep him and his family as comfortable as his people generally are. His mind should be free from pecuniary embarrassments, so that he may have his whole time and thoughts for his appropriate work. He should have enough to meet all necessary and reasonable wants as

they arise, and a *little more*. The preacher needs something for “a wet day,” as well as others, and there are several reasons why he needs this “*something*” a little more than others.

In the first place, he has no permanent home. The pastor, in our day, is a sojourner, having no abiding city. Unless he is fortunate enough to please all the veering whims, tickle all the “itching ears,” and make all restless spirits under his ministry believe that he is both an ultraist and a conservative in relation to all the reformatory movements of the day, he soon finds a party clamouring for a change in the ministry. Disaffection is spread from mind to mind, and the pastor must either stay and fight it out, or peacefully retire before the storm. Now comes a great sacrifice. His goods and effects must be sold at half-price, or moved at great expense, and be much broken and injured in the operation. Then this change throws him out of employment, often for six months. He is often obliged to travel from place to place for months before he finds another temporary home, receiving often not half enough for his services to pay his travelling expenses. This loss must be provided for in his salary, or it must come out of his creditors. How shall he provide for this “wet day,” if he receive only just enough to meet his current expenses from day to day?

Again—the preacher is entitled to a *little more* than enough to meet his current expenses, because, in the estimation of the wise men of this generation, just as his head begins to whiten with the frosts of age, he is *superannuated*, he is turned out of the pulpit to shift for himself, or live on a precarious charity. No matter how venerable—how devoted—how useful—how holy he is, if he be guilty of a wrinkled brow and gray locks, it will soon be whispered round, perhaps by some grave deacon or other head man, “*Our young folks want a young man.*” It is enough. The boys and girls want a *young man*, and the venerable servant of God, long before the decrepitude of old age has come upon him, must vacate his pulpit. What shall he do for bread? To dig he is not able; to beg he is ashamed; and funds he has none. Now if his labours are thus abridged by the whims of the “young folks,”—if he is obliged to earn all he can receive in the days of his youth and middle age,—should he not, as a matter of justice, receive enough while he is permitted to labour, to support him when he is *superannuated*?

Besides, the current necessary expenses of a preacher are considerably more than the wants of a day-labourer, a farmer, or mechanic. To keep his mind well posted up with the scientific and theological discussions and investigations of the times, his library must be constantly replenished. Fifty dollars worth of new books and periodicals are needed every year. He must keep open doors for company at all times. Paul says, “a bishop (or pastor) must be given to hospitality.” His company will be much more numerous than that of an ordinary family, and a church of common respectability would

be not a little mortified to have agents, brethren in the ministry, and neighbouring churches, call on their pastor, and find him in such close quarters as to afford no room—no bed—no table for their reception. The pastor, then, must have more house-room than will suffice for an ordinary family, and if he have more house-room, he must pay more rent, and purchase and destroy as he goes from place to place, more furniture.

Then he must spend more than an ordinary mechanic in correspondence and travelling expenses. His exchanges, his visits to associations, ministerial conferences, dedications, ordinations, &c., all impose a bill of extra expense, which he must pay out of his salary. Make a just allowance for these and similar items, and add them up, and you will readily see not only that a preacher ought to have a *little more* than his ordinary current expenses, but that these expenses are necessarily a *little more* than those of an ordinary family.

And further—the preacher should have his salary paid punctually, at least, in quarterly instalments. It is not enough that he receive the full amount agreed upon some time or other. His expenses must be met as they accrue, or he must run into debt; and if he can depend on his money at no particular time, he must often disappoint and perplex his creditors, suffer embarrassment in his mind, and his reputation, as a fair and honest man, soon begins to suffer in the community. He cannot, in this way, have a good report of them that are without. Other labourers need their pay when it becomes due, and so does the preacher of the Gospel. There is no class of intelligent, tolerated, and useful men so poorly recompensed generally, as clergymen, and no class of professional men, as a general truth, live and die so poor.

Where there is a lack, it is not the Lord's fault. He has expressly ordained that they who preach the Gospel should live of the Gospel. The fault is on the part of the people, and as they sow in this matter, so they have, and so they will continue to reap.

Now this document displays a state of things of which, in this country, we have less experience. It is absolutely monstrous! It is an utter disgrace to the great country in which it exists! Is it for a people who thus manage matters to glory in the self-sustaining power of Christianity? If they glory at all, it can only be in the superhuman endurance of their ministers, which is but the converse of their own shame! The fact ought to cover them with confusion! We put it to the common sense of every reader, if it be surprising, that, in such a state of things, the number of Christian ministers is inadequate, and becoming annually less? Ought not the marvel to be rather that things are not greatly worse? Is it not surprising that 40,000 or 50,000 men—men of more than ave-

rage talents and superior culture, and Christian character, should be found willing to devote themselves to the service of such a people?

According to the picture drawn above, there is no class of individuals necessary to British service, whose case is so degrading, deplorable, and disgusting? Is it just—is it reasonable—ought it to be expected, that men clothed with the common attributes of humanity—situated in a country abounding with temptations to secular employment, well remunerated—men with a sense of justice in their bosoms, and the Word of God in their hands, should precipitate themselves, with open eyes, into this ecclesiastical purgatory? Will it be matter of astonishment should the Ministry, in the United States, at last actually die out, and their case resemble that of the Ancient Church when her teachers were “shut up in the corners.” Let the reader coolly peruse the foregoing article, paragraph by paragraph, and say, if it does not reveal a state of things without a parallel in Christendom—a state of things which revolts humanity, and pours the foulest scandal on religion! But the most remarkable and alarming fact is, that this state of things is not confined to any one denomination. It extends to all except the Methodists. While the Presbyterians and Independents are bad, the great community of Baptist Churches are not a whit better. One of her chief religious organs discourses of the matter thus:

SUPPORT OF MINISTERS.

Professor Park's excellent sermon on “The Indebtedness of the State to the Clergy,” dwells with peculiar emphasis on the self-sacrificing benevolence of the Ministry as a class of men.

“The life of many a pastor,” says this discourse, “who cannot calculate on living two years in his own hired house, but is sent from town to town by the caprice of fickle majorities, and who, without any certain dwelling-place for himself, submits to the expectation of leaving his widow and orphan children homeless and penniless, and who still perseveres in storing his mind with good thoughts that he may comfort the sick and sorrowing, is an example of Christian benevolence. Often, at least, he was prompted by this virtue to enter an office conventionally excluding him from recreations which add vigour to other men, and wasting his health by a continuous and peculiar tax on his sensibilities; an office, in preparing for which, he has anticipated the meagre and ill-paid income so needful for the supply of his intellectual wants, and in prosecuting which he is often humbled by the deprivation of even the conveniences of life; and

still he magnifies this office by the cheerful discharge of its philanthropic duties. It is the diffusive influence of this virtue that exalteth the nation."

In a note on the foregoing, Professor Park adds:

"The average salary of the ministers of New England is said to be only four or five hundred dollars per annum. This sum would be a less inadequate recompence for their labour if the customs of society and their own mental tendencies, allowed them to employ those economical expedients which are proper for men of a less spiritual calling."

The above estimate is made, we suspect, from the stand-point of observation and knowledge peculiar to Orthodox Congregationalists. As applied to ourselves, the estimate is, doubtless, too high. The salary of Baptist ministers, we believe, would be found not to reach—certainly not to exceed—an average of four hundred dollars per annum. This, as was once remarked in our hearing, is less than a man can earn in Boston for sawing wood by the day. Such support, too, let it be remembered, is yielded, for the most part, to men who have spent years in a course of educational preparation for the ministry, and who, as a class, might, in any other profession or calling, render themselves independent.

Are all other labourers, we ask, worthy of their hire, except those who serve the church as Christ's under-shepherds? Is it a law and a necessity of their condition, that they must be kept in a state bordering often on abject dependence? With all that is uncertain in the present tenure of the pastorate, with the expense always attendant on frequent removals, with the poor health that not uncommonly falls to the lot of ministers and their families,—must this support for ever continue so inadequate and precarious?

We are persuaded that the insufficient support of the ministry reacts in the end, if not immediately, on the church itself. The cause of religion suffers in consequence. The library wants supplies, and the people, meantime, lack the instruction which the minister has not the means to impart. The moral independence of the pulpit is less than otherwise it would be; and the feeling of want, with the forebodings that stand related to it, preys necessarily on health and the physical energies. For the want annually of fifty or a hundred dollars, the comfort and influence of many a pastor are materially affected. The moral penalty the church, sooner or later, reaps.

Thus, then, it is clear that the Baptist Body form no exception; their churches are deep in the same condemnation with the rest of the democratic communities. Is it, then, to be assumed that the last and sole surviving stronghold of reason, justice, and common decency, is to be found in the prosperity of the old Colonial Episcopal Established Church? It might very naturally be supposed that such would be the fact; it is, however, much otherwise. That polite, elegant, proud,

and would-be-the-Church Body, presents no redeeming feature. One of its chief journals thus reports on the matter:

THE SUPPORT OF THE MINISTRY.

On the 18th of last November, a meeting of lay members of the church was held at Upper Marlborough, Prince George County, Maryland, to take into consideration what could be done for the more effective support of the ministry of the Gospel, when a long report was adopted, in which the claims of the clergy and the duties of the laity are set forward with great plainness and force. The temporal advantages reaped by the country from the labours of an educated ministry, in the good order of society and the healthful tone of morality that pervades the community, and the sad consequences that would ensue were their churches to be closed and the offices of the ministry to be suspended, are vividly portrayed. The committee who furnish this report state that the salary of no Rector in the county exceeds the wages of a clerk in a respectable mercantile house. The cost of a suitable education, the ordinary expenses of living, the *status* which ministers have to sustain in society, the aid they have to give to charitable objects, the books they must purchase, and the expense of attending the meetings of ecclesiastical bodies, have been considered, and the question is asked, would one of us, for five or six hundred dollars per annum, irregularly paid in small sums, be willing to devote his time and energy, his powers of mind and body, to a laborious profession or employment? The plea of inability on the part of churchmen in this county to do more, is thrown to the winds. A member of the committee has ascertained the amount of assessable property belonging to Episcopalians in the parish in which he lived, which is by no means one of the wealthiest, and found it to amount to *half a million*. Twenty-five cents on the hundred dollars would double the Rector's salary, and leave a respectable sum for other parochial charges, and the general institutions of the church.

The neglect of vestries, in failing to meet their engagements with their pastors, is represented as a grievous wrong, and here, they think, reform must begin. The system of *annual subscriptions* is discarded as a source of constant embarrassment. The report closes as follows:

"Knowing that example is far more efficacious in inducing others to sustain the institutions of the Gospel than mere precept, we would urge all who have their soul's welfare, or even the temporal well-being of society at heart, to increased liberality in support of the rectors of their respective parishes. Too often, a general indifference to this matter is offered as an excuse for stinted contributions on the part of those who entertain more just and enlarged views. This should not be. Let each man do *his duty*, according to his ability, remembering that the supineness of others will not justify his delinquency in the sight of God.

"This example must tell on those to whom it is exhibited; it may be more slowly

than we desire, but time, with God's blessing, will make it effectual in additions to the number of those who 'honour the Lord with their substance.' "

The following recommendation was unanimously adopted by the meeting :

"In view of the melancholy facts stated in the above report, we would respectfully recommend to the Episcopalians of this county, the propriety and the justice of consenting to pay for the services of the clergy in proportion to their assessable property, and that the vestries of each parish be requested to lay the subject before their respective parishes, and solicit their consent to the above recommendation."

Let the reader ponder all the facts of this and the foregoing Articles together, and say if the condition of religion in the United States be not highly unsatisfactory. We presume very few of those who have been accustomed to look into these pages were at all prepared for such a state of things. Time was when the eyes of Evangelical Europe were directed to the United States, and concentrated on the moral and spiritual glories of New England. Northampton, with its Edwards, shone as a star of the first magnitude in the Western Hemisphere, while his wonderful works, so fraught with depth, spirituality, and power, were read with avidity in every country, and his "Narrative of the Extraordinary Work of God," and his "Treatise on the Affections," were to be found in every hand that bore the vessels of the Sanctuary. Ever since that time, and during the first quarter of the present century, much was heard of glorious visitations, astonishing effusions of the Holy Spirit, whereby whole cities were shaken as by an earthquake, great churches created in a few weeks, and everywhere the wilderness made to blossom as the rose. In these reports there was doubtless truth; but for twenty years last past little has been heard of them, and by degrees their fruits seem to have passed away, introducing the mournful state of things to which we have been referring. It is deserving of special notice, that we have not been speaking of the Southern States, where the demon of Slavery reigns lord paramount over black and white, and on which the desolating judgments of God might be expected to light, but of the Free States, and of the Gospel under the ministration of men the most decided and zealous advocates for the slave. Nay, we are not without the suspicion that the Gospel is actually prospering more in the Slave than in the other States,—a fact to be easily accounted for

on the principles of the Divine dispensation of mercy, together with the adaptation of certain states and conditions of suffering and wrong to prepare the human heart for the reception of the glad tidings. The mercy of God is always most abundant where the cruelty of man is most rampant. The last number of the *Southern Presbyterian* which has come to hand contains an article that contrasts most strikingly with the other extracts we have given. It is headed, however, "*Something Very Strange*,"—a heading which shows that it is the exception, and not the rule; a somewhat fantastic and all but incredible exhibition. It is the following :

SOMETHING VERY STRANGE.

Near the close of the year 18—, the members of — church assembled, in accordance with their annual custom, at their usual place of worship, to provide for their pastor's salary, the year ensuing. Deacon M. presided, and calling the meeting to order, he looked over the goodly number of brethren present with evident satisfaction. Many of the sisters were there too—widows and single ladies who had no one to represent them, but who were anxious to add their contribution for the support of the Gospel. The deacon then stated the object of the meeting, by a few remarks on the importance of the Gospel, the necessity of having ministers to proclaim it, and then adverted to their own obligations, as a church and as individuals, to give a liberal support to their worthy pastor. Each member manifested a deep interest in the deacon's address, and when he requested them to *come forward and subscribe the respective sums they intended to pay, there was a simultaneous move from all parts of the house*—all tending to the deacon as a common centre; but he intimated that they could not all sign their names at once, which seemed to bring them to order, and the younger portion of the members gave way to the old and gray-headed.

Brother B. advanced and modestly asked the deacon "what amount" he should put down. "It is not my business to dictate to you," replied the deacon, "but as you have asked my opinion, and I know your circumstances, I will say twenty dollars." "I don't think that is enough," says brother B.; "I have not paid as much as I ought heretofore. I am now old, and what I do must be done quickly, for I would not die encumbered with a debt which it is in my power to cancel. I will pay fifty dollars." The deacon entered the amount with some hesitation.

Brother C. requested that the sum of ten dollars should be placed to his name. The deacon expostulated—"You are poor, a large family to support, and that is twice your share of the amount to be raised." But he replied, his family "would never suffer by his liberality in such a cause." Brother D. came forward and presented a twenty dollar bill. The deacon looked surprised,

and observed it was not expected they would pay until near the close of the next year. "But," says brother D., "how is our pastor to live in the meantime? He depends on his salary as his only means of support. He must need many things during the year, which will require cash to purchase, or he must pay an extravagant price if bought on credit. Indeed, I believe it is wrong to expect the Gospel preached to us on a *year's credit*. It had better be a cash system all round." The idea was new to the brethren, and they seemed to regret they had not brought their money with them to pay down like brother D.

Brother E. said he would pay twenty dollars. It was as much as he could promise in money, but he would send the pastor a load of wood, a quarter of beef, or something from his farm, occasionally to *help him out*.

The sisters, too, manifested the same liberal spirit. One old lady, very poor, insisted on paying her mite, which the deacon refused, but she claimed it as a *privilege*, and declared if she could pay for anything it should be for the bread of life.

Thus each member, whether brother or sister, came forward and laid their *free-will* offering upon the altar, and the great difficulty with the deacon seemed to be, to keep them within proper bounds. When all had entered their names, it was found the aggregate amount exceeded the sum promised for their pastor's salary, by three hundred dollars, and they voted a part of it should be applied to make their house of worship more comfortable in winter, and the rest should go to help forward some of the benevolent operations of the day. Before the next year closed the subscriptions had all been paid to the deacon, and from him to the pastor, who was then able to pay his merchant, his blacksmith, shoemaker, &c., and when the last night of the year came, he gathered his family around the fireside, and told them how he had followed the injunction of the Apostle, "owe no man anything," and then with

happy and thankful hearts, they all bowed at the throne of grace, with bright and joyous hopes for the future.

Is this, then, "something very strange"? If so, the more the pity. It is, at any rate, something very good, very reasonable, very laudable, and very worthy of universal imitation. If a "strange thing," assuredly it ought not to be such, but to be very common. The time will come when it will be the rule, not the exception, throughout the earth.

It will be observed that the pastor in this church was paid neither by collections nor by seat-rents, but by direct subscription,—by far the best, as, indeed, it is the rational and the scriptural plan. "Brother D." is a philosopher; we wish every church had a score of such men. We commend his speech to the leading officers in all churches. But the state of things his speech reveals in the United States is curious, and far from encouraging. The idea of paying a minister at the end of twelve months, while, during all that time, he has his household to maintain, is perfectly outrageous. It assumes that either he has personal property, or runs a twelve months' account for all that is needful to his subsistence and that of his household, and, by consequence, pays much higher than he otherwise would. Such treatment of a minister is quite unknown in Great Britain. "The church at —," in this respect, presents a model to all the churches, both of the New and of the Old World. May imitation of its admirable example become universal!

Essays, Extracts, and Correspondence.

"THE CHRISTIAN STEWARD."

A GENTLEMAN in the country addressed to the late Algernon Wells, of beloved memory, a Letter, accompanied by a Manuscript Volume of nearly a hundred pages, of which the following is a copy :

11th Jan., 1849.

MY DEAR SIR,—I know I have no need to apologize for offering some suggestions, and making a proposal, having for their object the promotion of an increased spirit of liberality in our churches and congregations.

In writing the accompanying manuscript, I have endeavoured to be as brief as possible, compatible with the full expression of my views; but the Essay has enlarged to what I am afraid you will consider an inordinate and tedious length. I have read it over with

a view to curtailment, but I find I cannot strike out more than a few pages without cancelling something which appears to me—a partial critic, no doubt—of some importance. The condensation of the paragraphs, by the substitution of a more compendious mode of expression, is beyond my ability. I have therefore determined to submit the scheme, with all its defects, to your consideration, being fully assured that you will pass as candid a judgment upon this little effort to do good as you have, in times past, respecting other matters on which I have been kindly favoured with your opinion.

Should the proposal meet with your approbation, I would make this offer, that it might be carried out in the most effectual manner, and thus have a fair trial. I would give three Prizes of Twenty Guineas each,

or five prizes of Ten Guineas each, for the best tracts on the same subject as my Essay, to be published in the three or five following years; after which, if the scheme shall have met with the approval of the churches, and have been successful, I feel assured means will readily be devised for carrying it on.

If it should be thought desirable, I would allow the manuscript to be printed, *not published*, but to be sent only to such persons as may propose writing for the prizes, in order that they may see what my idea is of the way in which the object in view would be best attained, and that they might weave into their own essay any sentiment or suggestion of mine which they might think to be useful. Of course, I do not mean that my rough and crude performance should be required to be used as a model or form on which to frame their own disquisitions. Every writer would be left to use his individual judgment, and follow the bent of his own free thoughts. Still, I think it might be intimated to the competitors for the prizes that they need not go to the opposite extreme, and eschew my essay and all it contains, in order to avoid being esteemed as plagiarists; for I have a strong conviction that they should dilate, more or less, in each of the proposed essays, on the following points:

- 1st. The laying up in store.
- 2nd. A fair exposition of the obligation of sufficiently providing for the present and future wants of self and family.
- 3rd. The duty of devoting a proper sum to God's service.

4th. The desirableness of keeping regular accounts of the way in which this money is spent, with a clear elucidation of the mode; and

5th. The necessity of a large gratuitous distribution of the annual tracts among all classes in our congregations, that the object might be kept in remembrance, and be continued from year to year.

All the successive annual publications would, of course, have appended to them the specimen accounts, with a sufficiency of blank leaves for making entries of real donations.

As the book is to be distributed free of cost to the recipients, and in large numbers, and is intended to be read by all classes, it must be short and cheap, and I should think ought not to exceed a penny in price. It could not in that case be much, if at all, larger than the PENNY MAGAZINE; and as some blank leaves must be left at the end for the accounts, which it is hoped many will enter there, the letterpress must be so much the less. The type, also, should be of a uniform size, and large enough to be read with ease by persons passed the middle age. The matter contained in it, therefore, could not be quite so much as that in the PENNY MAGAZINE. But if the essays are, as they should be, condensed, terse, and pointed, there will be ample room in a tract of that size for as much matter as would be desirable. My essay, with the accounts, I calculate, is about one-third longer than each of the prize essays should be, to occupy no

more space than the thirty-two pages of the Magazine.

As I wish to preserve a strict incognito, I shall not affix my signature to this letter. You will know from whom it proceeds from my relative, who will convey it, with the manuscript, to you. Having lately conversed with him on the subject, he will probably be able to explain some things which I may have left obscure.

I leave the matter in your and his hands, trusting that the Almighty will so guide your deliberations that something may arise from this proposal which will tend to promote his glory, and benefit our churches and institutions.

Believe me,
&c., &c., &c.

Rev. A. Wells.

P.S.—Since writing the foregoing, I have read with much interest the essay by Dr. Yale, in this month's CHRISTIAN WITNESS, having the same object in view as mine, and am pleased to find Dr. Campbell's attention has been turned to the subject. Dr. Y.'s paper is much like what I think the Prize Essays should be; but, as all others which I have read, it is defective, as I conceive, in that it does not propose some definite mode of action.

Mr. Wells, about the time of the commencement of that illness which ended in depriving Nonconformity of one of its greatest lights, and mankind of one of their best benefactors, transmitted the foregoing Letter, with the Manuscript, to the Editor of the CHRISTIAN WITNESS, for perusal and consideration, preparatory to a conference, with a view to an answer. Through his lamented death, and the constant pressure of the multifarious engagements of the Editor, the subject was allowed to drop; but so great is the Editor's sense of its importance to the times which are passing over the churches of Christ in these lands, that, leaving the excellent gentleman, the Writer of the Letter and the MS., to pursue his own course as to the matter of the "Prizes,"—on which, now that Mr. Wells is no more, the Editor has not presumed to offer an opinion,—he has determined to turn the Manuscript to account for the cause its Author has so much at heart. The Essay, both on the score of principle and practical bearing, possesses great merit, and is, in the judgment of the Editor, much calculated to further the interests of the kingdom of heaven. On the present occasion he has given a portion of it, reserving other parts of even superior value to a future opportunity. The extracts are so selected, however, as to give something like completeness to the present Article.

THE CHRISTIAN STEWARD ;

Or, An Account-Book for the Entry of Moneys devoted to Religious and Benevolent Objects. With a Preliminary Essay on the Right Appropriation of Wages and Income in general.

An immense weight of obligation lies on the professed disciples of the blessed Redeemer. They are his appointed instruments for extending his kingdom in the world. To do this both men and money are required—men to proclaim the glad tidings of salvation, and money to sustain them in their self-denying and arduous labours. But it is necessary that appropriate means be used to obtain both these requisites. To the former of them we shall not advert; but it will be the aim of this essay to point out what is considered to be defective in the present mode of devoting property to charitable and religious purposes—to show what is the Scriptural Rule, and to recommend its more general adoption.

Various able treatises have lately appeared on Covetousness, and the duty and privilege of liberality. The perusal of these works cannot be too strongly recommended. But there is an obligation even prior to that of giving liberally, which, we think, has not been sufficiently inculcated or practised; we mean, the *deliberate appropriation and setting apart a certain portion of our income*, to be ready for distribution as occasions arise. That this is a plain duty, incumbent on all, we gather from the exhortation of the Apostle Paul to the Corinthians, 1 Cor. xvi. 2: "Upon the first day of the week let every one of you LAY BY HIM IN STORE as God hath prospered him, that there be no gatherings when I come." It will be one of the main objects of this essay to impress on Christians the desirableness and importance of duly attending to this precept.

The present, compared with former times, is an age of much liberality, yet still great improvement might be effected in the manner and the motive of giving to religious objects, as well as in the amount contributed. With few exceptions, men give their property at present to benevolent institutions more *from impulse than from consideration*, more from feeling than from principle. They do not sit down composedly and prayerfully to determine how much of their weekly or yearly earnings ought to be devoted to God; neither do they calmly compare the relative claims of the different objects to which they are called to contribute, and apportion their donations accordingly. The consequence is, that too much is left to the spur of the moment; and hence a common inquiry addressed to a collector is, How much did I pay last? or a list of subscribers is asked for, that the inquirer, casting his eye over it, may be guided by what others give. Far too much of the support which all voluntary associations receive depends on the qualifications of the person who is chosen as collector. A good applicant for subscriptions must possess fluency of speech, and tact in suiting himself to each one's character and disposition. These things ought not so to be, for men should give according to the merits of the object, and not because of the influence

or persuasion of the individual who makes the collection.

Of course it is not meant that the choice of collectors is a matter of no importance. On the contrary, it is necessary that they be intelligent and judicious persons, able, when required, properly to advocate and explain the object of the society they represent. All we condemn is, the great want of right motives, sufficient reflection, and just discrimination as to the claims of different objects on the part of subscribers generally.

It appears, from the fore-cited and other verses in the two Epistles to the Corinthians, that the Apostle was very anxious that the Gentile churches should make liberal collections to relieve the necessities of the poor and persecuted Christians of Judea. He had already counselled the Galatians to proceed in an orderly manner. The precise directions to them, however, have not been left us on record; but under the inspiration of the Holy Spirit, and doubtless for the instruction and guidance of all future generations, he laid down the general rules contained in the verse quoted. Circumstances are somewhat altered since these directions were given. There were then no charitable institutions, such as hospitals, asylums, or religious societies, the glory of our age, in operation, to which men might devote their property; but the objects to which the charity of the early Christians was directed, and those to which the moderns devote their attention, were in reality the same. They were twofold—the care of the body, and the cure of souls. This collection, which Paul carried to Jerusalem, is an instance of the relief afforded to the bodily wants of the poor; and in various passages of the New Testament it is laid down as the bounden duty, as it was also the practice, of the early Christians, to support, by their pecuniary contributions and hospitality, those among the disciples who were especially set apart for administering the Divine ordinances, conducting public worship, and extending the knowledge of the Gospel around them.

Let us now proceed to consider, what amount ought to be devoted to the service of God. In the apportionment of a person's property, it is highly necessary that the Almighty should be looked up to for guidance to do it aright; but more fervent prayer for the Divine direction is requisite in deciding what portion to devote to his service, since self-love, not to say selfishness, will naturally prompt a man to take sufficient care of the interests of himself and family; but conscience alone will have to say what portion should be reserved to benefit the souls and bodies of others. Every one, therefore, who wishes to enjoy the approbation of God and his own conscience, will set apart a stated and sufficient time for asking counsel of him in this matter.

Before the coming of Christ, God was pleased to give to his people very minute injunctions as to what proportion of the provisions and worldly substance bestowed upon them he required to be returned to him in the shape of first-fruits, tithes, and offerings. All these laws are now so far abrogated as not to be specifically binding; but their spirit

and essence remain. Men are to give now as then; but a more generous law is laid down—more confidence is placed in them by God. Shame to them that their response to it is no better! Our sovereign Lord and Master now says, Give me what a grateful heart prompts—a heart not too anxious to retain an undue provision for self or family. It is God who bestows life, health, affectionate relatives, and kind friends. It is He, also, who is giving you a sufficiency of food and raiment, and is prospering you in your worldly calling. Above all, He has adopted many of you as sons, and is ready to receive every one who is willing to come to him for salvation. Remember, that Jesus, after a painful life, shed his precious blood for you; and is now interceding at God's right hand for all who commit their immortal interests to his keeping. Remember, that the Holy Spirit is willing to fill every seeking soul with his blessed influences—waiting to stimulate it to every good word and deed—to give wisdom to the understanding, and light to the conscience: and, moreover, this blessed Agent stands prepared to sanctify each willing heart, and carry on the work of grace till it be consummated in glory.

Considerations such as these, drawn in a great measure from the larger effulgence of Gospel light which was thrown on the world when God became "manifest in the flesh," may well induce Christians of the present day to *greater* acts of self-denial and benevolence than were practised by the Jews of old; certainly, God will not be satisfied with *less*. It may be the duty of some persons, men or women, to give a tenth, a fifth, or even half of their income, or more, to the service of God; and, on the other hand, it will be equally the duty of others not to give more than a twentieth, or thirtieth part, or even a less proportion than this, as in the extreme case before mentioned. . . . Every one should act according to the dictates of an enlightened conscience, the obligations he is under to God, and the circumstances in which he is placed. The expression of gratitude to God, and efforts to extend the Redeemer's kingdom throughout the earth by pecuniary contributions, should, in a certain degree, be restrained and regulated by family and relative claims; but these, on the other hand, must not by any means be allowed to stint the expression of love to Christ in our endeavours to advance his cause.

Although there is in the New Testament no mention made of any precise amount to be given to God, yet we may be sure of this, as a general rule, that the more the Almighty prospers a man the more he expects him to give. It is not simply meant by this that he should give in the same proportion from his greater as he did from his lesser gettings; that is, if, for instance, he gave a tenth of £100 one year, that he should give a tenth only of £200 the next, if his profits in the interval had doubled; but that as God is increasing his store, so he should give in a larger proportion. Having given a tenth, or £10 out of £100, one year, when he had earned £200 in another year he might give, not merely a tenth of that, which would be £20, but an eighth, or £25; and so he might

go on to increase the proportion as he more and more prospered. Alas! how often the reverse of this takes place; and it is found that as God is pouring abundance into a man's lap—filling his garners with increase—he becomes more and more reluctant to give. What melancholy spectacles such individuals are! Men sorrow—angels may be said to weep at the sight! How sad is the thought, that at the last day, accumulations of wealth thus kept back from God, will prove to be heavy millstones round the necks of such men!

God, under the Levitical dispensation, promised his blessing to the Israelites, both as a nation and as individuals, if they duly paid their tithes and presented their offerings; and a curse invariably followed, when they neglected thus to do. So, under the Christian dispensation, there can be no doubt but that God's blessing will attend the right performance of this duty. Not that persons are to expect that God will always, or even generally, favour them in exactly the same way; that is, by an increase of their worldly store. This may not be good for them in other respects. Besides, if such a recompence usually followed acts of generosity, it would have a strong tendency to induce men to give from wrong motives. Instead of gratitude being the operating principle, they would give in order to receive as much, or more, again. Just in proportion, however, as this and God's other commandments are kept, will he bless the individuals who observe them; either in their temporal affairs, or spiritually, or in both ways at once. Numerous passages may be cited from the Scriptures to prove that God has pledged himself thus graciously to reward acts of piety and benevolence. The following will suffice:—"The liberal soul shall be made fat; and he that watereth others shall be watered also himself;" "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive, and he shall be blessed upon the earth;" "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty;" "Will a man rob God? yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house; and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it."

More particularly, if it be hoped and expected to obtain God's blessing on the use of the portions devoted to ourselves, no time should be lost in deciding on and setting apart the share belonging to God; for this ought to be done before either of the other portions has begun to be used. This we learn from the command of Jehovah to the Israelites with respect to first-fruits; "When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest; and he shall wave the sheaf before the Lord to be ac-

cepted for you. And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God, it shall be a statute for ever throughout all your generations," Lev. xxiii. 10, 11, 14.

Cogent reasons to induce persons rightly to perform the duty of giving liberally might be abundantly multiplied, but the necessarily contracted limits of this tractate forbid. We cannot, however, pass on without calling the reader's serious attention to the sin of covetousness, and its heinousness in the sight of God. This abounding form of selfishness is ordinarily in the New Testament classed with crimes of the deepest die: "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or *covetous*, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one, no, not to eat." "Nor thieves, nor *covetous*, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." It is a peculiarly *dangerous* sin; and from the disguises it assumes easily avoids detection. It is so difficult to draw the exact line between a due and an excessive love of gain—between the expenditure proper to procure the comforts of life, and mean and parsimonious saving—between the claims of family, of time, and of sense, and the requirements of God, that it is no easy matter to persuade persons that they are chargeable with this offence. The *insidious* character of this sin is also shown by the difficulty of eliciting evidence, and bringing proof of its existence in any one; how clear soever appearances may be against him. It is, therefore, next to impossible to pass a public judgment and censure on this violation of the Divine law. From the verse before quoted, it appears that the Apostle Paul would have the covetous, equally with the other notorious sinners there mentioned, excommunicated from the church. But when and where, in our churches, was there such an act of discipline enforced? It behoves every one, therefore, in the privacy of the closet, faithfully to examine himself whether he be not an offender against God in this respect. Let him do it the more carefully and impartially, on account of the indistinctness with which the boundary between right and wrong in this instance is marked out. The great prevalence of this sin, unheeded and unrebuked, the more requires each one to suspect it in himself; and to lay open his inmost thoughts, motives, and actions before the great Searcher of hearts, that it may be detected; and, when it is discovered, let him keep carefully at the greatest distance from it, just as a man would who had to pass, in a fog or in the dimness of twilight, near a precipice or a pit. A volume would be required to expose the greatness, the insidiousness, and the danger of the sin of covetousness; but it must suffice that we urge on every one that they should read some work on this soul-ensnaring evil—if possible, those we have already mentioned; above all, that they would ponder deeply the many passages in the Bible in which it is exposed and condemned.

May we be allowed to adduce, before con-

cluding this part of the subject, one other motive to increased liberality, drawn from the altered and happier circumstances in which we find ourselves, compared with those in which our ancestors were placed; and no better words can be used to express the sentiment than those of a recent writer, Mr. Stoughton: "We are not called to resist unto blood, as our fathers did. 'Twas theirs to suffer, 'tis ours to serve. Their lot was tears, ours toil. They had to *take* joyfully the *spoiling* of their goods, we are required to *employ ourselves* joyfully in the *bestowment* of our goods."

Can there be any doubt that this course of procedure—the laying up for, and contributing to the relief of, the temporal and spiritual wants of mankind—is as much a duty as that of "entering into the closet, and praying to the Father who sees in secret," or of waiting on him in the public assembly? Surely, neither of these can be attended to with such a clear conscience as to profit a man, if something within him says, that the command to set aside a certain part of his income has been neglected, or a just proportion of it withheld from God. Let every one, therefore, who has hitherto neglected this duty, strive to get his soul filled with enlarged and elevated emotions of love, gratitude, and obedience. He will then cheerfully and willingly set himself immediately to the conscientious performance of it. Under the delightful influence of these feelings, he will not say within himself, "How *little* can I give, and keep a clear conscience?" but a generous heart will exclaim, "How *much* can I give, and conscience not accuse me of neglecting other claims?"

We now come to speak of the "FORM" appended to this book, for recording a person's conscientious and deliberate resolve, as to the amount which he has devoted to God, and actually, or in effect, laid up in store. Every time an individual reviews his pecuniary affairs for the purpose of considering what portion should be set apart for benevolent objects, it is strongly advised that he should at once commit the result of his deliberations to paper in the form alluded to, or something similar, and sign his name to it. One reason why it is recommended for a person to be thus particular is because it is well known that what is merely given mentally makes a less impression, and is apt to be forgotten, and temptations to infringe upon it are less easily resisted. But there is another reason of more importance. Contrary to our hopes and expectations, it is a subject of deep regret that although much good undoubtedly has arisen from the very extensive circulation of the two Essays on Covetousness, yet it must be confessed that these publications, with other powerful appeals since made from the platform, the pulpit, and the press, have not produced such a spirit of liberality in Christians as might have been expected. Reflections on the cause of this, and a wish to suggest a remedy, have mainly occasioned the production of this essay. The writer has been led to think that the reason why these excitements to liberality have not yielded more abundant fruit is chiefly this, that the

authors and speakers above referred to have omitted to propose a method by which men, while their judgments were convinced and their consciences were moved, might be induced to take a decided step, and by an express and definite act, such as that recommended, devote a proper portion of their incomes to God. There can be no question but that many persons, while reading or hearing these exhortations, and, perhaps, for some time afterwards, fully determined to devote more of their property to pious and benevolent objects than they had hitherto done. The resolution, however, being vague and indeterminate; no specific amount being fixed upon at the time, nor any deliberate thought exercised as to what would be the most suitable objects on which to bestow their intended increased pecuniary contributions; the convincing reasons contained in the book, or adduced in the discourse, slowly faded from their memory; other objects and subjects also intervened to draw off their attention, and conscience by degrees ceased to incite to the performance of that extended liberality not long before so fully resolved upon. The lamentable consequence of such indecision is, that these persons, to use the expressive words of Scripture, have again "settled on their lees," and become no more free to give than before, perhaps even less so. The best remedy for this failure of carrying good intentions into effect appears to be the immediate action of laying up in store, or at least the recording in writing of the amount determined to be set apart for benevolent purposes.

Such a dedication is not to be looked upon as a vow, never, under any circumstances, to be abrogated; but simply as a firm resolution, not to be broken except under unforeseen circumstances, such as a large loss of property in the interval between one act of dedication and another, a calamity which would but seldom occur. The sum so devoted should be regarded as a debt, which every man of honour or honesty would feel it a duty incumbent on him to discharge, provided he could do so after having satisfied all other just claims. We need scarcely add, that the books in which this resolve and the accounts are recorded can be kept as secret as may be wished.

Following this Form of Dedication is a list of those particular objects of benevolence to which he has decided to contribute, with the sum to be given to each.

In addition to this, it is highly desirable, not to say necessary, to be orderly and keep regular accounts, that it may be seen when and how the money has been expended, and to make it satisfactorily apparent to the donor that his previous resolve has been faithfully carried out. We have, therefore, attempted to show how such accounts should be kept; and as an example or two will do this more clearly than can be done by any written directions, we have subjoined examples of accounts, one supposed to be that of a person in low, and the other in higher circumstances.

The first account is supposed to be that of a person who has devoted a shilling a week, or £2 12s. a year, to the service of God.

He is also supposed to be a subscriber of a penny a week to the London Missionary Society and to British Missions, and that collectors call on him weekly for that amount. In keeping a real account, the individual who does so can either lay up the shilling weekly or monthly, as he may choose.

In the second account, the individual whose it is supposed to be has placed in store £1 per week, or £52 annually, in four quarterly sums of £13 each, and the donations on the other side are correspondingly larger than in the previous account; besides which there are many other objects set down as being supported by him to which the bounty of the former donor could not extend.

It will not be very practicable, nor will it be necessary, to disburse within the prescribed time the exact amount which has been consecrated. Sometimes a little more and sometimes less will be spent. These alternations will constantly occur, and the specimen accounts are adjusted to show how these variations are to be managed.

In addition to the ordinary subscriptions, it will sometimes occur that extraordinary donations are required for special objects, such as the enlargement or rebuilding of the chapel in which a person has been accustomed to worship, or the erection of a new one, to which he may be disposed largely to contribute. In such a case the person would either take the money out of his capital or his income, whichever his judgment and conscience should determine to be right.

May the Holy Spirit pour out on individuals and churches a spirit of grace and supplication for a large effusion of all his blessed influences. Without this, all means will be useless. Books may be written deprecating covetousness and urging to liberality, and account-books may be prepared; but all will be of no avail without his gracious operations on the hearts of men. O that this sentiment may be deeply impressed and rightly operate on the minds of our readers. Let them fervently and perseveringly implore it, and it will be granted.

Earnest prayer seems to be the great want of the age. Every evangelical denomination appears to be mourning a state of spiritual collapse or declension; and one great cause of it, we fear, is a growing anxiety for the accumulation of wealth, either as a good in itself, or that it may be spent in luxurious living. A grasping eagerness for worldly gratification or riches is sure to lead to spiritual poverty. Nothing but prayer will revive us, and bring about a better state of things. It is a cheering sign of the times that such men as Mr. James and others are sensitively alive to the evil, and are pointing out and urging us to the never-failing remedy—the prayer of faith.

Has any one, while perusing these paragraphs, felt, as he proceeded, the reproofs of conscience, or has he even been sensible of a something within which made him restless and uneasy? O let him not stifle the impression, or by palliatives and excuses evade acting on the conviction, and suffer the barbed arrow to rankle and fester in the wound. No; let him instantly go to the throne of grace, and pluck it out by saying from the

heart, "Lord, what wilt thou have me to do? what wilt thou have me to give?" Then will he be able, with joyous emotions, to adopt the words of the sweet singer of our Israel, and say,

"All that I have, and all I am,
Be, Lord, for ever thine;
Whate'er my duty bids me give,
My cheerful hands resign."

It is to be particularly noted, that the writer proposes a threefold distribution of income, whether great or small, as follows:

1st. A certain proportion is to be taken for defraying personal and family expenses.

2nd. Another portion is to be allowed to accumulate as capital.

3rd. A proper share is to be devoted to God.

Of the first of these portions no account is made here; but the second and the third are placed in parallel columns, the sum "laid up in store" keeping the left, and that "devoted to God" on the right. We shall omit the former, and specify the latter.

NO. I.

FORM OF DEDICATION.

After, I trust, due deliberation and prayer, I do hereby record the resolution I have come to, to lay up One Shilling weekly, to be expended on benevolent and religious objects. JOHN A—.

And I further resolve to give the following amounts to the objects specified below:

For the support of my Pastor	5s. per quarter.
Collection for College at H—	2s. "
For the Poor at Sacrament and other cases, about	7s. per annum.
At the Collection for Dispensary	1s. "
Sunday-school	1s. "
To British Missions	1d. per week.
London Missionary Society	1d. "
Collection for Bible Society	1s. "
Tract Society	1s. "

1849.		£	s.	d.
Jan. 3	Lon. Miss. Soc., at 1d. per week	0	0	1
	British Missions, "	0	0	1
7	Poor at Sacrament	0	0	4
10	L. Miss. Soc. and B. Missions ...	0	0	2
	Mr. A. B., a quarter's Seat-rent, for Minister's Salary	0	5	0
17	L. Miss. Soc. and B. Missions ...	0	0	2
	Collection for H— College	0	2	0
24	L. Miss. Soc. and B. Missions ...	0	0	2
28	Paid Mr. C. D., a Donation for New Chapel at K—	0	5	0
31	L. Miss. Soc. and B. Missions ...	0	0	2
Feb. 4	Poor at Sacrament	0	0	4
7	L. Miss. Soc. and B. Missions ...	0	0	2
11	Collection for Dispensary	0	1	0
14	L. Miss. Soc. and B. Missions ...	0	0	2
21	Ditto	0	0	2
28	Ditto	0	0	2
Mar. 4	Poor at Sacrament	0	0	4
18	Collection for Jews	0	1	0
28	L. Miss. Soc., 4 weeks at 1d.	0	0	4
	British Missions, "	0	0	4
April 1	Poor at Sacrament	0	0	4
8	Coll. for Baptist Miss. Society ...	0	1	0
9	Mr. A. B., a quarter's Seat-rent ..	0	5	0
20	Wesleyan Sunday-school Anniv. ..	0	1	0
25	L. Miss. Soc. and B. M., 4 weeks ..	0	0	8
May 10	British and Foreign Bible Soc.	0	1	0

Amount carried over £1 6 2

		Amount brought over...	£	s.	d.
May 23	L. Miss. Soc. and B. M., 4 weeks		0	0	8
June 27	Ditto		0	0	10
	Collection for Sunday-school		0	1	0
July 1	Mr. A. B., a quarter's Seat-rent...		0	5	0
Aug. 5	Coll. for London Miss. Society		0	1	0
10	Don. to poor man, John Brown		0	1	0
Sept. 2	Lon. Miss. Soc., 1 quarter		0	1	1
	British Missions, "		0	1	1
Oct. 6	Mr. A. B., a quarter's Seat-rent ..		0	5	0
10	Don. to a Widow, Mary White ...		0	1	0
Nov. 11	Collection for Tract Society		0	1	0
Dec. 2	Poor at Sac., 8 months at 4d.		6	2	8
5	Lon. Miss. Soc., 1 quarter		0	1	1
	British Missions, 1 quarter		0	1	1
	Balance carried on to next year and New Book		0	2	4
			£2	12	0

The sum "laid up in store" also amounts to £2 12s.

NO. II.

FORM OF DEDICATION.

After, I trust, due deliberation and prayer, I do hereby record the resolution I have come to, to lay up Fifty-two Pounds per annum, to be expended on benevolent and religious objects. MARY B—.

And I further resolve to give the following amounts to the objects specified below:

		£	s.	d.	
For the support of my Pastor...	2	10	0	per quar.	
To the College at S—	2	2	0	per ann.	
Dorecas or Clothing Society	0	10	0	"	
H— Hospital	1	0	0	"	
I— Orphan Institution	1	0	0	"	
Sunday-school	1	0	0	"	
Day-school	1	0	0	"	
School for Miss. Daughters	1	1	0	"	
Congreg. School, Lewisham ...	1	1	0	"	
Congreg. Board of Education ...	0	10	0	"	
Home Missionary Society	2	2	0	"	
Irish Evangelical Society	1	1	0	"	
Colonial Missionary Society	1	1	0	"	
British Society for the Jews ...	0	10	0	"	
London Missionary Society, for General purposes	2	2	0	"	
Nat. Teach., India	1	0	0	"	
China Mission	1	0	0	"	
		4	2	0	"
Brit. and For. Bible Society	1	0	0	"	
Religious Tract Society	1	0	0	"	
Total Abstinence Society	0	10	0	"	
&c., &c., &c.					

1849.		£	s.	d.
Jan. 7	Poor at Sacrament	0	2	6
10	1st quarterly paymt. for Minister	2	10	0
	Ann. Sub. to H— Hospital	1	0	0
Feb. 4	Poor at Sacrament	0	2	6
	Don. to Mr. J. J., towards his loss by fire	1	0	0
	Ann. Sub. to Sunday-school	0	10	0
	Lewisham School, by Post-office Order	1	1	3
	Ann. Sub. to Orphan Institution ..	1	0	0
	Total Abstinence Soc.	0	10	0
	Mechanics' Institution, a Don.	0	10	0
Mar. 4	Poor at Sacrament	0	2	6
	Ann. Sub. to B. and F. Bible So. ..	1	0	0
	Sailors' Society	1	1	0
April	2nd quar. paymt. for Minister	2	10	0
	Ann. Sub. to Lon. Miss. Soc.— General purposes	2	2	0
	Nat. Teach. in India	1	0	0
	China Mission	1	0	0
		4	2	0
	Don. to New Chapel at Q—	10	0	0
May	Ann. Sub. to S— College	2	2	0
	Don. to five Shipwrecked Sailors ..	1	0	0
	Ann. Sub. to Irish Evan. Society ..	1	1	0
June	Don. to Mrs. T—, a Widow	0	10	0
	Church Missionary Society ..	1	0	0
	New Bap. Chapel at V—	2	0	0

Amount carried over £34 14 9

	£	s.	d.
Amount brought over...	34	14	9
July 3rd quar. paymt. for Minister	2	10	0
Aug. Don. to New Ch. at X., in France	1	0	0
" New Wesley. Ch. at Y —	1	0	0
Sept. Ann. Sub. to Walthamstow School	1	1	0
" Home Missionary Society	2	2	0
" Dorcas Society	0	10	0
" Day-school	1	0	0
" Cong. Board of Education	0	10	0
Oct. 4th quar. paymt. for Minister	2	10	0
Ann. Sub. to British Jews' Soc.	0	10	0
" Colonial Missionary Soc.	1	1	0
" Religious Tract Society..	1	0	0
" Moravian Miss. Society..	0	10	0
Nov. Don. for Repairs at Chapel	1	0	0
Dec. Poor at Sac., 9 months at 2s. 6d.	1	2	6
Sundry Collections at Chapel	2	1	0
Sundry small Dons. to different objects and poor persons.....	1	5	6
Balance carried on to New Book, for next year	1	12	3

57 6 0

The sum "laid up in store" also amounts to £57.

REVIVAL OF RELIGION IN JAMAICA.

To the Editor of the Christian Witness.

SIR,—In 1850 you inserted a letter of mine concerning the commencement of a revival in this place. The destruction of life and misery caused amongst us by the cholera prevented me writing at the close of the year. But as we have been enjoying another time of refreshing from the presence of the Lord, I feel that it would be wrong in me to conceal it, especially when the Church generally is so much in want of life. Duty impels me to write, that I may draw attention to the simple means that God has blest and honoured, and such as are practicable in any part of the world. I do not know whether it is wise in me using the word revival at all, as too many never can approach the subject but with feelings of prejudice and suspicion, and judge that wildfire and numerous conversions are inseparable, and would rather hear of things going on in a quiet, easy, and in attractive manner. But why offensive? It is no new term, it is scriptural, and it is my conviction that all who have experienced genuine revivals will unite with the Psalmist, and inquire of the Lord, "Wilt thou not revive us again, that thy people may rejoice in thee?" Yes, Zion's watchmen feel a fullness of joy at such seasons of birth, when so many are daily added to the Lord, to return no more for ever.

In speaking of the cholera, although it removed upwards of fifty from this district, it has had its beneficial effects in arousing many to a concern for their souls. Members started up from their state of indifference at its alarming voice, and became attentive to the Gospel; and many have proved it to be the power of God to the salvation of their believing souls. After proper instruction and due examination, twenty of them were proposed to the church for fellowship. On the memorable day of the 1st August last, we assembled in the chapel for the purpose of receiving them publicly, after which we were to partake of the Lord's Supper together in thanksgiving for the preservation of our lives through the pestilence, and for the success the Lord had granted to the preach-

ing of the truth. After an address to the new members, who were seated around the pulpit, I gave the right hand of fellowship, and addressed each personally, according to what had been their former characters, and to what were then their present hopes. I was a most affecting time, and our feelings were overwhelmed when called to witness what the efficacious grace of God had wrought. Many of them had been sinners indeed, and great opposers of the Gospel. Persons who were once drunkards, fornicators, Sabbath-breakers, fiddlers, and delinquents in midnight revels, were now before me, weeping over their past course. I could safely say, "And such were some of you once, but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God." The deacons and elder members followed my example, and exhorted each to be steadfast in their new profession. It was a most solemn time to see so many who had been living without God, without Christ, and without hope in the world, welcomed among the professed followers of the Redeemer. It did not pass without producing a deep impression on the vain and thoughtless who witnessed it, and although the services continued upwards of three hours, yet all appeared interested, and their minds solemnized, from the youngest to the oldest.

In the evening, when the members and the more serious inclined met together for tea, and to stir up one another in the good work, after spending such a day in peace and love, without one jarring note, I assured the church that it was evident to all that the Spirit of the Lord was with us as a church; and it greatly depended upon the manner in which we acted as a church, whether he should be grieved, or proceed to the world to bless the unconverted with life. I endeavoured to impress upon all what was our solemn position and awful responsibility, and how we stood as between the living and the dead. I felt assured that the "set time to favour Zion had come," and that God was about to bless us with a glorious revival; and the three things to be kept before us to bring it about were *faith, prayer, and effort*.

On Tuesday, 6th of August, we had a missionary meeting here for the purpose of obtaining help to build a place of worship in a new field of labour that the cholera has opened to me, between four and five miles from this place. The Rev. W. J. Gardner of Chapelton, and the Rev. J. O. Beardslee of Kingston, were present. Being short of speakers, I called upon two of our young deacons to speak. When the brethren above heard them, they felt so assured that God was with us that they proposed we should have a revival service that evening. We had one, and it was well attended; also a prayer-meeting the next morning by daylight, before the brethren and myself departed to other missionary meetings. The latter felt with me concerning the indications of the Spirit being poured out, and returned the following evening with me, to spend eight days with us. Each morning and evening the school-room was crowded for

prayer and exhortation. After the third morning meeting for prayer we invited all who felt anxious after their souls to stay to converse with us. The first morning eighteen stayed, the following twenty-five, and before three weeks had passed the number had increased to sixty. What was more remarkable, the majority of them were below the age of twenty-one; some of them only twelve and fourteen years of age. Their conversions have proved so decided, that parents, friends or enemies, are compelled to confess that it is the hand of God, and that the Lord has done great things for us. Neither was the work confined to the young only. It was pleasing for me to open a note from an Englishman, stating that for forty-seven years had he carelessly wasted away his life without God, but now he felt such an unspeakable change come over him, that he would devote his remaining days to the service of the Redeemer; at the close of his note stating that two of his daughters, one eleven and the other fourteen, were under deep impressions. For weeks together not a day could pass without some person or other coming to unburden their minds to me.

Besides private interviews and inquiry meetings, I encouraged all who could write to communicate the state of their minds to me freely by that means as often as they felt inclined. Some weeks I received thirty notes and letters; in all I must have received more than two hundred since August. Every means that I could possibly employ I made use of. Sometimes I lent out more than thirty little works, such as "James's Anxious Inquirer," "Baxter's Call," and "Doddridge's Rise and Progress," &c.; besides Pike's works for the young, &c., &c. And although my attention was so occupied throughout the day, grace, strength, and wisdom seemed sufficient for me. Not an evening meeting could come without its subject and without me feeling an aptness and fulness for it. I thought I should never be exhausted. Some evenings I have felt the assistance of the Spirit in such a manner in leading the repenting prodigal home to God, and the burdened sinner to Jesus for deliverance, that I felt assured that some would find rest and peace for their souls on the spot. And often on the following morning have I received half-a-dozen notes from persons rejoicing in the Saviour, and blessing God that I was led to preach from such a text that led them to find peace; or perhaps from some person that I had not the least idea of their being under serious impression, that had been opposing the truth, but now confessing their former stubbornness, and the truth had melted them down.

Two evenings in the week we had classes for the young from the ages of twelve to twenty-one. My partner meets the females and I the males, in my study, for the purpose of converse and prayer. The number would sometimes be thirty. I was often melted while listening to the prayers of those who were only fourteen. Their faith and earnestness would have astonished many. These meetings have been so much blessed that we still continue them.

In October, after every necessary inquiry

was made, twenty-one persons were proposed to the church. As a pastor presiding at the church-meeting, my heart was filled with joy while I related to the church my opinion of their several conversions. The church could not refrain from weeping while I read the experience of ten of them from their own writing. After each one had been visited separately by the deacons and members, Thursday, the 30th of October, was set apart to receive them publicly into church-fellowship. The chapel was filled as on a Sabbath, and if we felt the presence of the Lord with us on the 1st of August, we felt it much more with us then. Parents, friends, and relatives were filled with joy, some in welcoming their offspring and others their parents into the church. I have seen great good arise and effected by receiving members into the church publicly. It convinces the world that the church is advancing, and gaining ground; it leads the undecided to reflection and inquiry why they are left behind; it solemnizes the season of admittance in the minds of the new converts, and fastens it on their memory with affecting and edifying associations that will often in future arise in their minds to stimulate and strengthen them in their new profession. It also leads the world to see that they are entering the family of the Redeemer with songs and rejoicings, and that the church has a heart like a family to welcome them in with deep sympathy and comforting words, and that they enter to be one for ever.

Some may think the period but short to prove them, from the 1st August to the 30th October; but if they could have been eye-witnesses with me in what the power of God effected in that time, they could not doubt their sincerity. And besides this, most of them were intelligent, and could read and search for themselves as well as come for instruction. And after close calculation, I can honestly say, that within that short time some of their minds came in contact with mine more than ninety times for instruction. That being the case, they could not be very ignorant of the step they took, nor I of their real character.

But the work closed not here. Numbers of other conversions had taken place, and were in progress, in those of the young, that required more deliberation before we received them into the church. In December we had the pleasure of proposing a band of twenty-three more; but from sickness and other causes only twenty were received. The day appointed and set apart to receive them was Thursday, the 1st of January, 1852. This was the most interesting group that I had ever witnessed. Ten of them that sat before me were out of the Sabbath-school, and had formerly been at my day-school from the ages of twelve to seventeen. It was a most pleasing sight, for praying parents and teachers to see so many lambs gathered into the Saviour's fold. I could not help thinking and expressing to them that there was a possibility of some of them living for fifty years, and perhaps see the 1st of January, 1902; and if so, to remain faithful members of the church for that period, what glorious times they might

witness, and what opportunities they would have for glorifying God! I reminded them that it might be their painful duty to bury pastor and parents, but what an honour for them to be already as pillars in the spiritual temple! Many a father clasped their son's hands that day with falling tears and a tremulous voice. Their joy was too much to be expressed. To see those whom they had a short time before feared that they would bring down their grey hairs with sorrow to the grave, now plucked as brands from the burning, gave them a good hope that they would be as lights and comforts to their latter end; this put a new song into their mouths. I was much struck while a deacon and a father was addressing them, saying, "I hope our dear pastor, and you, my brethren of the church, will be very careful with these lambs. They are young and tender plants. Do not be rough with them; a little thing may injure them and stop their growth. They may soon be uprooted. Be careful how you act before them, and go in and out amongst them; for one day they may occupy our places, and be far more faithful and intelligent than we have ever been. Let us then deal tenderly with them." And I do trust that there are some in the church, if they have due care and advantages, may some day occupy my place.

The work of conversion is still going on. There are about ten other young persons whose walk and conversation give me every reason to hope that they are new creatures in Christ Jesus; besides numbers more, whose excuses and ground for their false hopes seem to be sinking under them. The church is in a growing state as it regards piety, for at the close of the year I had a good opportunity of judging. The last Sabbath in the year I preached from the following words, "That I may be of good comfort, when I know your state;" then appointed the three following days, the last in the year, to see each member personally. Out of a church of ninety-seven members, more than eighty came, and I really was much comforted to know their state. Many said that they had felt the power of religion in such a manner since August last that it appeared to them like a second conversion. The attention of the congregation to the Gospel is everything that could be desired. Our only grief is—and we have not power to help ourselves—the chapel is too small. Numbers more might come, if they could obtain a sitting. You may have some idea how closely they are packed, when I state the size of the place. It is only forty feet long and twenty wide; and the Sunday before last, when service was over, a person had the curiosity to count them, and three hundred and four came out. The present building is also fast decaying. It was built eleven years ago, and the best the people could build at the time, having help from none but themselves. We now need a substantial building, twice as large; but how to obtain it I know not, unless I

could obtain help from home. The people on this mountain are actually poor, and by all their efforts cannot do enough for my support. Even to the present time my own hands have to minister to my necessities. The people are willing to do to the utmost of their power for a new chapel. Some carpenters have offered thirty days' labour; but after the closest calculation, we should require at least £100 to complete it, besides what the people can do.

And now, dear sir, if you consider that there is the least matter of interest in my case to the churches at home, could I beg you to call their attention to it? I know that begging for chapel building has become so common that there may be little hope of my obtaining help. Yet if my case was but only but fully known and calmly considered, I think some of the liberal would assist. A self-sustained missionary, who has had to struggle hard for twelve years in striving to preach the Gospel to a destitute people, where Christ was not named, without any Society at my back, is a simple illustration of the power of the Gospel, and God's blessing upon individual attempts. Can this be known by the churches of Great Britain, and no sympathy be obtained from them?

But here I must stop, as I find myself on delicate ground, bearing witness and calling attention to myself, and sounding my own trumpet. Yet I do it with a clear conscience, and my motives are pure, and it is poverty that compels me to write; for I trust there is a church here possessing a missionary spirit, and already, as it has been mentioned, we are preaching the Gospel to the regions beyond ourselves. That is a very darkened neighbourhood. I have preached there almost every Sabbath afternoon for more than a twelvemonth without a penny's recompense. We have also commenced a Day and Sabbath-school. Thirty of my people went over one day to put up the frame of a place of worship, but we cannot proceed for want of means, as I am already £6 out of pocket. And here is a district of five hundred inhabitants without a religious instructor,—and shall they be given up because no help can be obtained? I have a young member of the church who visits them of a week evening, and preaches the word of life to them when I cannot. His heart yearns over them, and he is obliged to close the day-school for a time till we can get a little help for his food and clothing. This being the case, may the Lord touch your hearts to pity and help us speedily.

If any one should wish for further information concerning the work here, or are desirous to hear of any particular cases of conversion, or the nature of the conversions that have taken place, I shall take a pleasure in furnishing that information to the best of my ability.

Yours sincerely,
FREDERICK JONES.

*Mount Carmel, Chapelton P. O.
January 27th, 1852.*

Review and Criticism.

The Relation between the Holy Scriptures and some parts of Geological Science.

By JOHN PYE SMITH, D.D. With a Short Sketch and Literary Life of the Author. By JOHN HAMILTON DAVIS, B.A. Henry G. Bohn.

No series of the Congregational Lectures has been so successful as this of Dr. Pye Smith on Geology. The extraordinary run of the volume is to be accounted for partly from the nature of its subject, as well as the ability with which it is executed, and the merited fame of its learned author. Its popularity, although great, is in the way of being extended, from the fact of the volume having somehow come into the hands of Mr. Bohn, who, of course, can condescend to no impression less than four, five, or six thousand copies. We believe five thousand is the present number, and we have no doubt, it will soon be sold. The work is got up in his usual style, and issued at a rate the most reasonable. Of a work so thoroughly known, it is needless to offer any criticism. It is almost superfluous to remark, that the subject has been closely grappled with, and that the idea suggested by the title-page, of the Relation between the Holy Scriptures and Geological Science, has been closely pursued. When the volume first appeared, such was the interest we felt in it, and such the satisfaction which many parts of it gave us, that we announced special weekly meetings at which we read and expounded it, combining with the Readings, however, other works of geology, and much critical discussion. The meetings were of deep interest to the more intelligent portion of the auditory, and we have reason to believe that they contributed not a little to excite attention to the subject. It gives us now pleasure to remember that, on the fact coming to Dr. Smith's ears, we received from him a note expressive of gratification, together with a copy of the *Second Edition*, which we value, and shall continue to place amongst our most cherished treasures.

The chief peculiarity of the present volume is the copious and very able sketch of the excellent Author prefixed to the work. It is the product of an attached disciple and generous admirer; but we are not aware that the affections have greatly mislead the judgment. The general estimate formed of the eminent individual, will be ratified by the public judgment. The work bids fair to be read extensively and long. Dr.

Smith has, up to the present time, in the special object of his volume, excelled all his predecessors. Those who recollect the Lectures, will remember the peculiar circumstances in which they were delivered. From the multitude of the doctor's engagements, notwithstanding his energy and activity, the period appointed for the delivery of the Lectures found him in a state of comparative unpreparedness, and to no small extent, the Lectures were actually extemporaneous! The exhibition, as a whole, was very far from worthy of his genius and learning. Never did Lecturer, during this long series, make his appearance to such disadvantage, and yet somehow, there was but little displeasure shown, and no disappointment felt. The audience was rather amused than otherwise. Of the Lecturer's thorough competency to fulfil his engagement, no doubt whatever was entertained, and that he should have come forth to the conflict with so little preparation, was put down to the score of his childlike simplicity and conscious power. He seemed to have been looking upon days as months, and months as years, and procrastinated to the last moment, when the publication of the Syllabus, together with the Almanack, reminded him that on the morrow he must appear in Blomfield-street!

The Revelation of St. John, Expounded for those who Search the Scriptures.

By E. W. HENGSTENBERG, Doctor and Professor of Theology in Berlin. Translated from the Original, by the Rev. Mr. FAIRBAIRN. Vol. I. Hamilton.

This goodly volume is one of the last issued by the Messrs. Clark of Edinburgh, who have done such excellent service by their Biblical publications. Dr. Hengstenberg avows his conviction, that neither the course pursued by the elder, nor that of the modern, expositors is to be followed, in dealing with the Revelation of John. Acting on either of these principles, he states that, while he still obtained something to reward his labour, he realized nothing as to the main theme. He was convinced further, that "the blame of this obscurity lay, not in the book itself,—with the Divine character of

which," he says, "I was deeply impressed, —but in its exposition." This is a curious idea; and it would seem, that the Expositors, according to our Author, have hitherto realized Job's notion of certain talkers in his time, who "darken counsel with words without knowledge." For several years the Author was visited by what was in other respects a heavy season of affliction, which obliged him for months to discontinue his official duties. In looking about for a rod and a staff that might comfort him, he soon lighted on the Revelation. Day and night, he tells us, he pondered it till one difficulty vanished after another. At the period of his recovery, there was scarcely a point of any moment respecting which he did not think he had obtained light. Dr. Hengstenberg is not the first author who has talked thus, nor the first of a multitude. With these discoveries, having finished his "Commentary on the Psalms," he went to his task with the greatest eagerness. The terrible times even of March, 1848, did not interrupt, but rather expedite his labours. While the nation was in arms, and the capital in a ferment,—while men were being hung on the lamp-posts, and the university students had become sons of Mars, our solid expositor kept steadfast to St. John, leaving war and warriors to other hands. The result is, that two volumes have been prepared; the first of which is before us. He determined to bring out the first speedily, "because," he tells us, "the Revelation has a very close relation to the wants of the present time." We think this is highly probable, whether men see the relation or not. The Author avows his anticipation of much "disfavour" from many that are united with him in faith. The persons whose countenance he would most highly prize were precisely those in whom the exposition of Bengel has taken the deepest root, inasmuch that an attack on it, which has made the Revelation dear and precious to them, will scarcely be regarded by them in any other light than as an attack on the Revelation itself! Familiar as we are with the assurance of commentators on the Revelation, we are but slightly moved by their solemn asseverations that while all their predecessors are in error, *they* have attained to the truth. It may be doubted whether much more can be done than has been done already in the exposition of this sublime and awful book: hence it is, that there is no portion of Scripture to which the aphorism,

"history is the best interpreter of prophecy" is more applicable. Napoleon I. figures to some extent in the volume; and doubtless Napoleon II. will find a place in the roll of future expositors; for in some respects, the figure he has made promises to be, in its own way, not less striking than that of his predecessor. We may say of this book, as of all the expositions that have gone before, that however wide they may generally be of the truth, it is impossible to read them without much instruction and much edification. We view it as a considerable acquisition to the class of publications to which it belongs. It is interesting to see in what light a Continental scholar views objects, many of which are nearer, and more open to his own eye than to those of our English commentators. The course of the commentator upon the Revelation, however, bears a strong resemblance to the voyage of an *aéronaut* among the clouds at night, when the sun is down, and there is neither moon nor stars. There may be motion, tossing hither and thither, upwards and downwards; but a man so circumstanced would contribute but little either to the geography of the earth, or the science of the stars.

The Claims of Seamen Advocated, and the Duties of Seamen Enforced. A Sermon preached at the Chapel Above-Bar, Southampton. By the Rev. THOMAS ADKINS, on the occasion of the Loss of the *Amazon*, and on behalf of the Surviving Sufferers. Marshall, Southampton; Snow, London.

It might be supposed that the loss of the *Amazon* would excite a sensation in Southampton, greater than in any other part of the nation; and none were more capable of entering into the subject with intelligence and heart than the Rev. Thomas Adkins. Accordingly we find, in the sermon before us, that a power of thought and a splendour of eloquence have been evoked of no common character. While the subject is awful, the discourse is noble; alike remarkable for power, for pathos, and pertinence to the occasion. We scarcely know how benevolent persons could better employ a portion of their resources than by each procuring a sovereign's worth of these Sermons and distributing them amongst seamen, from the cabin-boy to the commander. The grounds upon which seamen deserve consideration and demand

sympathy are finely stated, and presented with an energy which must command the attention of all enlightened and reflecting men. We cannot withhold the following paragraph :

In the year 1833, a calculation was made of the numbers thus employed in this country alone; and then it was reported, that, including fishermen, it amounted to two hundred and fifty thousand; and that irrespective of the Royal Navy, amounting to thirty thousand more. Since that period, may we not conclude, that the number is greatly increased? Brethren, we are not suitably affected by objects when they are presented to us in the gross. In order to produce the needful impression, we must individualize and select; and then, dwelling on one instance, we must proceed, as by a kind of arithmetical progression, from one to many, from many to more, till the whole, brought under the supervision of our minds, the adequate impression is produced. In pursuance of this process, let us individualize and select—let us imagine a solitary sailor, in his fragile bark, at one period gliding gaily on the ocean, or at another contending with the wind and the waves, perhaps on a dangerous coast, and stormy night—let us extend this thought from one to more, our solicitude rises with the number thus placed before the mind; but, when in this course we rise to the awful number of three or perhaps four hundred thousand of seamen of every class, exposed to all climates—subject to all dangers, and with but a plank between them and death; and when we reflect that they are thus exposed for our country—for ourselves—no stronger plea need surely be presented to enforce the seamen's claims.

The Address to seamen themselves is exquisite for its appropriateness. It is a pity, indeed, that it should be lost in an ephemeral sermon. It deserves republication in the form of a permanent tract for circulation amongst seafaring men. The following is the fearful picture presented in the closing paragraph :

And now, my brethren, present on this occasion, my final duty has arrived, of appealing to you for aid on behalf of the surviving sufferers. And I know not how to carry this into effect in terms more appropriate than those which I have employed on another occasion, and in another place in this town. Picture to yourself the noble vessel, whose loss we deplore, leaving the shores of this town on her important embassy. The amplitude of her size, the splendour of her decorations, the value of her cargo, the perfection of her arrangements, extending from her experienced and stout-hearted captain to the meanest cabin-boy, adjusted with a precision and order almost equal to the mechanical power by which she was propelled on her course, invest her with unusual attractions. We follow her, in fancy, to the bosom of the ocean, where lustily she meets and overcomes the contending waves; and we augur for her, the Company by whom she

is launched, and the rich treasures she carries in her bosom, an auspicious voyage. But, oh, the blindness of man to the future! Ere two days had elapsed from the commencement of her course, how changed was the scene! It was the hour of midnight: and, bating that the low whisper of apprehension was stealthily breathed from two or three anxious breasts, no danger was felt or feared. But at midnight, when deep sleep falleth on men—when the passengers, under a feeling of imaginary security, had retired to rest, there, perhaps, to dream of the cherished objects left at home!—at midnight the cry was heard, "Behold! the Bridegroom cometh!" and seldom, surely, has He appeared in a more terrific form. In a moment, sudden as the electric spark or as the springing of a mine, the fire burst forth with a fury that could neither be subdued nor controlled. Fix your attention for a moment on the forepart of this noble vessel. Its wretched occupants have presented to them, on the one side, an impassable wall of fire. Remaining in their position, they must be burnt to a cinder; or, turning to the other sad alternative, they must plunge into the ocean, which, like a raging monster, is moved to meet them at their coming. Direct your thoughts to the after-part of the same. You see the startled passengers aroused, as by a death-knell; and, either by the suffocating fire, losing immediately their senses and their lives, or rushing frantic with fear on the decks of the vessel. But who can describe the scene that there took place? Thoughts of home, of death, of eternity, rush in rapid succession through the minds of the sufferers. Some lifting their voice in prayer; others making baffled efforts to avert the danger, and provide the means of escape; and others, the husband and the wife, encircled in one fond agonizing embrace, ere they sunk into a common death. At length the noble vessel sinks, with all its rich contents, to the bottom of the ocean—the human beings contained in her there to lie till the sea shall give up her dead and the heavens be no more. Nor did the evil terminate there. The fearful report of her loss reached this town, filling every heart with dismay, and clouding every countenance with sorrow. What wretchedness it carried into private life, no pen or pencil can pourtray. I have seen the aged widow mourning the loss of her son, cut off in the prime of his days; the sister in lamentation for a brother; and the wife, the mother of four young children, convulsed with anguish for the loss of her husband, and the father of her orphan babes. Did we not sympathise with the sufferers, we should not be Christians: should we be men?

Before, however, I close this address, I must admonish you, my brethren, that death is not confined in his operations to the sea. He is near, even, to every one of us; and may be nearer than we imagine or forbode. Let it be, then, the object of your personal solicitude to be prepared for his approach. The nature of that preparation has already been placed before you, and is as applicable to the dwellers on the land as to the rovers on the deep. Oh, let the careless and insensible take the alarm! What meanest thou,

O sleeper? arise, call upon thy God! How dreadful, should you be aroused from your guilty slumbers by the arrest of death; and, like Jonah, be thrown overboard in a storm!

The City of Rome: its Edifices and its People. Religious Tract Society.

THIS volume forms a valuable companion to the Society's elegant book, entitled, "Athens; its Grandeur and Decay." It constitutes a good digest of a great and multifarious subject, setting forth the rise, progress, and decline of the city vainly called "Eternal." The ancient Romans, in their domestic and social condition, are here described; their rights, language, literature, oratory, and moral condition, are dwelt on at considerable length; great prominence is given to the architectural wonders of the city, the Pantheon, the Colosseum, the baths, St. Peter's, the Vatican, the Catacombs, the religion of the Romans, and other wonders of a kindred character. But while ancient Rome has been copiously discussed, the Rome that now is has not been forgotten. We have a vivid sketch of the domestic and social character of the modern Romans, with a descent on the recent state and ultimate destiny of Rome. The volume is greatly adapted to popular use, and specially seasonable at the present time, when everything appertaining to it is interesting.

Bible Exercises; a Sabbath Recreation for Young People. Shaw.

THIS is a curious production, exhibited in a square form, presenting much paper, and very little upon it; it is nevertheless fraught with interest, and calculated to excite that which is always of the first importance—reflection, and self-application. The initial letters of each answer form a word, which is the solution of the whole. By reference to the key, the plan is made clear. It possesses that something which is the charm of riddles, conundrums, and puzzles.

All Things are Ready. Inquiring Sinners directed to their Refuge. By WILLIAM HARCUS. SNOW.

THIS is an excellent twopenceworth, putting one strongly in mind of that far-famed Address, "The Sinner's Friend." Christian Travellers or Friendly Visitors cannot do better than to have a few copies of it in their pockets for seasonable distribution. It is simple, lively, and loving, preaching the Gospel in its spirit.

Lives of the Popes. Part II. Tract Society. THIS Part carries the frightful chronicle of the Man of Sin from 1046 to 1431—the most interesting period of the Popedom—the time when Rome was great and the nations around it were little, and the kings of the earth were fain to hold the stirrup of Antichrist. The volume is an excellent digest of a very copious subject.

Religious Intelligence.

CHURCH PSALMODY.

ON Tuesday, the 27th of January, an interesting and instructive lecture was delivered, in the Congregational Chapel, St. Andrews, by Mr. J. C. Wallace, of the United College, on the subject of Church Psalmody, in which he set forth, with great clearness and force of argument, the importance of that branch of public worship, considered as an ordinance of God, under both dispensations, and designed for the instruction and edification of Christians in their religious assemblies,—pointing out the general neglect into which it had fallen in almost all the churches of every denomination in Scotland, and suggesting the best methods for the improvement of this exercise, and for the general revival of a musical taste among the people, to be consecrated to the service of God. The lecturer justly complained that this solemn duty was too often entrusted to a paid leader, or to hired bands, who engaged in it without any devotional feeling, and that the congregations were content to sit as listeners, and considered it too much in the light of a decent appendage to public worship, rather than as one main design of their meeting together, and as that in which religious worship principally consists. He also reprobated the idea which many persons are apt to entertain, especially in the higher walks of life, that it is unfashionable, and even vulgar, to sing in the church; whereas no such feeling exists in private life, where the object is of a far inferior nature, and it ought to be considered by

such as an honour and a privilege to take their place in the choir, and to cultivate the powers which God has given them in rendering to the Giver of all good the homage both of their voice and of their heart. Mr. Wallace further showed, that while every branch of secular music has been greatly improved of late years, the practice of psalmody has rather retrograded than advanced, and that it was one main instrument of promoting the reformation from Popery,—congregational singing being almost unknown in the Church of Rome, and the members of that Church crowding to the Protestant places of worship to listen to "the grave sweet melody" of the reformed congregations.

When the lecture was finished, Mr. Wallace divided the whole congregation into four parts, according to the natural pitch of their voices, comprehending the air, tenor, counter-tenor, and bass, and made them sing in harmony, after the manner so successfully introduced into the churches in England by Mr. Waite, and pursued in Scotland by the late Dr. Mainzer and others; and after explaining the power of the musical notes, and showing that, by a little practice, it would be as easy to learn an ordinary tune as to read a printed book, he combatted the idea that nature has given a musical voice to only a few individuals, and proved that the very contrary is the case, and that it is only in rare instances that the faculty of singing is entirely wanting, referring to several ex-

amples which had come under his own observation, in which this prejudice had been proved to be wholly unfounded.

The experiment of the evening was eminently successful, and seemed to afford great pleasure to the numerous congregation assembled, a large proportion of whom belonged to other communions; and Mr. Wallace intimated that he would open a class for teaching the method of enabling congregations to sing in harmony, exacting a small fee from those who wished to avail them-

selves of it, for the purchase of music-books and other incidental expenses, his own services being rendered gratuitously.

The subject is confessedly of great importance, and well deserving the serious consideration of all the churches; and it is hoped that Mr. Wallace will be induced to communicate the substance of his lecture to the churches generally, through the medium of the press, as being of universal and not of local interest.

St. Andrew's.

W. L.

Monthly Review.

ENGLAND.—The observant Christian, since our last, has seen a good deal, both at home and abroad, to interest him. At home, a change of ministry has taken place, which may involve, ultimately, divers and serious results as affecting the moral and religious welfare of the Empire. The New Ministry has avowed itself a friend of Protection, and nothing but the power is wanting to do away with the system, under which the country has for several years enjoyed peace and prosperity. But what we are mainly concerned in is, its intimation of a purpose to promote National Education, entirely under the management of the Clergy; so that here again, should Earl Derby continue in power for any length of time, there is a probability of movements which may seriously affect Protestant Dissenters. The subject of Education has been intensely discussed during the last few weeks; and divers Bills have at length found their way to the House of Commons, and the result of a short but earnest discussion upon them has been the granting of a Committee of Inquiry, from which, if properly conducted, great things may be expected.

METHODISM.—The Methodist Controversy still rages throughout the country: the Reformers have not abated one jot in heart or hope, while the Conference party has been occupied with the serious consideration of the subjects of the numerous Memorials which were presented last year. The results have not yet been proclaimed, but there is reason to think that the concessions will be small, notwithstanding the spirit which was manifested towards the Reformers was said to be kindly. To this succeeded a very large gathering of laymen, whom the President of the Conference is desirous to consult as to what is best to be done under all the circumstances.

IRELAND.—If anything could have saved, or even yet save, the country, it is the introduction of English proprietors, and the transfer of a large portion of the English people in the capacity of agriculturists, and of such handicrafts as agriculture requires. Already a commencement, in a number of cases, has been made of a hopeful character; but such is the violence, such are the murders being perpetrated upon the best friends of the country, both by day and by night, that men's hearts are failing them from fear. Some of those patriotic and humane gentlemen, who have embarked property in the purchase of estates, and who have been

adopting all proper means to improve them, and with them the people, are so depressed, that, were it possible to dispose of their lands, to recover their capital, and to leave the country, they would do so without delay. The genius of discord, who, in uncontrolled supremacy, presides over Irish affairs, is naturally afraid of improvement, and hence his resort to the pistol or the dagger!

THE CONTINENT.—Nothing of particular importance has occurred, in a religious view, on the Continent, since our last. The powers of Russia and of Austria are acting in great harmony on the subject of suppressing liberty of opinion, and leaving nothing undone to uproot every vestige of freedom, both civil and religious, in these two great empires. They have been treating with the English Government on the subject of the Exiles, now resident in Great Britain, and would feel greatly obliged to Victoria, if her ministers would seize and handcuff the entire band of brave patriots and send them back to Vienna, that they might there await the pleasure of the Czar and the Emperor. The British Government, however, refuse to be parties to so cruel and unjust a proceeding, and have, in a becoming spirit, intimated, that as England has been, immemorably, a refuge for the distressed, whether kings or people, it will continue to be so, while the Court of England will be no party to the hatching of conspiracies there against the governments of the countries from whence the Exiles have come. This answer, which was certainly the proper one, has failed to please the potentates aforesaid, and they have manifested their dissatisfaction in terms by no means courteous.

AFRICA.—The last mail, previous to the time at which we write, reported the anticipated close of the Caffre war. The intelligence did not announce the actual cessation of hostilities; it was nevertheless stated that the Caffres had sued for a truce, but that the Governor-general, according to his instructions, refused to treat with them, demanding absolute and unconditional surrender both as to their persons, and their properties, and their future mode of existence. The poor Caffres, notwithstanding the extent to which they had been broken and distressed, shrunk from so humiliating a proposal, and betook themselves once more to their fastnesses in the hills. It is reported that the Governor-general then threw the bridle on the neck of ferocity, suffering it to rush forth, in its ut-

most might, for the destruction of the Natives. With a force of some 5,000 men, he proceeded to destroy whatever came in his way: the threat was not a vain one. They are reported to have demolished, wherever they went, the means of Caffre subsistence, and to have brought along with them some 7,000 men, women, and children of a certain tribe, who professed to desire the protection of the Colony. It was assumed that they will be in the end compelled to submit, and that, probably, the war will be closed before the arrival of Major-general Cathcart, appointed to supersede Sir Harry Smith.

MADAGASCAR.—Reports have reached this country of the death of the Queen of Madagascar, with the horrible circumstances attendant on her decease. The intelligence, however, has not been confirmed up to the time at which we write. It is to be hoped, in one view, that it is true. This worst of womankind—this modern Jezebel—has long enough, we think, been suffered to rebel against heaven, and to trample under foot the liberties of four millions of men! We trust, before our next issue, something decisive may have been received confirmatory of the report; and nothing will be wanting to complete satisfaction but that she shall have died deeply penitent of her sins, asking forgiveness of the Most High, and casting herself on the mercy of God through that Saviour whose very name she commanded her people, on pain of death, to “forget and blot out of their memories!”

AUSTRALIA.—Nothing special has arrived from any of the Islands, but the work of emigration has been going rapidly on; and the gold mania survives, not only with unabated, but with increased force. An event, however, has taken place of great moment as bearing on the ultimate interests of all the Islands—the formation of a contract by government for the establishment of a fort-

nightly steam-mail communication. This is matter of great importance; and there is no doubt but that, as time advances, and as population abroad increases, and consequently commerce with the mother country, the intercourse will become more frequent, and both freight and passage less expensive. The only good thing which we have yet heard of as coming out of a change of Ministry has been the appointment of a Secretary for the Colonies, who, it would seem, has an ear to hear and a heart to feel, and a will to do the thing that is right, in respect to convict transportation. The day before that on which we write, a deputation of gentlemen, interested in Australia, waited upon him, introduced by Sir William Molesworth, and the result of the interview was, that he had already diverted the course of one ship, and purposed diverting that of another which had been laden with convicts for Van Diemen's Land.

AMERICA.—The only thing from the United States of importance to the Christian is the recent Convention, which was held, on behalf of the slaves, at Portland, in the State of Maine. Although a somewhat gregarious assembly, comprising Orthodoxy and Heterodoxy, yet the spirit which prevailed in it was that of the Evangelical, and the feeling manifested on the subject of this greatest of crimes was such as did credit to all concerned. The progress of Kossuth has been one continued triumph, such as has rarely attended crowned heads; and there can be no doubt that his speeches, however little they may contribute to the ultimate emancipation of his unhappy countrymen, have yet been useful in diffusing right principles. It is reported that he is on his way back to England, and that a house has been taken for his accommodation at the West end of London.

British Missions.

COLONIAL MISSIONARY SOCIETY.

NEW BRUNSWICK AND NOVA SCOTIA.

THERE is no part of the British Empire that more loudly appeals to Congregationalists than these two interesting provinces. Originally peopled with men professing the distinctive principles, and attached to the Evangelical doctrines, the Society labours to propagate, there is a prevailing preference for Congregationalism peculiarly favourable to its operations. The following extracts from a report recently received by the Committee will be read with interest by the friends of the Society:—

“About the year 1760, and for several years afterwards, a large number of persons emigrated from New England to the provinces of Nova Scotia and New Brunswick. These first British settlers were New England Congregationalists. They came principally from New Bedford, Plymouth, Boston, Salem, Beverley, Marble Head, Cape Anne, and Cape Cod. Some also came from Connecticut, and a small number from Portland,

in Maine. They were firm and sincere in their attachment to Congregational principles, and fully evinced their Christian liberality by erecting, under circumstances of peculiar difficulty, many places in which they could worship the God of their Pilgrim sires. They were a free and a devoted people, and, like their fathers,

‘Amid the storm they sang,
And the stars heard, and the sea,
And the sounding aisles of the dim woods rang
To the anthems of the free.’

“In Nova Scotia especially, the monuments of their Christian willingness still remain. At Yarmouth, Argyle, Barrington, Liverpool, Halifax, and Cornwallis, fine old places of worship, built by these first settlers, now stand. With the exception of Liverpool and Cornwallis, all these have passed into other hands. They could not be sustained on their original foundations, through lack of a supply of the ministry.

“In Yarmouth there are four stations—Yarmouth Town, Chebogue, Carlton, and Brooklyn. The mission in this county was

permanently commenced not quite four years ago. The church in Chebogue has been established upwards of eighty years. Upon the arrival of the Rev. F. Tomkins, M.A., this church was in a distressingly distracted state. Part were attached to Congregational principles, though very imperfectly informed concerning them; part nominally belonged to the kirk of Scotland. Long cherished sentiments and convictions triumphed over newly imported religious ideas. They are now firmly settled on a Congregational basis. God has graciously poured out his Spirit, and forty-nine members were added to the church last year. The improvement in the public conduct of the service has been marked. Mr. Tomkins having removed to Liverpool, his successor, in a recent communication, speaks of this station as 'a scene of liberty and love.' At Yarmouth Town a church has been formed, consisting of but few members at present, but these characterised by the greatest zeal, liberality, and love. A place of worship, of great beauty, in the early English style of architecture, has been erected, 90 feet by 50, with a spire 150 feet high; the whole building costing £3,000 currency. In three years this church has raised upwards of £2,000, and about £1,000 additional has been contributed by them, and the sister church at Chebogue, for the ministry and other religious objects. At Carlton a small church has been formed. Mr. Tomkins has given a site of land in the heart of the settlement, beautifully situated for scenery, fifteen rods by three, at the corner of two main roads, for the erection of a village chapel; £100 are subscribed, and the building is to be commenced forthwith. At Brooklyn a small chapel, capable of seating 250 persons, has been erected by Congregationalists and other Christian friends uniting. A large and flourishing Sabbath-school, connected with the church in Yarmouth, has met for nearly three years in this place of worship. Chebogue and Carlton number, at present, nearly 200 members. There is a Sabbath-school in Yarmouth, and a very large one at Chebogue.

"Let us now pass to Queen's County, and especially to our operations in the town of Liverpool. Formerly, the Rev. G. Sterling, now of Keswick Ridge, New Brunswick, was pastor of the churches in the northern districts of this county. At Pleasant Rivers, in this district, a neat and commodious place of worship is in process of erection. This will be finished when there is the probability of a minister being secured to occupy the pulpit. Sections of the church late under the care of Mr. Sterling reside at Brookfield and Caledonia—two interesting and rising settlements; in the latter place there is a flourishing Sabbath-school.

"At Milton, two miles and a half from Liverpool town, a beautiful church is in course of erection on a site of land given by Freeman Tupper, Esq., senior magistrate and honourable custos of the county. Mr. Tupper is one of our warmest and most liberal friends. The sum of £800 has been subscribed towards £1,500, the estimated cost of this really elegant structure. A minister's vestry, and a large vestry for week-night meetings and the Sabbath-school, are attached. This is a sta-

tion of great promise, and the church, it is hoped, will soon be finished. At Brooklyn, two miles in an opposite direction from Liverpool, a new place of worship was commenced four years ago. Its completion has been prevented through dissensions. It is now almost finished, and, thank God, these dissensions have nearly been healed. A blessed spirit of love pervades the people at the present time. The Spirit of the Lord has most graciously descended; and, during the past month, between thirty and forty persons have openly professed their faith in Jesus. The heads of several families have been in deliberation with Mr. Tomkins, and it is determined forthwith to organise a separate church in this township. Here is a great field for labour, in some respects the finest in the whole province. There are large Sabbath-schools here. There are also stations with good congregations, and several members of the church residing at Beech Meadows and Sable Rivers, in this county. There is a new chapel at the latter place.

"At Liverpool is an old Congregational church, built, eighty years ago, for the Rev. Henry Alleine, once celebrated in this province. This was, for many years, the only place of worship in the town or county. It has always cherished our principles; and although it has for years been in a low condition for lack of a suitable ministry, it has, during the last few months, begun to revive. It promises again to become a flourishing church.

"It is in this town that 'Gorham College' has been erected. The building is owned by the Congregational body in the two provinces. It is a chaste Grecian building, 80 feet frontage, 40 feet deep, and between 40 and 50 feet high. The site of twelve and a half acres of land, on which it stands, and about £1,200 currency towards its erection, were given by the late Mrs. Gorham, whose name it bears. The building cost £1,600. Through Mrs. Gorham's munificence, the College has an endowment of £120 currency per annum. If the testimony of those who have been in these colonies for years, and who are well acquainted with the necessities of our churches, is to be admitted, this Institution is indispensable to the success of our mission, and the conservation of our churches."

From these statements, the friends of the Society may learn how important and how promising are the efforts made by the brethren labouring in these provinces. It may be confidently expected, that but a few years will elapse before the churches already planted will not only become self-sustained, but be able to extend their influence and their operations to the remoter districts, which, as yet, are unoccupied by any Evangelical labourers. Will not the British churches, with their pastors, aid the Committee to reach so blessed a consummation? Let the example of some generous friends in the Colony be followed in this, the Fatherland, to whom is entrusted a large portion of the riches of this world, and the object might easily be accomplished. The Committee would respectfully, but very earnestly, appeal to all to aid them with their prayers, their sympathies, and their contributions.

Theology.

JAMES, THE PRACTICAL APOSTLE.

By the title which we have given to this paper, it will be at once seen that the subject of it is James, the writer of the Epistle which bears his name, and that we regard him as an Apostle of the Lord. In doing so we freely admit that we assume a point which has given rise to considerable discussion, and which even at the present time is by no means a settled one. There are two, if not three, persons of the name of James mentioned in the New Testament. The one is James, the son of Zebedee, and the brother of John, whose mother's name was Salome. He was surnamed by the Saviour, "a son of thunder." He was the first martyr in the apostolic band, having been put to death by order of Herod-Agrippa, about the year 41 A.D. He was called James the Major, to distinguish him from the other James, the younger, or the Less.

There is also another James, who was a son of Alpheus or Cleophas. It is evident that Alpheus and Cleophas are one and the same person, the one being the name according to the Hebrew, and the other according to the Greek orthography. The name of the mother of this James was Mary, and his brethren were Joses, and Simon, and Judas. There is also a James mentioned as a brother of the Lord. It is a question which has been agitated from the earliest times, whether the James who is mentioned as the son of Alpheus, and the James who is called the brother of the Lord, are the same or different persons. The difficulty arises in reconciling the fact that James was the son of Alpheus and Mary, and at the same time the Lord's brother. The question is, How could he be the brother of the Lord, and yet be the son of Alpheus and Mary?

Those who have regarded James the Lord's brother as a distinct person from James the son of Alpheus and Mary, have supposed that he might be the son of Joseph, not by Mary, but by a former wife, and thus he would be the half-brother of Jesus. This supposition would make him older than the Saviour. Or it might be that James was the son of Joseph and Mary, born subsequently to the birth of Jesus. This supposition contradicts the notion of the perpetual virginity of Mary. But this should not be

regarded as of much importance, as the perpetual virginity of the Lord's mother is not taught by the Scriptures. The chief objection against this supposition, as it strikes us, is the fact, that when on the cross Jesus commended his mother to the care of John, who was no relation to her, while her own son was yet living.

The most probable solution of the difficulty, and the one which we are disposed to adopt, is the one which identifies the brother of our Lord with James the son of Alpheus; and we regard the suggestion first thrown out by Jerome, and which has been extensively maintained as not only ingenious, but highly probable. He supposes that James the son of Alpheus, is called the Lord's brother in a somewhat lax sense, as denoting his near kinsman. In Mark xv. 40, the Evangelist tells us that, "There were also women looking on afar off: among whom was Mary Magdelene, and *Mary the mother of James the Less and of Joses, and Salome.*" John, in the corresponding passage in his Gospel, xix. 25, says, "Now there stood by the cross of Jesus his mother, *and his mother's sister, Mary the wife of Cleophas, and Mary Magdelene.*" Here it is clear that the Mary who was the mother of James the Less, according to Mark, is, according to John, Mary the wife of Cleophas, *and sister of the Lord's mother.* The relationship existing between Jesus and this James, then, is clearly stated here: they were cousins, the sons of two sisters.

Now if it can be proved that the Jews were accustomed to designate near kinsmen as brothers, the difficulty will be met, and it will be found that James was the Lord's brother, not in the strict and proper sense, but in that which was customary among the Jews. We think there is sufficient evidence to show that the Jews were in the habit of thus designating near kinsmen. Abraham calls Lot his *brother*, and yet we find that he was the son of Abraham's brother, and hence his nephew. "Terah begat Abraham, Nahor, and Haran: and Haran (Abraham's brother) begat Lot." Lot, therefore, though called the brother of Abraham, was really his nephew. So also in the case of Jacob and Laban: Jacob was really the nephew of Laban's wife, and yet they are called brethren.

Now as we have evidence that Jesus and James were cousins-german, or sisters' sons, and that the Jews were accustomed to designate near kinsmen as brothers, the fair inference is that James, who was the son of Alphaeus and Mary, the sister of the mother of Jesus and cousin of the Saviour, is the same person who is elsewhere called the brother of the Lord. And he it is whom we regard as the writer of the Epistle.

There is another important fact which favours this conclusion:—after the death of James, the son of Zebedee, we never read of more than one person of that name.

On the whole, the high probability is that the writer of the Epistle is the Apostle James the Less, the son of Alphaeus, and the cousin, or, in the Jewish sense, the brother of the Lord.

We know but little of him beyond the brief reference made to him in the Acts of the Apostles, and what can be gathered from his Epistle. Hegesippus, a converted Jew of the second century, has left us some records of his personal character. According to his statements, as quoted by Eusebius and Jerome, "James was a Nazarite, or one consecrated to God; in consequence of which he was never shaved, never cut his hair, never drank any wine or strong liquor; moreover, that he never used any bath, or any oil to anoint his limbs, and never ate of any living creature, except when of precept, as the pascal lamb: he never wore sandals, never wore anything but one linen garment. He prostrated himself so much in prayer that the skin of his knees and forehead was hardened like to a camel's hoofs; that he often prostrated himself in the Temple, calling on God to forgive the sins of the people, praying that the Divine judgments on the unbelievers might be averted, and that they might be led to repentance and faith."

In the New Testament James appears as a prominent and leading man in the church at Jerusalem. In later times he is mentioned by Ecclesiastical writers as the "Bishop of Jerusalem;" but this title is not given him in the Scriptures; nor is there any reason to suppose that he filled the office which is now denoted by the term Bishop. He appears, however, to have had his home permanently at Jerusalem, and for a considerable portion of his life to have been the only Apostle residing there. As such, as well as from his near relationship to

our Lord, and especially from his own personal worth, he was entitled to, and received, marked respect. His prominence and the respect which was shown to him at Jerusalem, will appear from the following circumstances:—He appears to have presided over the meeting of the Apostles and Elders at Jerusalem, in reference to the antichristian question; and his "sentence" was somewhat authoritatively given, that the Gentiles were not to be troubled.

When Peter was delivered from prison in answer to the prayers of the assembled Church, he directed those whom he saw first, to go and show these things to James and to the brethren.

When Paul visited Jerusalem after his conversion, James is twice mentioned as occupying a prominent position there. First, he saw none but Peter and James, the Lord's brother; and then, fourteen years afterwards, when he went up again to Jerusalem, James is mentioned as one of the *pillars* of the Church. And on the Apostle Paul's last visit to the holy city, we find that immediately on his arrival he waited first of all on James, the elders being present; and it appears to have been James who suggested to him the propriety of conforming in some measure to the customs of Moses, in order that the Jews might not be offended.

He was surnamed *the Less*, either because he was younger than the other James, the brother of John, or because he was smaller in stature. He was also surnamed *the Just*, not indeed in the New Testament, but by the ancients, who gave him that honourable designation because of his singularly unblemished character. How long he lived, and when and how he died, is not certainly known. It is generally agreed that he spent his last days in Jerusalem, and that he probably died there. Josephus gives us the following account of his death:—"During the interval between the death of Festus and the arrival of Albinus to succeed him as Roman governor, Ananus, the high-priest, a haughty and an ambitious man, and a Sadducee, called a council and summoned the Apostle before it, accused him as a transgressor of the law, and had him stoned to death." A longer account, much of which is probably fabulous, is preserved by Eusebius, to the effect that he was carried to the battlements of the temple, and ordered to make a public renunciation of his faith in Jesus Christ; but instead of doing so,

he took the opportunity of expressing his faith and preaching Jesus to the people, and warned them of the coming judgment. The Scribes and Pharisees being enraged with him, cried out, "The just man hath erred," and they threw him headlong from the battlements, crying out, "He must be stoned." Though much bruised by his fall, he had strength sufficient to get upon his knees, and in this posture he begged of God to pardon his murderers, for they knew not what they did. The rabble then threw a volley of stones, and then a fuller gave him a blow on the head with a club, after which he instantly expired. There is probably much that is mythical in this account. All we can say with anything like confidence is, that he was put to death in Jerusalem shortly before the destruction of the city.

We proceed now to illustrate the designation which we have given him,—the *Practical Apostle*. We have taken our impression of his character from the Epistle which he has left us: in fact, we can judge of him only from his writings. The personal notices of him are so very few and short. We use the term practical as the opposite of speculative, doctrinal, or reasoning; as designating the *duties* of religion rather than its *doctrines*.

Paul lays down the principles, propounds the thesis, and explains the philosophy of Christianity: James insists on its practical duties. As we have said before, the bent of the Apostles' minds, and the peculiarities of their mental and moral conformation, very much modified their views of truth,—led them to look at the Gospel in different aspects, and from different stand-points. They do not contradict each other, but they look at the same object from *different* points of view. Two artists sketch the same landscape, but from different stand-points. The one stands on an eminence; the other in a valley. How different are their sketches; and yet in one sense they are the same. It is the same landscape, though the pictures are not exactly alike. So it is with other subjects. Two men describe an historical fact—say the battle of Waterloo. One is very minute; he shows us all the peculiarities of the scene of conflict—where there are hills and where there are plains. He tells us exactly the number of English and French soldiers, the colours of their uniform, the names of their officers, the hour they were on the ground, and the hour they left it, with the number of

slain and wounded. The other one describes the same event; but how differently! You have no minute description, no correct statistical information. He graphically describes the meeting of the two armies, the shock and clash of arms; and as you follow him in his description, though there is nothing minute, you see the standards waving, and the swords gleaming, and the artillery blazing, and the lines broken; and as you listen, you seem to hear the roaring of the cannon, and the loud shout of victory, and the wail of defeat! Now there is no contradiction in all this. The same event is described, though the descriptions are different.

So it is with the Gospel. Two or three of the Apostles describe it. One gives us its great principles and doctrines; another its sentiment and affections; and another its practical duties. In the one case we have philosophy, in the other emotion, in the other duty. Paul's idea of the Gospel is, *salvation for the guilty*; John's, *love of God, and of man for God's sake*; James', *obedience to the law*.

His Epistle strikes one as being very different from those of the other Apostles. In it we see the practical bent of his mind. It is full of exhortation to Christian duty. After a short dedication, he begins by showing how Christians are exposed to "temptation," and how important it is to have "patience" in our trials. "The trial of our faith worketh patience," and patience must have her perfect work. Then, if we lack "wisdom," we are to ask it from God; and we are to ask in "faith," not "waver- ing," like a wave of the sea. Then he shows how the Gospel equalizes those who receive it: "The brother of low degree is exalted, and the rich is made low;" and both are to "rejoice" in this.

We are not to charge God with our "temptation," or say, when we are tempted, we are tempted of God; "but every man is tempted when he is drawn away of his own lust, and enticed." The fruit of lust is sin, and the fruit of sin is death.

We are to be "swift to hear, slow to speak, slow to wrath." We are to lay aside all evil, and meekly receive the word; to be "doers of the word, and not hearers only;" not "forgetful hearers," but doers of the work." And then what a touching description of true religion is this: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their afflic-

tion, and to keep himself unspotted from the world."

The second chapter begins with a strong denunciation of those who are "respecters of persons" in the house of God; and in connection with this he shows the importance of following strictly the Christian law, "Thou shalt love thy neighbour as thyself," not the *rich* neighbour only, but the poor one; for if a man do not obey this law, though he is guilty of none of the grosser violations of the moral code, he is still "a transgressor of the law."

Then he proceeds to insist on the importance of having something more than a mere *profession* of faith, in order to justification. A man may *say* he hath faith, without the natural results of faith, as he may *say* he hath charity, without the natural fruits of charity—warming and filling the brother or sister who is naked and destitute of daily food; but in either case it is a *mere profession*. Where you find the fruits of charity, there you infer its spirit; and where you see the fruits of faith, there you infer its reality, not otherwise.

He then lays down rules for the regulation of the "tongue," which is a little unruly member, "and boasteth great things." Like a little fire, it kindleth a great matter. It is "a fire, a world of iniquity; it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." You may tame wild beasts, birds, and serpents, and even things in the sea; but the tongue you cannot tame. It can bless and curse, and sometimes does both, even in the same breath.

We shall now, as briefly as may be, glance at the other duties insisted on in the remainder of the Epistle; some directly stated, and others implied.

Avoiding an unpeaceful and a "fighting" spirit, a spirit of "lust and envy," a spirit of "licentiousness and friendship with the world," and a "proud" spirit, we are to cultivate the spirit of "humility," to "submit ourselves to God," to "resist the devil," to "draw nigh to God," to "cleanse our hands, and purify our hearts," to "be afflicted, and mourn, and weep," to "humble ourselves in the sight of God;" not to "speak evil one of another;" not to lay our plans for the future irrespective of the will of God, but to say, "If the Lord will, we shall do this or that." The rich are to "weep and howl for the miseries that shall come upon them;" they have oppressed the

poor, and God will require this at their hands.

We are to be "patient unto the coming of the Lord;" "not to grudge one another," but to take "the prophets as an example of suffering affliction and patience." We are not to "swear at all, neither by heaven, nor by earth, nor any oath, lest we fall into condemnation." "The afflicted are to pray; the merry to sing psalms." We are to "pray for the sick," to "confess our faults," to pray fervently and effectually like Elias, "to convert any who err from the truth, and thus save a soul from death, and hide a multitude of sins."

This is no more than a glance at the Epistle, but it shows us that it is eminently *practical* in its character, and it justifies us too in designating him who wrote it, James, the practical Apostle.

It is well to understand clearly the principles of the Gospel, and to cherish its sentiments, and to enjoy all its blessings; but we must ever remember it is equally important to discharge its duties. These things are inseparably connected. We cannot enjoy the blessings without recognizing the obligations of Christianity. There is something to do, as well as something to be *believed*, and something to *feel*. A man's life is the living epistle in which we read his heart. His justification is a matter between God and his own soul, and no third party can look upon that; but his sanctification is what every one can look upon, and which is the external evidence of his inner life.

If these things are so, then, Christian readers, let us "give all diligence to add to our faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity: for if these things be in us and abound, they make us that we shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ;" and thus shall we come up to the high standard of Christian character laid down by James, the practical Apostle.

Doncaster, April 14, 1852. W. H.

CHRISTIAN MEDITATION.

"My meditation of him shall be sweet; I will be glad in the Lord."—Psa. clv. 34.

THE inquiry is at once both solemn and profitable—How is it that there is so little of the invigorating and gladdening influence of the truth experienced? To what cause is the lamentable destitution to

be traced that the word of the Lord does not dwell in the heart more richly than it does? Many, assuredly, there have been, and many there are, who have arrived at very high attainments in sound Christian experience, whilst others remain in a languishing and feeble state.

It is manifestly the will of the Lord that higher elevations should be attained, and more enlarged conceptions enjoyed, regarding what should be the one great end of our existence. The Christian Church stands in need of being aroused and awakened afresh. The cry must ascend with greater earnestness and importunity to Him who waits to be gracious, "Save now, O Lord! O Lord, we beseech thee, send now prosperity."

It will readily be granted by every well-regulated mind that it is specially desirable to secure such success. Every real Christian will be anxious to know more of Christ. The design of the following reflections is to lead to the consideration of this momentous matter; and may the Divine Spirit enable all to appreciate and feel what it is to be spiritually-minded, and thus to long after meetness for the enjoyment of the inheritance of the saints in light.

1. Let there be greater solicitude cherished, so to meditate on the presence of Christ as to make us conscious that we are with him. Then the thought of his presence will be connected with a subduing power and friendly influence. The Apostle said, "I live; yet not I, but Christ liveth in me." This is evidently the way to understand that, although we are in the world, we are not of the world,—that the soul is attracted by something more beautiful than the world ever saw,—that we are listening to something more elevating than the world ever heard,—that we are feeding on something more substantial than the world ever presented.

2. To meditate, and so to meditate on the character of the Shepherd of Israel, until we are sensible that he is leading us in the paths of righteousness, for his name's sake. To protect and sustain, are views of him eminently calculated to impart the feelings of safety and supply. The heart is revived and encouraged by being made to lie down in green pastures, and led beside the still waters. Yes, in meditating on the pastures of his righteousness, and the waters of life and everlasting blessing, the range, so to speak, increases—the soul is set in a large place. There is a flowing and fertilizing influence—a rich and copious manifestation,

which the heart, by gracious longing, is in some good degree prepared to understand and experience. The peace then becomes as a river, and the righteousness as the waves of the sea. Would we know more and more of this—let us meditate more and more upon it. Let our souls dwell upon the sure mercies of David, until we are sensible that David's Lord has made an everlasting covenant with us. Seek so to meditate on that which is pre-eminently good in its essence and appropriateness, until we are actually tasting and eating of that goodness, and the soul delighting itself in fatness.

3. Meditate, and so meditate on the power of subduing grace, until it is felt that the dominion of sin is becoming increasingly weak. How many enemies are there lurking in the citadel of the heart—all of them ready to rise up at a given signal, when the soul is thrown off its guard by not watching, and thus an advantage is gained! How powerful are some evils and corruptions,—how firmly lodged amidst the heights and fastnesses of indwelling sin! How unspeakably important to keep up the conflict, and to remember how ready the foes within are to betray us! Our strength lies in securing the wisdom and power of the great "Leader and Commander," and in keeping the eye fixed on him in the character of the Captain of Salvation. Then, and only then, we shall find that one spiritual victory after another is gained, and that high thoughts and proud imaginations are cast down. Not only are enemies overcome, but enmity itself is slain. The power of salvation is there—grace is reigning there—Christ himself is formed there, "the hope of glory," and therefore it is that the Lord will keep him in perfect peace whose mind is stayed on him, because he trusteth in him.

Would we daily experience this heavenly triumph, let us meditate much on the glory of the Redeemer, by whose grace, every step in the right direction is gained, and every adversary at length will be effectually and for ever defeated. Meditate on Him who will bruise Satan under your feet shortly, and make us conquerors, and more than conquerors. Listen to his voice, and let the sound dwell upon the ear, "To him that overcometh will I grant to sit with me on my throne, even as also I overcame, and am sat down with my Father on his throne."

4. Meditate and so meditate on the ability and qualifications of Christ as the great Teacher, until the soul feels at

home with his instructions. What a teacher, and what instructions! One who is infinite in knowledge teaching the ignorant. How patient and compassionate is the great and loving Instructor! How ready to open the understanding and the heart! How interesting the discovery of the meaning of his own truth to those whose heartfelt desire is "Open thou mine eyes, that I may behold wondrous things out of thy law!" The chapter or the passage in which little or nothing was at one time seen, is now found to be full of glorious and soul-stirring force and delight. The Teacher himself, instead of being regarded as "a root out of a dry ground, having no form nor comeliness," is seen to be "the chiefest among ten thousand, and the altogether lovely." His Gospel is the very reflection of that glory, and the epitome of his mind. His invitations are the concentrated power of his benevolence. His promises are the embodiment of his faithfulness. His guidance and directions are the outlines of his wisdom. His help and strength are the manifestations of his presence. The enjoyment of the light of his countenance now is the blessed pledge of his glory hereafter, when the ransomed soul shall be like him, and the Redeemer shall be seen as he is.

Would we realize much of the future now, let us meditate much upon it. Would we be increasingly wise, let us meditate much on him who is the power of God and the wisdom of God. Would we understand more than the ancients, let our anxiety be to keep the Divine precepts. Meditate on the great Teacher until it is felt that the soul is earnestly breathing out the aspiration, "Teach me, O Lord, the way of thy statutes, and I shall keep it unto the end."

5. Meditate, and so meditate on the love of Christ until that love is felt in the heart,—felt as a heavenly impulse bearing the soul onward and upwards,—felt in its hallowed and stirring emotions, as a heavenly fire kindled upon the altar of the broken and contrite heart, and burning there night and day. Let there be meditation on the thoughts and sayings of love, so fully brought before us in the sacred Scriptures, until they become incorporated with the whole sensations of the inner life. Then supplication will become the utterance of love, and the word of Christ sustain the strength of his love. Let there be meditation on the love of Christ, until there is a readiness to say, "He loved me, and gave himself

for me." "The love of Christ constraineth us," like a current bearing us along, constraining us, with renewed fervour, to say, "We love him because he first loved us." We will go to him, for he first came to us. We will speak to him, and for him, and of him, for he hath mercifully and graciously spoken to us. It was the enjoyment of a large measure of this feeling which made the Apostle think, and speak, and act, with such glorious energy and decision in the work of the Lord. His soul was sometimes on the wing, and longing to take its flight—anxious to be off—"to depart and to be with Christ, which is far better."

That which was enjoyed in times past may be enjoyed still. The same tranquil and peaceful associations may encompass the mind still. The same love can constrain still. "What think ye of Christ?" What think ye of his love? What influence has that love on the thoughts—the feelings—the disposition—the conduct? What think you of the service of such a Master? Does it make the soul cheerful and happy? What think you of the glory which shall hereafter be revealed, when the Redeemer shall "come to be glorified in his saints, and to be admired in all them that believe?"

Are we in some good degree so familiar with meditation as to lead us to reach forward to those things which are before—bending, and looking, and gazing, and wondering, and adoring, and realizing, until there is something of the intensity of purified desire which makes us feel like those who by faith are looking within the veil, and listening to the joyful worshippers, and longing to join them, and mingle for ever with the spirits of the just made perfect? The language of the devout and consecrated heart is, "Whom having not seen, we love; in whom, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory." In the recorded experience of that great and good man, the late Dr. Gordon, of Hull, which has been lately given to the world, this state of mind was manifest in a very high degree. His talents, both natural and acquired, were great. As a physician, he was eminent,—as a philosopher, he was great,—as a man of science and literature, he was great; but as a man of Christian principle, he was greatest of all. Love to Christ seems to have made his soul transparent with its fervour and joy, and his calm and holy

mind reflected the very glory and peace of the high and holy place.

The attainment—the great and glorious attainment—is to have that love in the heart as our own possession and treasure. The secret—the great secret connected with the increased experience and enjoyment of it—is to make it the subject of our close and daily meditation. Then the Saviour's name shall be to us as "ointment poured forth." Then his words shall be "sweeter also than honey, and the honeycomb." Then, in following his footsteps, we shall mark clearly the pathway to his home. Then, at length, when faith shall cease, and hope shall cease, love, the greatest of them all, shall abide, and abide with its possessor for ever.

6. Meditate, and so meditate on the promised spirit of Christ, that there may be now the earnest of what is to come. "He shall glorify me," said he, "for he shall receive of mine, and shall show it unto you." Meditation, then, on the work and office of the Spirit of Christ, is to find that there has been not only a work finished on Calvary, but that there is a work also going on in the believing heart. It is to know that there is not only wealth and light in Him, but to have that wealth and light within. It is not only the Spirit showing what is so infinitely precious to the soul, but to have the glorious assurance, "All are yours; and ye are Christ's." Meditation on the Spirit of Christ will bring down that Spirit; and enlarged meditation will increase that influence in a more abundant measure. The soul "that meditates on the Divine law day and night, shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper." Meditation on the Spirit of Christ will make the soul ready to welcome him,—to welcome him when we think of him amidst the light of day,—to welcome him when sleep may have fled from the eyes amidst the silence and darkness of the night;—everywhere, and at all times—when we go out and when we come in—when we lie down and when we rise up—in prosperity and in adversity—in health and in affliction—in life and in death—he will be all our salvation and all our desire. His Spirit will be given as a spirit of love, and adoption, and joy; without that spirit there is no evidence of sonship—no real peace, and no well-founded hope;

for "if any man have not the Spirit of Christ, he is none of his."

How welcome is the light to those who are anxiously expecting the morning dawn! So meditation on Him in whom is concentrated the full brilliance of heavenly light, will make the soul sensible that the entrance of his words giveth light; waiting on him will make the soul conscious that he is near, and that, "the path of the just is as the shining light that shineth more and more unto the perfect day." Meditation will lead the believer to say, "My soul waiteth for the Lord, more than they that watch for the morning."

Blessed are all they that wait for him. Blessed are all parents who wait for him. Blessed are all young people who wait for him. This is the sure way of being individually blessed, and finding that gladness is put into the heart by the Lord himself. This is the way to secure also family blessing. This is the secret of prosperity in the souls of the servants of Christ—the power connected with prosperity in the assembled communities of the faithful—the great power also connected with extending influence beyond, in revivals and conversions, and heart-felt joy in ascribing "glory to God in the highest—glory to the Son of his love—glory to the Spirit of all grace—glory in the Church by Christ Jesus, throughout all ages, world without end. Amen."

Taunton, March, 1852.

R. P.

CONSTANCY IN A GREAT WORK, AS EXEMPLIFIED IN THE CONDUCT OF NEHEMIAH.

"And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it, and come down to you?"—NEH. vi. 3.

SOME ninety years had rolled away since the Jews had returned from captivity in Babylon; but their beloved Jerusalem still remained in ruins, and was an object of reproach and derision to the nations around. At this time Nehemiah was the royal cup-bearer in the Persian court, and Hanani the prophet informs him of the affecting state of things. He is greatly distressed on account of it, and fasted and prayed to God that he would prosper his intention to seek permission of Artaxerxes the king to rebuild the city. When he bore the royal cup, dejection was strongly marked on his countenance, so that it did not escape the observation of his illustrious master, who inquired of him the cause. Nehemiah

at first felt afraid; but seeking Divine direction, he afterwards related the occasion of his grief to the king, in presence of the queen also, who was sitting by him. And in compliance with his request, Artaxerxes in the twentieth year of his reign empowered him to go and rebuild the walls of Jerusalem. He provided for his safety by furnishing him with letters of introduction to the governors on the west of the Euphrates, and gave him one for Asaph, the keeper of the forest of Lebanon, directing him to furnish Nehemiah with timber and every other thing necessary for the repairs of the city and his own house. Having arrived at Jerusalem, accompanied by a few others, he went round the wall in the night, and found it wholly in ruins. He immediately assembled the chief men of the Jews, and having informed them of his intention and powers, encouraged them to begin the work. Readily did they acquiesce in the proposal, and different portions of the wall were assigned to the several principal men. Thirty-two of these, together with the companies of the priests, Levites, Nethinims, and the goldsmiths, and merchants, exerted themselves in this good work. Some repaired opposite to their own houses; and others, as the inhabitants of Tekoah, Gibeon, and Mizpah, generously repaired a part of it, although they lived in other cities.

Sanballat the Horonite, and Tobiah the Ammonite, originally a servant, but now a governor, and Geshem, the Arabian, were extremely vexed to hear of Nehemiah's arrival with the purpose for which he had come. Forthwith they adopt various expedients to hinder the work; but despite of all, the repairs of the wall were finished in fifty-two days from the time that they were begun, and about a year after it was dedicated with solemn sacrifice and thanksgiving. The work in which Nehemiah engaged was a great work; he was constant in the performance of it; and the results of such constancy were most satisfactory.

It was great as a work of patriotism. As Jerusalem was the metropolis of his country, to benefit that city was to serve the whole nation. True religion tends to annihilate the selfish principle, and to enlarge the heart.

The work was also great as connected with the prosperity of religion. Nehemiah traced existing calamities to their true source—the sins of the people, who, in consequence, had experienced in

measure the fulfilment of the Divine threatenings. His hopes as to an improved state of things were based on the promises of God, and his mercy assured to penitents. These realised would give a new impulse to religion, and immense would be the present and everlasting benefit.

And the work was great to Nehemiah as that to which he had been especially called. God's prophet had summoned him to it; and his providence had wonderfully opened the way for the discharge of its duties. It was committed to him as a sacred stewardship. To have neglected it would have been unfaithful to every conviction of duty—to every suggestion of conscience—to the requirement of his age, and to his personal responsibility to God the judge of all. Every follower of God has his own proper work in its own appropriate time; and woe be to that man who neglects it. Truly honourable was the conduct of Nehemiah,—he magnified his office.

He was constant in the performance of the work to which he had been called.

Such constancy will to a considerable extent be accounted for by remembering the spirit in which he set about it. It was one of deep concern for the Divine honour,—of tender compassion for the guilty and miserable condition of the people, and of earnest prayer to God that he would interpose in their behalf, Neh. i. 5—11.

This constancy was especially manifested in his inflexible resistance of whatever means were resorted to for diverting him from his work. Reproach and ridicule availed not. Sanballat mocked—Tobiah said, “Even that which they build, if a fox go up, he shall even break down their stone wall;” but led on by Nehemiah, the people still “had a mind to work,” Neh. iv. 1—6. He was not to be deterred either by a conspiracy on the part of his enemies to fight against Jerusalem, or by the exhaustion and discouragement of some of the Jews; but he provided the people with the means of defence “when every one with one of his hands wrought in the work, and with the other held a weapon, while neither himself, nor his brethren, nor his servants, nor the men of the guard which followed him, none of them put off their clothes, saving that every one put them off for washing,” Neh. iv. 7—23.

Nor will he be hindered by the poverty and unwise murmurings of the people. Exemplifying much generosity and self-

denial, he declined the allowance from the public funds to which he was officially entitled, and in addition, taxed himself to a considerable extent with the rites of hospitality, still being enabled to say, "I continued in the work of this wall," Neh. v. By standing on high principle he escaped stratagem and withstood intimidation. He would not, on invitation from his enemies, leave his work to confer with them in the plain of Ono; had he done so they would have taken his life. Four times they sent to him to accomplish their object, and four times he refused what they asked. A fifth time a messenger visits him on an errand of intimidation—intimating that according to rumour he harboured some treasonable purpose; but all was in vain. The next device is to get him to enter the temple by night, for security, under pretext that his life is in danger; but said the firm and constant Nehemiah, "Should such a man as I flee? and who is there that, being as I am, would go into the temple to save his life? I will not go in." He had set his face like a flint, and he did not turn back, Neh. vi. 1—14. And as might have been expected, the results of such constancy were most satisfactory.

By the end of the fifty-second day, the wall was finished, and the heathen around were much cast down in their own eyes; for they perceived that this work was wrought of God, Neh. vi. 15, 16.

And what Nehemiah had thus been enabled to perform was the means of preparing him for still greater usefulness, both as regards opportunity and personal qualification. He promotes the ministry of Ezra—causes the population of Jerusalem to be greatly increased; and on returning thither a second time, leads on a reformation from many abuses. In him was strikingly illustrated the Divine maxim, "Them that honour me, I will honour." Nor is the application of such an example difficult to the great work of the present day as carried on through the various agencies of a divinely-appointed ministry, missionary operations, domestic and foreign, colleges, Sabbath-school instruction, the visitation of the sick and the ignorant, the conduct of the religious and kindred press, and the circulation of God's Holy Word, and religious tracts. In the face of all obstacles, temptations, and discouragements, should not every one engaged therein say, "I am doing a great work, and I cannot

come down." "Blessed are ye that sow beside all waters." "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." "Be instant in season, out of season." "In due season we shall reap, if we faint not." "Be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Hull, April, 1852.

E. M.

SCRIPTURE ILLUSTRATIONS.

"A great eagle," &c.—EZEK. xvii. 3.

THIS beautiful parable, of the two eagles and the vine, is explained in the latter part of the chapter; and with this explanation, and a knowledge of the history of the last days of the Hebrew kingdom, no reader can fail to be struck by observing that, while every circumstance in the literal narrative is strictly appropriate to the subject of the parable, none of its details are irrelevant to the ulterior object, but are all made to adumbrate with inimitable effect the series of historical circumstances of which the parable is a shaded narrative.

It is interesting to find the eagle thus early made the symbol of imperial power, when we recollect how extensively it has since been employed for the same purpose. The strength and activity of this noble bird, its magnificent appearance, its exalted flight, and its far-reaching and undazzled eye, have caused it to be regarded as the king of birds, and the fit emblem of royal power, in different nations and ages. We have noticed on a former occasion, that an eagle with expanded wings formed the imperial standard of the Persians under Cyrus, very long before it became such among the Romans. In the present instance, while both the kings of Babylon and Egypt are described by this symbol, they are so discriminated as to show that the power of Babylon was at that time greater and more extensive than that of Egypt. The Egyptian is only "a great eagle, with great wings, and many feathers;" whereas the Babylonian is "a great eagle, with great wings, long winged, full of feathers, which had divers colours."

"Kerchiefs upon the head of every stature."—
EZEK. xlii. 18.

THE meaning of this seems to be, that they put kerchiefs upon the heads of females of every age (or stature) whom they had brought to join their society. But what this kerchief was, and what peculiarity made it instrumental "to hunt (or seduce) souls" may be difficult to conjecture; perhaps it was merely a rich or peculiar veil or head-dress, which rendered their presence attractive; and possibly it did at the same time, by its shape or ornament, denote the profession or character of those who wore

them, and which is, in the East, in all cases, more generally expressed by the head-dress than by anything else. It is clear that these women practised divinations, and pretended to deliver oracles which contradicted the Divine prophecies—promising peace and safety where they predicted death and desolation. Joining this to the fact that Astarte was reputed to deliver oracles, and that, as appears from both Jeremiah and Ezekiel, the Hebrews—and particularly the women—were at this time greatly addicted to the worship of this idol, we may reasonably presume that these women were not only false

prophetesses, but, as such, votaries of Astarte; and if this be premised, the impurities practised by her worshippers may countenance the given explanation concerning the “pillows” and the “kerchiefs;” and with reference to the latter, we may add, that in the figures of Astarte there is always something remarkable about the head-dress. Macrobius describes her as represented by her worshippers in Mount Lebanon under the figure of an afflicted woman, *with her head covered*, and leaning upon her left hand, mourning for Adonis.

Lessons by the Way; or, Things to Think On.

REASONS FOR BELONGING TO A PROVIDENT SOCIETY.

I.—Because it is the duty of all persons to provide, as far as possible, against the casualties to which they are exposed in life.

II.—Because sickness and death are casualties which must happen to all, and always cause very heavy expenses.

III.—Because there is no telling how soon affliction may come, especially as sickness and death sometimes happen suddenly (as was the case to an awful extent during the recent cholera epidemic), without any warning, often overwhelming a family in the greatest privations.

IV.—Because the earnings of one person are often insufficient to meet the expenses caused by sickness; but, by belonging to a Society composed of a large number who subscribe to help one another in sickness, or at death, a person may, at a small monthly expense, obtain what is necessary for medical and funeral expenses.

V.—Because, therefore, every person who carelessly neglects to provide for the future, by belonging to a well-established *Provident Society*, exposes himself to personal and domestic misery, to be thrown out of work, and reduced to the necessity of seeking parish relief.

REASONS FOR JOINING THE CHRISTIAN MUTUAL PROVIDENT SOCIETY.

I.—Because it is conducted by men who wish well to those around them, and who have no interest or object but to see their fellow-men happy and prosperous.

II.—Because none of its meetings are held at public-houses, where temptations of the worst kind generally abound.

III.—Because its Rules and Tables have been prepared with great care, so as to avoid the evils from which many Societies have suffered—such as breaking up, dishonesty, internal disputes, and ignorant, careless management.

IV.—Because Members can move about from one Branch to another without losing their benefit, or having to enter afresh.

V.—Because every Officer of the Society gives a Money Bond, thus making the Society safe from loss by dishonesty.

VI.—Because, in a very short time,

£15,000 has been invested at Compound Interest after paying all the claims of the Members.

VII.—Because it is a large Society, having upwards of 7,200 Members, and 115 Branches; and is therefore not liable to the dangers so common to small Societies.

VIII.—Because F. G. P. Neison, Esq., the Actuary of the Society, has just examined the Society's Affairs and Reports, and the present value of its Assets over its liabilities is £10,583.

HOW IT WORKS.

Believing it to be the clear duty of “every one” to give, and give *statedly*, and as *God prospers him*, I resolved, on the 1st of January, 1851, to set apart for charitable objects, one-tenth of all I should receive, supporting my family and bearing all other expenses from the remaining nine-tenths. I believe that in the working of the system there is internal evidence that it is from God. I feel somewhat more than before, that all I have is the Lord's. When I am solicited for charity, I have not in each case to adjust the claim with selfishness; but rather, acting as a steward of God, to judge as to the merit of comparative claims. My account at the end of the year showed exactly the balance I had remaining, which was consecrated to God. There is no difficulty in every man's practising a system adapted to his own circumstances, some giving more and some less than one-tenth; and I believe every one will find, in the conscientious adoption of this system, a blessing to his own soul; while, if universally carried into effect by the people of God, it would, without burdening any, supply all the stores of Christian benevolence.

KEEP THE HEART ALIVE.

These words of Bernard Barton are good. Often good and wise men in other things have rendered their old age cheerless and unlovely from a want of attention to them.

“The longer I live, the more expedient I find it to endeavour more and more to extend my sympathies and affections. The natural tendency of advancing years, is to narrow and contract these feelings. I do not mean that I wish to form a new and sworn friendship every day, to increase my

circle of intimates; these are very different affairs. But I find it conduces to my mental health and happiness, to find out all I can which is amiable and loveable in those I come in contact with, and to make the most of it. It may fall very far short of what I was once wont to dream of; it may not supply the place of what I have known, felt, and tasted; but it is better than nothing; it seems to keep the feelings and affections in exercise; it keeps the heart alive in its humanity; and till we shall be all spiritual, this is alike our duty and our interest."—*Bernard Barton.*

QUALIFICATIONS FOR THE MINISTRY.

BY THE REV. GEORGE BURDER.

In a letter to a son he names the four following circumstances, as requisites in a candidate for the Christian ministry.

"1. That the person be really and truly converted to God; a new creature, born of the Spirit: and it is requisite that piety be not only real, but eminent.

"2. That there be competent abilities, natural or acquired, and both if possible; for the preacher should be the superior of most of his hearers in mental powers.

"3. There must be a prevailing, a strong, an unconquerable inclination and desire to the work; so that the person shall prefer it infinitely above all other employments, and that for the best purposes—the glory of God, and the salvation of souls.

"4. The sanction and approbation of competent judges; for men may think they have all the requisites; but as we are all partial to ourselves, it is well to have the approbation of wise and good men: it is very satisfactory to a humble person."

DYING WORDS OF WILBERFORCE.

"Come and sit near me; let me lean on you," said Wilberforce to a friend a few minutes before his death. Afterwards, putting his arms around that friend, he said: "God bless you, my dear." He became agitated somewhat, and then ceased speaking. Presently, however, he said, "I must leave you, my fond friend: we shall walk no further through this world together; but I hope we shall meet in heaven. Let us talk of heaven. Do not weep for me, dear F—, do not weep; for I am very happy; but think of me, and let the thought make you press forward. I never knew happiness till I found Christ as a Saviour. Read the Bible—read the Bible! Let no religious book take its place. Through all my perplexities and distresses I never read any other book, and I never felt the want of any other. It has been my hourly study; and all my knowledge of the doctrines, and all my acquaintance with the experience and realities of religion, have been derived from the Bible only. I think religious people do not read the Bible enough. Books about religion may be useful enough, but they will not do instead of the simple truth of the Bible." He afterwards spoke of the regret of parting with his friends. "Nothing," said he, "convinces me more of the

reality of the change within me, than the feelings with which I can contemplate a separation from my family. I now feel so weaned from earth, my affections so much in heaven, that I can leave you all without a regret; yet I do not love you less, but God more."

SET YOUR AFFECTIONS ON THINGS ABOVE.

As the bee is ever on the wing between the flowers and its honey cells, so should our affections ever be going forth in prayer to God without and returning to God within. Amidst all the busiest scenes of our pilgrimage, we may be moving to and fro on the rapid river of mental prayer; that prayer which lays the whole burden of the heart on a single sigh. A sigh breathed in the spirit, though inaudible to all around us but God, may sanctify every conversation, every event in the history of the day. Prayer will be fatiguing to flesh and blood, if uttered aloud, and sustained long. But there is an undercurrent of prayer, that may run continually under the stream of our thoughts, and never weary us. Such prayer is the silent breathing of the Spirit of God, who dwells in our hearts; it is the temper and habit of the spiritual mind; it is the *pulse* of our life, "which is hid with Christ in God;" it is the consciousness of the Divine nature communicated to us in regeneration. Prayer of this kind may be breathed "without ceasing."—*Rev. W. H. Hewitson.*

THE LORD'S PRAYER.

Of the two portions into which the whole prayer thus resolves itself, the first half, beginning with the Father's throne in heaven, comes down, by the steps of its several petitions, to man, as the servant of his Father on the earth: "Thy will be done on earth as it is in heaven." The second portion commences with man, and his lower and corporeal needs on earth, and climbs upward, on its returning way to the skies, through supplications that respects, first, man's bodily and then his spiritual wants, and implore his deliverance from all present and eternal evils. The prayer becomes thus like an endless chain in our wells. Beginning in heaven and reaching earth, and then returning to heaven again, it is seen binding together the throne and the footstool—God the sovereign and man the dependent.—*Williams' Lectures.*

TURN THE BIBLE INTO PRAYER.

The Rev. Mr. McCheyne, in writing to a youthful parishioner, uses the following language: "You read your Bible regularly, of course; but do try and understand it, and still more, to *feel* it. Read more parts than one at a time. For example, if you are reading Genesis, read a psalm also; or, if you are reading Matthew, read a small bit of an Epistle also. *Turn the Bible into prayer.* Thus, if you are reading the first Psalm, spread the Bible on the chair before you, and kneel and pray, 'O Lord, give me the blessedness of the man that walketh not in the counsels of the ungodly.' 'Let me not stand in the way of sinners.' 'Let

me not sit in the seat of the scornful,' &c. This is the best way of learning the meaning of the Bible, and of learning to pray."

"IN MY BED-ROOM."

Near forty years ago, a godly mother found two or three of us inquiring where we could open a Sabbath-school. She replied, "In my bedroom; I want my children to attend." She had larger rooms; but we must be as private as possible. We met in the bedroom until the place became too strait. We ventured to ask leave to meet in the school-house, where we had fifty or sixty scholars eagerly engaged in studying the Bible. The next summer the Sabbath-school was received into the chapel, and numbered near 300.

For the encouragement of mothers I add, the children of this mother, eight in number, are all hopefully converted. One of them has died a most triumphant death, and the others are actively engaged in doing good.

ADHERING TO CHRIST.

A Christian friend, visiting a good man

under great distress and afflicting dispensations, which he bore with such patient and composed resignation as to make his friends wonder and admire it, inquired how he was enabled so to comfort himself? The good man said, "The distress I am under is indeed severe; but I find it lightens the stroke very much to creep near to Him *who handles the rod*;" adding, "But where else, save in the religion of Christ, could such a sufferer find such a support?"

RECOLLECTIONS OF THE DEAD.

Dr. Johnson most beautifully remarks, that "when a friend is carried to his grave, we at once find excuses for every weakness and palliations of every fault: we recollect a thousand endearments which before glided off our minds without impression, a thousand favours unrepaid, a thousand duties unperformed, and wish, vainly wish, for his return; not so much that we may receive, as that we may bestow happiness, and recompense that kindness which before we never understood."

Social Economics.

CHRISTIAN MUTUAL PROVIDENT SOCIETY.

AMONG the many services which the CHRISTIAN WITNESS has been honoured to render, there are few to which those concerned in that Publication can look back with more satisfaction than to those Papers which issued in the establishment of the *Christian Mutual Provident Society*, which has now completed the first five years of its benevolent operations. The Report to the Directors by F. G. P. Neison, Esq., Actuary, as to its state on the 1st of January, 1851, showing the result of the first five years, is now before us, and is a document to which we attach very high importance. In all such matters, security is everything; and security depends upon an adequate premium on the one hand, and on the other on proper management. Now, Mr. Neison himself—who is so eminent in his own province, and who has contributed so much to expose the fallacies which have obtained to so vast an extent in certain quarters—framed the Rules of a *Mutual Provident*, a fact which suffices to settle the point of premium. Then the names of the gentlemen who manage the Society's affairs are sufficient guarantee for the rest. These names are the following:

Treasurer.

SAMUEL MORLEY, Esq.

Trustees and Directors.

SAMUEL MORLEY, Esq., *Chairman*.
CHARLES BURLS, Esq.

REV. JOHN CAMPBELL, D.D.
FREDERICK CLARKE, Esq.
JOSHUA FIELD, Esq., F.R.S.
JAMES HAWKE HARRISS, Esq.
WILLIAM JONES, Esq.
JAMES NISBET, Esq.
WILLIAM RUTT, Esq.
REV. JAMES SHERMAN.
WILLIAM HAWES SIMMS, Esq.
JOSEPH TRITTON, Esq.
WILLIAM TYLER, Esq.

Consulting Actuary.

F. G. P. NEISON, Esq., F.L.S.

General Medical Officer.

JOHN MACLEAN, Esq., M.D., F.S.S., 29, Upper Montagu-street, Montagu-square.

Secretary.

MR. CHARLES BURLS, JUN.

These names rank with the best in our Metropolitan community, with the solitary exception of that which stands third in the list of Trustees and Directors, which is merely nominal and honorary, he who bears it having rendered no practical services whatever to this excellent Institution, not because of the lack of interest, but of the absolute impossibility of giving such attendance as to render him at all efficient. The rest of the names suffice to command the entire confidence of the general public; and to their individual excellence, and their aggregate respectability, we doubt not, the extraordinary success of the Society is, in a great measure, owing. Mr. Neison opens his Report as follows:

I have given my best attention to the investigation into the state of your Society, and the valuation of its assets and liabilities on the 1st January, 1851.

Since the early part of the year 1848, the progress of the Society has been so rapid, and its branches have become so extensively ramified over the whole kingdom, that it was reasonable to suppose that some peculiar feature might present itself in the rate of sickness and mortality to which the members have been subject. The short period which elapsed from the first vigorous development of the Society, up to the close of the year 1850, does not afford sufficient experience by which to be solely guided as to the rate of mortality and sickness to which the members will be hereafter subject; still, as five years will, in all probability, elapse before another such investigation will be made, I considered it absolutely necessary to analyze in this respect the elaborate and bulky schedules containing the experience of the Society with which you furnished me, and in which are set forth the results of each individual member from the commencement up till the 1st January of the present year.

The Rules and Regulations make it compulsory to have such an investigation into the state of the Society at not greater intervals than five years; and it is obvious that the purpose and intention of this regulation was to afford at given periods such information and evidence as to the assets and liabilities of the Society as might periodically correct, if necessary, any errors in the original plan of the Society in connection with the Tables of the Rates of "Contributions" and "Benefits," or otherwise, as experience might prove to be necessary.

Mr. Neison then proceeds to give a condensed abstract of the analysis made of the sickness to which the members have been subject from the commencement of the Society in 1846, to the 1st January, 1851; and the Tables show that the total number of Male Members exposed to the risk of sickness was 2,541, while the complete number of years of risk to which they were exposed was 3,576; or, on an average, about one year and five months each. The total amount of sickness has been 2,629,786 weeks; and hence the average to each person, *per annum*, was 0.735 weeks, or rather more than five days. Mr. Neison next proceeds to give an abstract of the Female Members, and the Table prepared shows that 1,052 members, from age 11 and upwards, were exposed to 1,374 years of risk, or about one year and four months on an average each; the total amount of sickness for those ages being 1,148,428 weeks, making the average of sickness, *per annum*, to each female member, 0.836 weeks, or nearly six days, showing a sixth more than that experienced by the male members. The result

is, that the actual sickness has been about 89 per cent. of the rate contemplated in the construction of the Tables,—a fact demonstrating their safe character, and that anything much short of this would have been perilous to the stability of the Institution. It thus appears that the sickness of the female members exceeds that of the males by nearly 14 per cent. The Actuary, however, cautions the Society against the inference that this distinction is likely to remain a permanent feature. A very general impression prevails that females are much more inviolated and subject to sickness than males; but Mr. Neison intimates that there is abundant evidence to show that, however true this may be in individual societies, the conclusion is by no means supported by the experience of societies generally. Mr. Neison next proceeds to give an abstract exhibiting the combined result for both sexes, and that result is, to show the thoroughly sound basis on which the Society's Rules proceed.

Having thus cleared his way, the Actuary proceeds to deal with the Assets, which are shown to consist of two items: the one of realized capital, and invested, or placed to the credit of the Society, for the purpose of its sickness benefits; the other being the periodical contributions to be made by the present members. In the calculations made to determine the value of these contributions, an estimate is made of their present value only, and in the statement set forth that value signifies the sum of money, which,—if now paid down, and invested, so as to realize *three per cent.* compound interest,—would meet precisely the same liabilities periodically as they fall due, which would be met by the monthly or other contributions of the members, as collected, invested, and applied in the ordinary way. This explanation will prepare for understanding the following statement:

ASSETS.		
	£	s. d.
Present value of the contributions for sickness allowances payable to age 60 . . .	15,026	5 10
Ditto 65 . . .	7,313	14 0
Ditto 70 . . .	14,028	10 9
Ditto for life . . .	2,654	4 11
Total present value of future contributions in respect to all kinds of sickness . . .	£39,022	15 6

The subject of the Liabilities is next considered, which stand as follows:

LIABILITIES.	
Present value of liabilities in	

respect to sickness allow-	£	s.	d.
ances to cease at age 60 .	13,897	2	6
Ditto 65 .	6,816	4	5
Ditto 70 .	13,344	18	4
Ditto continue for life	2,468	10	3

Total present value of liabilities in regard to all kinds of sickness £36,526 15 6

Further calculations are made which show a difference, or surplus, in favour of the Sickness Fund, of £3,401 2s. 4d. After this the subject of Deferred Annuities is considered, in which certain Tables are brought forward illustrative of the position of the Society. Here again, the excess of the assets of the Deferred Annuity Fund over its liabilities, amounts to £182 19s. 4d. The "Sum at Death Fund" next comes forward, which forms one of the principal elements of the Society's operations, and here the excess of assets over liabilities

amounts to no less than £7,476 17s. 11d. It is not to be inferred, however, that because of this, the premium in this department is too high. From the nature of the case, the bulk of the moneys comes first; but death, with its demands, will follow in due time, with unerring certainty. A number of Tables follow, still further illustrative of the Society's operations, on which we cannot enter. We must not omit, however, to state the fact that certain Tables concerning three years show that the expenditure of the Society during that period, in respect of sickness, has been large, as compared with the assets. Still the Society is safe,—abundantly so,—since the excess of receipts over expenditure for these three years, on account of sickness benefits only, is £1,258 10s. 3d. We may give the whole at a glance, as thus epitomized:

The following is a condensed abstract of the Assets and Liabilities of each Fund:

Description of Fund.	Present value of Assets.			Present Value of Liabilities.			Difference.		
	£	s.	d.	£	s.	d.	£	s.	d.
Sickness Fund	39,927	17	10	36,526	15	6	+3,401	2	4
Deferred Annuity Fund ...	3,550	12	4	3,367	13	0	+ 182	19	4
Assurance Fund	32,048	19	0	31,432	15	3	+ 616	3	9
Endowment Fund	35,284	15	9	35,760	9	7	— 475	13	10
Endowment or sooner in event of Death	162	3	4	164	8	5	— 2	5	1
Totals	110,974	8	3	107,252	1	9	+3,722	6	6

Mr. Neison states,

It may not be out of place to remark here that the money expended in the establishment and management of this Society, considering how extensively and rapidly it has ramified itself over the kingdom, is, compared with others, moderate; affording evidence of the exercise of a wise economy, combined with great energy and practical judgment in the management and working details of the Society. No Society has yet come under my observation which has made so rapid progress. I attach so much importance to the value of the Society possessing large numbers, on which to average its risks, and keeping in view the individual benefits and advantages to arise to individual members from the extension and general adoption of its principles, that I would strongly advise that those entrusted with the working details should keep this circumstance constantly in view. There is no doubt, to accomplish this, a considerable outlay will be necessary, and an increase on the scale of expenditure hitherto; but the consequent advantages will certainly outweigh all outgoings incurred on this account. The judgment and experience of the Directors will, of course, determine what additional sum should be applied to this purpose during the next five years.

This, from such a man, is a most important testimony, which will not be without its due weight upon all whom the matter doth or may concern. It is, however, just such as might have been expected from the character and experience of the gentlemen who have formed its Directory. But while Mr. Neison has performed the part of an historian, he has blended with it a dash of prophecy. Let us hear him again:

To every one of experience in the management of such Societies, the result of the present valuation must be considered as highly satisfactory. The difficulty in the establishment of Friendly Societies is the contending against the strong disposition which exists to force on the promoters the adoption of low and inadequate rates. It is very gratifying to find, that notwithstanding the comparatively high scales of contributions, so many members have joined the Society in so short a time, proving that where intelligence and sound business-like means are employed to establish a Friendly Society, the industrious classes will respond to such calls on their support. There can be little doubt, that if the same skilful management be continued

until the expiration of the next quinquennium, the Society will attain an unprecedented magnitude and popularity; and it is to be hoped that every legitimate means will be adopted to make known the advantages and excellence of an Institution founded on so sound and prosperous a basis, in order not only to benefit its own members, but also to demonstrate to the public the practicability of large Friendly Societies being managed with judgment and safety, and thence finally lead to their substitution for the ill-managed and bankrupt clubs unfortunately too plentiful throughout the kingdom.

We cannot close this review without referring to the special claims of one gentleman to whom the Society permanently owes its success—that is, Mr. Charles Burls, Jun., its Secretary. Mr. Neison thus testifies to the state of the Office:

It will, on reflection, be at once understood that the numerous agencies or branches, and the varied nature of the benefits granted by this Society, must require great judgment, care, and accuracy of habits in keeping the accounts. The very elaborate schedules submitted for the purpose of making this valuation, have been filled up with such minuteness of detail, with so much neatness, accuracy, and system as could only have resulted from a very complete and accurate system of accounts, kept with regularity, patience, and industry. And to this circumstance the members must be indebted for much of the successful management of the Society.

To the investigation of the Society's affairs I have given more than usual attention, from the interest which naturally attaches to the unprecedentedly rapid progress of a Metro-

politan Society throughout the Provincial Districts.

This testimony will be duly appreciated, and, we have no doubt, increase the confidence already enjoyed by the Institution. While we question whether there be a more efficient body of Directors at the head of any kindred Institution in London, we affirm with confidence that there is not a Secretary who embodies, in a larger measure, every qualification essential to efficiency. With superior intelligence, shrewd penetration, far-sightedness into human character and general society, peculiar activity, vast energy, and inextinguishable perseverance, he combines an excellent address, and a persuasive tongue. Men embodying these qualities are precisely the men for such offices, and are entitled to a high place among the benefactors of their species, for to further such work is eminently to promote the welfare of man.

We have much pleasure in giving currency to the facts of the Report, and in bearing publicly our honest testimony to the merits and claims of the gentlemen by whom the affairs of the Society have been hitherto conducted with so much success; and all the more since, at the outset, the difficulties with which they had to contend were of so serious a character as to require, to a considerable extent, personal advances for the public good.

BioGRAPHy.

REV. DR. PHILIP.

Our readers have been, for some time, apprised of the decease of Dr. Philip, after thirty years' service of the London Missionary Society, in South Africa. We have now to announce the publication of a Funeral Discourse on the occasion, delivered by the Rev. Dr. Wardlaw,—a profound and copious disquisition, worthy alike of the subject and of the preacher. At the close, as usual, a biographical sketch is presented, from which we extract the following:

Dr. Philip was a Scotsman. The place of his birth was Kirkcaldy, in the county of Fife; the time, the 14th day of April, 1775; so that, when he died, in the month of August of the present year, he was in the seventy-seventh year of his age. His father was a member of the Established Church, and the teacher of an English school. At that school he received the first rudiments of his education. His mother is recorded to

have been "a woman of earnest and devoted piety;" and like many other youths, he was, we cannot doubt, deeply indebted to early maternal instruction and counsel. She was wont to speak of him as "always a good boy;"—meaning that he was a docile child, wise above his years, fond of his books, possessing great command of temper, as well as a native amiability of disposition, which was early sanctified by Divine grace, and consecrated to the service of God. But at what precise time the power of Divine truth obtained a decided ascendancy in his mind and heart, does not with any certainty appear.

In that same year (1794), he removed to the town of Dundee. Previously to his removal thither, when in his eighteenth year, he is represented as having been "one of the most remarkable youths in the neighbourhood where he dwelt; in extent and variety of knowledge, above his years; his reasoning faculties in high, if not mature development; in powers of argument, and point and fluency of speech, without a com-

petitor; in self-reliance and moral courage, exhibiting the rich promise of that real heroism which in after years, and in a foreign land, ranked him on the side of the oppressed, and impelled him to become the earnest and successful advocate of the most injured race under heaven.* In Dundee, relinquishing his previous occupation, that of an apprentice to a manufacturer in the linen trade, having fulfilled his term, he acted for three years as clerk, in a manufacturing establishment; still, at the same time, pursuing, both at home and at an academy, the improvement of his mind. In the kind providence of God, he there came into contact with one whom afterwards I long delighted to number among my own most loved and esteemed friends, the late Rev. Thomas Durant, then labouring as a Congregational minister in Dundee, and subsequently for so many years pastor of the church at Poole, in Dorsetshire. During his short residence in Dundee, this excellent and able servant of Christ discovered in his youthful acquaintance mental characteristics such as satisfied him that he was not in the sphere for which those characteristics qualified him. He discerned a mind which by nature, or rather by the God of both nature and grace, had been cast in a mould, such as fitted it for usefulness in a higher vocation, and which indeed, by its native elasticity, and pressure upwards, could hardly fail to raise itself to a loftier position. By Mr. Durant's recommendation, he was introduced to the Theological College at Hoxton; where, for the usual period, he pursued his studies for the Christian ministry. And of the friendly intimacy which ever after subsisted between the two, the name of Dr. Philip's surviving son is a pleasing memorial. When he had finished these preparatory studies, he officiated for three years as assistant to the late Mr. Winter, of Newbury. A subsequent visit to Scotland brought him to Aberdeen. And there, his pulpit ministrations proving eminently acceptable and useful, he received and embraced an invitation to take the pastoral oversight of the Congregational church, which a few years before had been formed there; and which was the first, and in this sense the mother church of what is now "the Congregational Union of Scotland." This took place in the year 1804. There, with the conscientious fidelity of one who felt the deep responsibility of "watching for souls," he continued to officiate for a period of fourteen years.

Thus far Dr. Wardlaw: the following is from the Rev. Mr. Arthur, one of the pastors of the church in Aberdeen, under the care of Dr. Philip, prior to his going abroad. Mr. Arthur proceeds:

"In what I have to say regarding Dr. Philip's ministry in Aberdeen, I have to depend on the report of parties who, in giving me their information, have had to speak from memory of a ministry that ceased more than thirty-three years ago. Impressions must have required to be very

* Rev. D. Arthur.

vivid indeed, to enable any one, after such a lapse of time, to speak confidently as to particulars, or to be minute in details. Besides, in sitting down to write these things, I have no memoranda before me, and must in a great measure trust to my own recollection of statements made to me, occasionally and incidentally, during a pastoral intercourse extending over ten years, among a people only a very few of whom are now the surviving members of the church of which Dr. Philip was minister. Therefore, although as far as I go the statements I have to make may be depended on for their substantial accuracy, yet it is impossible for me to speak with the minuteness of a witness bearing testimony to events that have recently occurred under his own eye.

"I may state generally, that Dr. Philip's character and conduct, whilst he occupied, and I may add so worthily occupied, the important sphere of labour now under the united ministry of his immediate successor and myself, are held in affectionate and admiring remembrance not only by the surviving members of the church who enjoyed the inestimable benefit of his ministerial instruction and pastoral care, but also by the elder portion of the citizens, who regarded him when living among them, and affectionately regret him now that he is dead, as one of the most intelligent, eloquent, active, zealous, large-hearted, and liberal-minded ministers of the gospel that any sect in the city has ever been able to boast of, or that any page of its ecclesiastical history records. Dr. Philip entered Aberdeen a stranger, unfriended and unknown. He became a minister among a sect whose principles were ill understood and much misrepresented. He took up his abode in a city, the inhabitants of which are not much "given to change," and among whom a stranger, unless there be some adventitious circumstances about him to herald his way, or introduce him to public notice, has a smaller chance of obtaining the public ear, and winning a good position for himself, than in, perhaps, any other city in the empire. But he accomplished both. Long before the fourteen years of his pastorate were ended, he had won for himself a most honourable position among the ministers of the city; and had gained a high place in the respect and esteem of the citizens. He came to be regarded not only as an honour to the body to which he belonged, but a credit to the city in which he dwelt.

"As a preacher, he had perhaps no equal, certainly no superior, at that time in Aberdeen. His usual ministrations have been often described to me as very unequal. Always pointed and faithful, never below mediocrity, frequently far above it, he often rose to the highest degree of excellence. His pulpit eloquence on such occasions was not the eloquence of mere sound or action; it was the thrilling expression of cultivated and sanctified intellect. His manner was calm, but intensely earnest. Without vehemence, or noise, or gesticulation, on which the fame of so many pulpit orators depends, he frequently spoke with a power that for the moment the most careless

would feel and confess, and at other times with a pathos that could melt the most hardened.

"With such qualifications, it is not wonderful that he prospered in his work. At the very commencement of his pastorate, he had to grapple with difficulties such as would have crushed a man of less self-reliance, and broken a weaker spirit. But these only called forth his resources. He rose above them all; and thenceforth his ministry, so far as I know, was undisturbed by troubles in the church, and became very fruitful, both in the edification of his people and in the increase of their numbers. During the latter portion of his pastorate, the church was one of the most numerous in the body, and was distinguished for intelligence, activity, liberality, and zeal.

"As a pastor, Dr. Philip did not devote much of his time to what is called pastoral visitation; that is, he did not waste his own time and that of his people in a systematic round of calling from house to house; a practice which, if it be not under the direction of great prudence, is dangerous to the pastor and unprofitable to the people; and in which not a few have made shipwreck of character and usefulness. But in seasons of affliction, his visits were frequent; and in such cases his intercourse with his people was ever marked by the tenderest affection, and painstaking care to be of service to them. It could be truly said of him that he not only 'rejoiced with those who rejoiced, but also wept with those who wept.' On these occasions, his counsels were highly valued, and his consolations sunk deep into the soul; for the former were characterized by wisdom and prudence, and the latter were expressive of the kindness and tenderness of a father towards a beloved child. In cases of difficulty too, arising out of the vicissitudes or misfortunes of life, his people, both old and young, could always depend upon finding in their pastor an intelligent, kind, and considerate friend, whose advice was valuable, and willingly given. To those who needed counsel, he would not only give any amount of time to listen with patience to the story of their difficulty or distress, but, possessing an extensive knowledge of human life, he could also give them the soundest advice; whilst, at the same time, he was always willing to encounter any amount of personal trouble, or exert all his personal influence, to improve their position or further their interests. As a pastor, he was indeed the father and the friend of his people.

"He was a man of a *catholic*, or rather, let me say, of a *Christian* spirit. Whilst no one could more readily give an intelligent exposition of his reasons of dissent from the Established Church, or cleave more lovingly and faithfully to his denominational principles; yet he was not only no ecclesiastical bigot, but liberal, both in sentiment and action, in a sense, and to a degree, at which very few men of his day had arrived. In this he may be said to have been a 'man before his age.' If his lot had been so cast that he had been born thirty years later, and that he had remained in this country, then I

may venture to assert that he would have been both an Anti-state Churchman and a member of the Evangelical Alliance, at the present time. For whilst he was a thorough Dissenter, he was distinguished alike for his love for the likeness of Christ in whomsoever he saw that likeness, and also for his willingness to co-operate with Christians of other denominations, in any or every work that had for its object either the amelioration of the social condition of the people, or the extension of the religion of Christ at home and abroad. If my time permitted, or if the object for which I write these lines demanded it, I could easily give, in detail, instances both of movements that he originated, and of others that he most efficiently aided by his countenance, his counsel, and his personal efforts.

"His views of truth and duty on this subject may be gathered from what he wrote nearly twenty-four years ago, in the preface to his '*Researches in South Africa*.' If in the following extract we substitute the word 'Minister' for 'Missionary,' we shall have a statement of the principles that guided his own conduct whilst he was a minister in Aberdeen:

"'I view the different Missionary Societies now engaged in this great work as so many divisions of the same army; and however we may be distinguished by a difference in our uniforms, and by the names of our respective bodies, it is the standard of the cross under which we fight, and the success of one is the success of all. The Christian Missionary should be of no sect; and it should not be known by his spirit among the heathen, nor among those engaged with him in the same service, to what denomination he belongs. He labours for the conversion of the heathen to a common Christianity, not to the peculiarities of any particular party, and to bring them into the fellowship of the Christian church, without caring to what division of it they may belong.'—*Researches, Preface, p. 12.*

"The last two sentences of the foregoing extract are a fair statement of the principles that guided him in all his extra-pastoral or ministerial labour. In his open-air preaching—his itinerating labours, it was impossible, from his sermons, to call him by any name but that of a faithful herald of the 'good news.' And the case was the same when he co-operated with other Christian ministers in the city. His feelings of Christian brotherhood did not reserve themselves for, and did not exhaust themselves in, the expression of a few complimentary nothings upon the platform; and therefore his avowed catholicity of spirit was believed in and respected. It carried the proof of its reality along with it, and was seen in his conduct.

"But whilst he was highly respected, and eminently useful here, yet Aberdeen was not to be the scene of Dr. Philip's proudest triumphs or most distinguished success. As some of our German brethren express it, 'He had not yet found his vocation.' His ministerial life here was only a preparatory school, in which he was to graduate, before entering upon his missionary labours. But it was here that those elements of character

manifested themselves which pointed him out as fit for the work, and fixed upon him the choice of those who selected him, as a well-tempered instrument, or, to speak without a figure, as a man of enlightened piety, mature intellect, large acquirements, and undaunted moral courage;—who would, with the zeal of an apostle, and the self-devotion of a martyr, give himself to the work of humanity, civilization, and religion, in the important sphere of labour to which they had appointed him. It is not only possible, but probable, that during his residence in London as a student, and in its neighbourhood as a minister of the gospel, he had attracted the attention of some of the friends or directors of the London Missionary Society. His introduction to college through Mr. Durant, who had become his friend simply on account of his piety, intelligence and zeal, would secure for him the watchful notice of those who were on the out-look for suitable students for the missionary work:—his own early manifested zeal in the cause of missions, and the robustness of his character, might mark him out as one who, if Providence so directed, might yet occupy some important portion of the missionary field; if once known, he was not a man to be forgotten. And he did not permit himself to be forgotten. It must have been evident to every one of the Society's deputations who visited Aberdeen, that in Dr. Philip the Society had a firm and most zealously active friend. He was the right hand of the Society here. He received its deputations; arranged their work, both in the city and in this and the neighbouring counties; procured for them places in which to plead the Society's cause; sometimes accompanied them, and took part in their labours. In short, it was the zeal of the minister in the cause of missions that pointed him out as one who would himself be the efficient missionary. It was his large and enlightened views, the practical character of his mind, his unwearied activity, his readiness of application in every emergency, his promptitude to engage in every good work, in all varieties of circumstances; it was this rare combination of qualities that stamped him, in the estimation of the Directors of the London Missionary Society, as the man for the occasion. Their missions at that time, in Southern Africa, were in a precarious condition. The circumstances required a man who could, honourably and yet patiently, occupy a position in which command of temper, a knowledge of human nature, firmness of purpose, courage of heart, and clearness of intellect, an aptitude for meeting new emergencies and unexpected difficulties, would be necessary. And the man justified the choice. His missionary career is the best proof of the soundness of judgment that gave him the appointment.

"I have already stated, that Dr. Philip early manifested a great interest in the cause of missions; and I have shown that during his residence in Aberdeen, which was from his twenty-ninth till his forty-third year, he was very zealous in the same cause. It is important, however, to ascertain, if possible, the reasons that induced

him, so late in life, to abandon a field in which his ministerial labours were so acceptable, and so extensively useful; and to leave a church by which he was greatly beloved, and which had enjoyed no ordinary measure of prosperity under his ministry. Many causes might, and no doubt did, combine to decide him in the course which he took. He always loved the work. This love for it grew with him as his years advanced. In the strong language of an aged member of the church, 'His soul took fire as often as missionary affairs became the subject either of his conversation or preaching.' I have no doubt that the Spirit of God was thus gradually preparing him for the new position which the providence of God was preparing for him; and when the time had fully come—when Providence laid that call at his door, he felt himself impelled, as it were, to follow the finger of God, and go where it pointed."

The close of Dr. Philip's noble career is thus detailed by his excellent son, in a letter to Dr. Tidman:

His end was in full harmony with his whole previous career. "The ruling passion was strong in death." From first to last, his whole soul had been imbued with the spirit of the missionary enterprise;—an enterprise of which his conceptions were of the loftiest order, as having for its object the bringing back of an alienated world to a dishonoured and forgotten God; the restoring of a fallen race, through the mediation of a Divine Saviour, to the true honour and the true blessedness of their nature. "Up to within a few days of his death," writes his son, "he continued to feel the liveliest interest in the affairs of our missions." "To him to live it had been Christ;" and he enjoyed the assured hope that "to him to die would be gain." "I trust I shall never forget," says his son further, "the Sabbath evenings, which I generally spent in reading to him. Often it was a large portion of Scripture; at other times a sermon of Robert Hall's, or of John Howe's, or of Jay's; and he was often roused to discourse most eloquently on the topics treated." Among the last, if not the very last, of the readings to him, while he retained full consciousness, was the funeral sermon on the death of that loved, esteemed, and highly valued man of God, the late *Rev. Algernon Wells*, entitled, "Life and Immortality brought to light by the Gospel."

It only remains now to accompany his dust to its last long home. The account of this touching matter is also detailed by his son, in the letter aforesaid:

"He died, as became his life and labours, on a Missionary station, in the midst of the people whose burden he had borne, and whose cause he had gained; and by them his corruptible remains were borne to their last resting-place. The coffin, on its bier, was placed in the shadow of the Mission-house, in which he had resided; and the people

gathered around it were addressed by Mr. Christie. After singing and prayer, eight young men raised the bier to their shoulders. The pall was borne by six elder men. The coffin was preceded by Mr. Mecklerkamp, a worthy son of an old friend and deacon of my father, himself now an elder of the Dutch Reformed Church; and after him were the officers and deacons of the place, with the two lads who had waited on my father during his stay here, immediately in front of the coffin. Then, after the coffin came the relatives, the students, and others. The body of the people came behind these, in a column four deep, followed by the school-children. The procession took its way, in this order, down to the garden; in a corner of which, alongside of the precious dust of my mother, brother, and nephew, his dust was to be laid. There, at the grave, under the shade of weeping willows and other trees, we were again addressed by Mr. Mecklerkamp, from the words in Heb. xiii. 7: 'Remember them who have had the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.' The address was most suitable and excellent. Had he died in Cape Town, I do not doubt that his funeral would have been most numerously attended by the inhabitants, on account of the general esteem in which he was held; for there at least he had outlived the malice he at one time experienced. But those natives who have the deepest debt of gratitude to him, would have had to stand aside, or to follow from afar. As it was, he died among them; and I am prouder that by them his body was borne to his last place of rest than for any other testimony that might have been borne to his virtues. All his surviving children were also present at his interment."

JAMES JAMES, ESQ.

UNDER the title of "The Christian Citizen in Life and in Death," the Rev. John Angell James has published a discourse occasioned by the death of his excellent brother, the late Mr. Alderman James, of Birmingham. The preacher, with his habitual tact in such matters, selected a text which, in a breath, delineated the character of the departed: "David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers." Mr. James first illustrates the proposition that it becomes every one, according to his situation, opportunities, and means, to serve his generation, as including his place of abode, his country, and the world. Under this very comprehensive proposition we have a large amount of fine, sound, patriotic thinking, which well deserves the meditation of that large and important class to which Mr. James belonged,—men of influence and position, both in

the church and the world. Mr. James has highly enlightened and wholesome notions on the subject of the claims of country on Christian citizenship; but he reminds all such that there are two kingdoms, and two worlds. Mr. James next proceeds to show that the will of God is the ground and rule of our obligation to serve our generation; and here he moves with a firm step on the platform he has reared, exhibiting principles which deserve universal promulgation. Happy will the world be when such principles come to regulate its affairs! The preacher next proceeds to observe that the most exemplary piety and the most active benevolence do not exempt their possessors from the stroke of mortality, which brings him to the death-bed and to the sepulchre, where he acquits himself with his customary wisdom, pathos, and eloquence. We must record what follows, for the benefit of the many who may never see the splendid discourse from which it is extracted:

GENERAL CHARACTER.

My brother has been a resident in this town about thirty-six years, through all which he has of course been connected with this church; and during thirty of these years has served it as one of its deacons, and has ever been one of the most active and useful of its members. From the time of his coming among us he took a very deep and practical interest in our Sunday-schools, and not less so latterly in our numerous Day-schools. Of the former he was for many years the Superintendent, and of both to the time of his death, the Chairman and Treasurer. He was an active promoter of the great work of erecting this chapel—subsequently of the new school-rooms and lecture-room, and a liberal contributor to both; for his ear was never deaf, nor his hand ever slack, nor his purse closed, when the call of humanity, religion, or the public welfare, in any way required his assistance. In some cases he was profuse, in all liberal. He was one of the founders of our Brotherly Society,—an institution which, from deep solicitude for our young men, he watched as its President to the close of life, with ceaseless vigilance and deep and anxious interest. The Provident Society also, now so flourishing, is in no small measure to be traced to his benevolent and active mind, ever concerned as he was for the welfare of the labouring classes for both worlds. Yea, what was there ever going on for the benefit of this congregation, even to the periodical accommodation of those who applied for pews, in which he did not bear a principal and active part? And as if to leave us with a still stronger claim than ever upon our gratitude to his memory, I may mention that it is to his proposal, activity, and liberality, that we owe the noble and successful effort lately made to liquidate the heavy

debt which still remained upon these premises; and I can scarcely help regarding it as a special interposition of Providence, that his mind should have been so earnestly directed to this subject just at the time he was about to leave us. If in the duties of the deacon's office he was less active than some others, it must be attributed to his having been so much occupied in those various duties which arose out of the municipal obligations which he so laboriously and conscientiously endeavoured to discharge: and it was among his dying regrets that his public services had called him so much away from the interests of the church. Public men often feel the difficulty of deciding between clashing duties, the precise measure of time and attention to be allotted to each. Instead, however, of being surprised that he gave no more time to us, many were surprised that he gave us so much. He dwelt in his last hours upon the more calm and tranquil nature of that business which stands connected with the working of a united, peaceful, and happy Christian church, compared with those scenes which must occur in such a world as ours, even in the best conducted municipal institutions, where differences of opinion, contention, and even censure, will sometimes arise to agitate the feelings and corrode the heart. Public men, to serve their generation, make great sacrifices, not only of time and money, but of personal ease, literary enjoyment, domestic comfort, and mental tranquillity—sacrifices not always appreciated nor adequately rewarded by the thanks of those for whom they are gratuitously rendered.

I have no need to ask from the members of this church and congregation a place in their memory for him they have lost; his services to them as a community, as well as his many acts of kindness to individuals in the way of counsel and other more substantial assistance, will ever lead them to mention his name with feelings of gratitude and respect. Three words form the epitaph which they would inscribe on his monument—*BELOVED, ESTEEMED, LAMENTED*. The tokens of their regard which were manifested at his interment, place the estimation in which he was held by them beyond all doubt or question; and for which, my dear friends, I take this opportunity to offer you my sincere and cordial thanks. Nor is it only on this mournful occasion that you have expressed your sympathy; others still more mournful to myself have occurred, in which your affection was no less prompt, tender, and emphatic. All the trials—and they have been neither few nor small— which I have had to endure since my residence for nearly half a century among you, have come directly from the hand of God—none of them from *you*. I thank you for all your past kindnesses—injuries I have received none—for your present sympathy—even as I confidently trust you for all that forbearance and kindness which the future may require. That our loss by the death of my brother is great, I shall be the last man to deny. To me it is of course, in some sense irreparable; but I cannot be so forgetful of the ever-living source of excellence,

nor of the numerous streams which, in the continued life of so many beloved and valued friends, flow through our Zion, as to feel that our sanctuary is desolated by this bereavement. The ways of Zion *do* mourn because one of her sons has fallen; but her gates do not languish because none other come to her feasts. Jehovah-Jesus still lives; and while he lives, die who may, the Church is safe, though the invasion of the king of terrors extend from the pew to the pulpit.

Passing from the hallowed circle of the church of Christ into the wider sphere of this present world, my dear brother was neither unknown nor useless there. Very early in life, and for several years before he came to this town, he manifested a disposition and a capability for public business, and was called to it; and it was in that smaller sphere, when attempting to promote the interests of his native place, that he received the germs of those qualities which have developed, may I be permitted to say, so much to the advantage of this important town. Here he has passed through every office to which the suffrages of his fellow-townsmen could elect him,* and received every honour which they could confer upon him, all of which he has now laid down without a spot upon his reputation, a suspicion of his integrity, or a shade of reproach passing over his memory. From the testimony of respect paid at the time of his obsequies, it may be presumed it was the general opinion he had in some measure served his generation. Not that I claim for him a larger share of gratitude from the public than is due to many who acted with him. That he was a man of upright intentions, none I believe will venture to deny. For men who fill public, and especially magisterial offices, a constant and unvarying regard to unimpeachable integrity is an essential attribute. The throne of justice is even a higher place of morality for them than the seat of mercy. The claims of equity are first to be consulted, and its rights established, before the pleas of mercy can be heard. But happy is he—may I not hope such *was* the subject of this discourse?—who is both the just man, for whom any one would scarcely die, and the benevolent man for whom some *would* even dare to die. That it was his wish, his aim, and generally his success, to do right, they who had an opportunity best to know his public conduct will bear witness. And even when others differed from him, as of course among independent men they sometimes would, they were confident of the rectitude of his intentions and the purity of his motives. They could *always* trust his heart and *generally* his head.

It is not for me to say what service he actually rendered to the town, but I can speak of the solicitude which I have witnessed in private, that his public duties

* He served the office of Guardian of the Poor—Low Bailiff—Trustee of Lench's Charity—Commissioner of the Town—Alderman—Mayor—Borough Magistrate; and beyond the circle of the Town was one of the Supplemental Provincial Directors of the London and North-Western Railway.

might be efficiently performed; and well do I remember his painful anxiety to carry an important measure introduced by himself into the Corporation, which he thought would promote the moral and religious, as well as the economical and domestic, interests of the labouring classes. In this, however, he was unsuccessful, and the failure of the scheme and the frustration of his hopes, was the occasion of much distress to him.

That as a public man he had some qualities which made his career less facile and pleasant, I cannot deny. Possessed of a mind somewhat too sensitive, he was liable to that inward friction of the soul which, more than even the pressure of business, wears down the constitution. Things which sometimes pierced his heart would have scarcely grazed many other men's skin. Happy is the man who can leave his anxieties in the council-chamber and the court-house; he could not, but carried them home to his fire-side, his chamber, and his pillow; and they kept him wakeful, musing, and sometimes sad, when others would have forgotten them in the oblivion of sleep. Public men, I have sometimes thought, as regards their official duties, should, like surgeons, have clear intellects, a steady hand, and a determined will, but comparatively little emotion.

To his family and observant friends, my brother has exhibited during the last year, symptoms of incipient decay, which have awakened their fears and excited their apprehensions. Evidence, which has come to light since his death, of complicated disease, too plainly shows with what interruptions of bodily ease and mental tranquillity he must have been long struggling.

I shall make no attempt to sketch my brother's character. What he was as a father his family know, and will ever remember with gratitude and affection, and to them chiefly this knowledge appertains. What as a brother, our sad and bereaved hearts know and feel. What as a master—how just, how considerate, how humane—his workpeople have demonstrated by their tears, and will ever testify by their words. What as a tradesman—how upright, honourable, and conscientious—all who transacted with him can declare. What as a man—how courteous, generous, and abhorrent of all that was mean, selfish, and low

—all who knew him will bear witness. What as a Christian—the crown and glory of character—this congregation, and multitudes beyond it, will attest. What as a magistrate, and public functionary in other relations, those who acted with him declare with admiration. He had his faults, and he knew and regretted them. By some it was thought that his catholicity of spirit verged on latitudinarianism—that his dislike of ultraism, both in civil and sacred politics, produced occasionally a little indecision on great questions—that his devotedness to municipal matters sometimes diverted his attention from other things of importance to his denomination or religion, and to the world at large—that his earnestness to carry measures which he believed for the public good, sometimes made him somewhat impetuous, and impatient of opposition—that his sensitiveness sometimes subjected him to be wounded, though not to be offended—and that his attention to the secular matters of his generation withdrew his attention a little more from what is spiritual than was desirable. This *might* be correct, and perhaps it partially was; but as regards the whatsoever things are true, honest, just, pure, lovely, and of good report—that great apostolic rule for the Christian Citizen—I have known few who have excelled him in the virtue and the praise of thinking of and practising these things.

REV. WILLIAM STERN PALMER.

WE have now to record the decease of our much beloved and much lamented friend and fellow-labourer in the vineyard of the Gospel, the Rev. William Stern Palmer. Mr. Palmer took a deep interest in the establishment of this Magazine, and always contributed what in him lay to further its interests. It is, therefore, meet that his fragrant memory should be embalmed in its pages; and this we would have done in the present Number, but for the fact that the space occupied by other brethren who had gone to the world of spirits, the land of the blessed, before him, has necessarily prevented us. Mr. Palmer shall, therefore, appear next month.

Family Matters.

THE FAMILY NEWSPAPER.

No reflecting man can fail to see that the fifty-two visits of a carefully-conducted paper, intelligent, correct, elevated in its moral tone, and withal interesting in its contents, must exert a great and blessed influence upon domestic life. Children growing up under such influence, are far more likely to be intelligent, correct in their opinions and morals, and better prepared for the active duties of life than they could possibly have been without it. Such a paper as

is described above is not a mere tattling visitor in the family, serving only to beguile an idle hour—it is an instructive and communicative friend, a patient and kindly teacher, a lecturer on everything that can interest the head or the heart. It never comes without a useful lesson or a valuable hint. While it amuses and interests the young, by the infinite variety and diversity of its contents, it also instructs their minds, forms their manners, and gives them a general acquaintance

with the world, nearly akin to that obtained by actual contact with men. The influence which such a paper may and often does exert in the domestic circle, is not half appreciated. But while we say, give your children a newspaper, it is equally important to add, be sure that it is a *good* one; for if it is true that the benefits of a good paper are not appreciated, it is not less certain that the evils of a corrupt, or even trashy, wishy-washy press, are too seldom understood. Rev. Dr. Bethune calls the yellow-covered novels of the day, "caterpillars on the tree of knowledge." These "caterpillars" have long since found their way into the newspaper press, and we cannot perceive that their foul nests and disgusting tracks are any the less foul and disgusting in folio sheets than in octavo pages. Some of these prints are a mere dead sea of silly, sickening love-tales, whose waters one would suppose too flat and insipid for any mortal thing to drink, did we not actually see multitudes of sentimental young gentlemen and ladies gulping down the delectable compound. Others are of the blood-and-thunder order, dealing in the romance of the horrible, and teeming with preposterous tales, which appear to have been conceived in a nightmare, and written with the point of a dagger. And these, too, are taken by many a thoughtless parent for the sole purpose of *amusing* his children! Why not give them pistols, daggers, "butcher-knives," and miniature guillotines to play with?

There is another class of newspapers, which are little else than common sewers, and through which may be seen moving all the pollution that energy and industry can scrape together from week to week. All manner of crimes, vices, and scandals are as faithfully reported as if done by a fiend, and the doers of evil are painted as heroes rather than the poor fools and knaves that they are. These papers often profess to exhibit the revolting vices of the age as warnings against crime, but no pure mind can for a moment mistake the tendency of such exhibitions. They carry with them poison, pestilence, and death; and a man should sooner think of giving his children the small-pox or Asiatic cholera, than one of these papers.

Newspapers conducted by men notorious for lack of moral character or principle, should also be excluded from the family circle. You would not invite into the bosom of your family a libertine, a blackleg, or a man destitute of upright principles; yet we are sorry to say there are newspapers published and conducted by men of this stamp, and, what is still worse, they are freely received into many a pure-minded and virtuous family. There cannot be contact with such minds without contamination; and that father is woefully unfaithful to his trust who does not carefully guard his household from every print of a loose or vitiating tone, or which emanates from a source notorious for its lack of moral principle.

In conclusion, suffice it to say, we shall hear of fewer "prodigal sons" and "foolish virgins," when parents learn the true value of a good newspaper in the family, and the danger of harbouring a bad one.

Reader, are you the head of a family?

And do you take in a newspaper? Is its character such that its effects must necessarily be beneficial? If you do not take in a paper, and if you cannot find a better, might you not order the *BRITISH BANNER*, which was specially instituted to meet the wants of the Christian Family?

CONTROL OF TEMPER.

READER, are you happy? If so, you are a promoter of happiness. The source of wretchedness to others is always himself a wretch! In domestic matters, "Temper is everything." Have you been taught to control your temper? If not, you have a great work before you.

Who is he that says he cannot help being angry, or sullen, or peevish? I tell him he deceives himself. We constantly avoid being so, when our interest or decorum requires it, and we feel near those whom we know are not bound to bear our whims, or who will resent them to our injury; but what strangers will not endure we cast upon friends. That temper can be corrected, the world proves by thousands of instances. There have been those who set out in life with being violent, peevish, discontented, irritable, and capricious, whom thought, reflection, effort—not to speak of piety—have rendered, as they became mature, meek, peaceful, loving, generous, forbearing, tranquil, and consistent. It is a glorious achievement, and blessed is he who attains it. But taking the argument on lower ground, which I do unwillingly, you continually see men controlling their emotions when their interest demands it. Observe the man who wants assistance, who looks for patronage, how well, as he perceives coldness or hesitation, does he crush the vexation that rises in his throat, and stifles the indignation that burns for expression. How well the most proud and lofty descend from their high position, and lay aside their ordinary bearing, to earn a suffrage from the meanest kind. And surely those who hang around us in this life, those who lean on us, or on whom we lean through our pilgrimage, to whom our accents and our deeds are words, to whom a word may shoot a pang worse than the stroke of death—surely, I say, if we can do so much for interest, we can do something for goodness and gratitude. And in all civilized intercourse, how perfectly do we see it ourselves to be the recognized laws of decorum, and if we have not universally good feelings, we have, generally, at least good manners. This may be hypocrisy, but it ought to be sincerity, and we trust it is. If, then, we can make our faces to shine on strangers, why darken them on those who should be dear to us?—Is it that we have so squandered our smiles abroad, that we have only frowns to carry home? Is it that while out in the world we have been so prodigal of good temper, that we have but our ill-humours with which to cloud our families? Is it that it requires often but a mere passing guest to enter, while we are speaking daggers to beings who are nearest to us in life, to change our tone, to give us perfect self-command, that

we cannot do for love what we do for appearances?

HOW TO SPEAK TO CHILDREN.

It is usual to attempt the management of children either by corporeal punishment, or by rewards addressed to the senses, and by words alone. There is one other means of government, the power and importance of which are seldom regarded—I refer to the human voice. A blow may be inflicted on a child, accompanied with words so uttered as to counteract entirely its intended effects; or the parent may use language, in the correction of the child, not objectionable in itself, yet spoken in a tone which more than defeats its influence. A few words, however unskillfully arranged, yet uttered in a soft tone, are found to possess a magic influence. Think we that this influence is confined to the cradle? No; it is diffused over every

age, and ceases not while the child remains under the maternal roof. Is the boy growing rude in manner and boisterous in speech? I know of no instrument so sure to control those tendencies as the gentle tones of a mother.

She who speaks to her son harshly, does but give to his conduct the sanction of her example—she pours oil on the already raging flame. In the pressure of duty, we are liable to utter ourselves harshly to children. Perhaps a threat is expressed in a loud and irritating tone; instead of allaying the passions of the child, it serves, indirectly, to increase them. Every fretful expression awakens in him the same spirit which produced it, so does a pleasant voice call up agreeable feelings. Whatever disposition, therefore, we would encourage in a child, the same we should manifest in the tone in which we address it.

Popery.

ERRORS OF POPERY.

"I wish I could breathe thunderclaps against the Pope, and Popery; and that every word was a thunderbolt! . . . The kingdom of Christ is a kingdom of mercy, grace, and goodness: the kingdom of the Pope is a kingdom of lies and damnation."

Thus spake the immortal Luther; and let every reader of the CHRISTIAN WITNESS solemnly ponder his words! "Lies and damnation" are inseparable. They who walk amid the one are invariably doomed to the other! We shall here state a few, and but a few, of the "lies." The Church of Rome, then, teaches—

1. That our blessed Lord instituted *seven* Sacraments, and not two only; and that they who deny this are *accursed*.

2. That in the Sacrament of the Lord's Supper, the substance of the bread is wholly and entirely *changed* into the natural body of our Lord, so as to be no longer bread, in any sense, but is the actual natural flesh of our Lord; and is to be worshipped as God: and that they who deny this are *accursed*.

3. That in the Sacrament of the Lord's Supper, the wine is wholly and entirely *changed* into the natural blood of our Lord, so as to be no longer wine in any sense, but is the actual natural blood of our Lord; and is to be worshipped as God: and that they who deny this are *accursed*.

4. That notwithstanding that the *whole* of the bread is changed into the flesh of our Lord, yet they who receive this *alone*, receive *both* the flesh and the blood of our Lord, although he declared the bread to

be his "*body*," simply; and although Galasius, who was Pope in A.D. 492, censured certain superstitious persons who refused to receive the cup, and declared that if they did not receive *both* the bread and the wine—the "*entire Sacrament*"—they must be repelled from it, "*because* (he says) the *division* of one and the same mystery *cannot* take place without GREAT SACRILEGE."

5. That notwithstanding that the *whole* of the wine is changed into the blood of our Lord, yet they who receive this *alone*, receive *both* the blood and flesh of our Lord, although he declared the wine to be his "*blood*," simply. Only the priest is allowed to receive the cup.

6. That holy men and women, now in heaven, are to be *worshipped* and *prayed* unto,—that we may make graven images of them, and bow down to them, and that the Virgin may be lawfully regarded as our "*greatest hope*, yea, the *entire ground of our hope*,"—(Pope Gregory XVI., 1833)—and as "*the only advocate of sinners*,"—("Glories of Mary," by Saint Alphonsus Liguori.)

7. That the Roman Church is the mother and mistress of all churches, although the Church of Jerusalem was the first church founded by the Apostles; and although many other churches were founded quite independently of the Roman Church.

8. That the Pope, or Bishop of Rome, is the successor of Peter, and as such, the supreme ruler over all churches and Christian people; consequently, he must

have been spiritual ruler over John, the Apostle and Evangelist, who lived for thirty years after Peter's death; and that the Pope is the fountain of church authority, so that whatever churches or people refuse to obey him, and to hold what the Roman Church teaches, are *accursed*, and cut themselves off from the Church of Christ, and from the means and hope of salvation, even though they believe the Gospel, and although they are formerly recognised as a true church, and independent of the Bishop of Rome's authority.

9. That all Christians are *especially* to receive and believe what the Council of Trent authorised, although it added several new and unscriptural articles to that Catholic faith which was before set forth as containing all that was necessary to salvation.

10. That the Roman faith is the *old* faith, and the Protestant, or Scriptural faith is the *new* faith, which leads to destruction all who receive it.

11. That the Pope, or the Church of Rome, has authority to add *new* doctrines to the faith, and make them necessary to salvation, so that if the present consultations now going on among Roman Catholics should end in its being declared that the blessed Virgin was, like our Lord himself, *born without sin*, then all Christian men and women who refuse to believe this will be declared heretics, and without hope of salvation; but if the matter is decided the other way, then all Christian men and women may, or must deny it. The Pope, not the Scriptures, is the rule of faith.

12. That they who do not receive and regard the Apocrypha as part of the revealed and inspired word of God, are *accursed*.

13. That they are *accursed* who say that in the Lord's Supper, the bread and wine, should *both* be delivered to the people (as our Lord commanded, as his Apostles taught and practised, and the whole church also taught and practised for above a thousand years.) So, *Pope Galasius is accursed*.

14. That it is better to have public worship in *Latin*, which the people do *not* understand, than in a language which the people *do* understand.

15. That some persons not only fulfil all God's commandments, but do more good things than God requires of them, so that their merits may be transferred to those who do less than God requires.

16. That good men and women, when they die, go into a place of suffering and

torment, called "Purgatory," for an indefinite time; although Scripture declares that "Blessed are the dead which die in the Lord, for they *rest* from their labours."

17. That the Pope may excommunicate all kings, queens, and princes, who do not obey him, and who do not believe what the Roman Church teaches; and that he may release and absolve their subjects from all oaths, vows, and promises of faithfulness and obedience, for it is a Roman Catholic maxim that "no faith is to be kept with heretics,"—that is, Protestants.

While all is bad, the worst is not yet told. The Church of Rome sets her face as a flint against the doctrine of justification by faith alone in the blood and righteousness of Jesus Christ, to the utter exclusion of all good works to be done by man. She pronounces those who hold this doctrine to be "accursed!" She directs man to his own works as the ground of his hopes, and to these she shuts him up on the peril of damnation!

We must always bear in mind that it is not enough to reject Roman error, but we must *also* heartily and firmly hold the true faith; and we must show this "not only with our lips, but in our lives; by giving up ourselves to God's service, and by walking before him in holiness and righteousness all our days." If our faith is better than that of the Roman Catholic, it must be shown in our practice: we must be *better* than he is, in every way; we must live more soberly and godly in this present world; we must be more careful in doing our duty towards God and man; more constant, attentive, and reverent in our public worship and our private worship; more watchful and anxious, in all our ways, words, and works, to bring forth the fruits of the Spirit—"Love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance;" and to renounce the works of the flesh—"Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like," Gal. v.

A DIALOGUE.

THE following conversation took place, not long since, between a member of an Independent church, when journeying in Ireland, and a Roman Catholic fellow-traveller.

The Roman Catholic, after railing against old England, and particularly against the Government, for passing the Ecclesiastical Titles Bill, entered upon religious topics.

R. C.—Do Protestants commemorate the Eucharist?

Prot.—We do; we meet from time to time to eat bread and drink wine, in remembrance of the dying love of the Lord Jesus?

R. C.—Is that all? Can your Church do no more for you? Our Church gives to all her members the unbloody sacrifice of the cross.

P.—What am I to understand by the “unbloody sacrifice of the cross”?

R. C.—When the priest presents us with the consecrated wafer, we eat a whole Christ.

P.—“A whole Christ”? Do you take the whole body, flesh and bones, blood and sinews of the crucified Redeemer?

R. C.—Yes; and thus it becomes the life of my soul.

P.—You astonish me! Pray, tell me how many Christs are there? How many bodies had he? If you eat a whole Christ, and every member of your Church, as often as he eats the “unbloody sacrifice,” takes a whole Christ, he must have had innumerable millions of bodies, and there must have been so many Christs, which is contrary to reason, as well as to Scripture.

R. C.—Truly, I believe it; the priests of our Church have this power to work miracles every time that they celebrate this Sacra-

ment, and to make every wafer into a whole Christ.

P.—Is this what you call Transubstantiation?

R. C.—It is; but it is not the whole of the doctrine.

P.—What more do you believe?

R. C.—We believe that the deity of Christ is in the wafer, as well as his body.

P.—What! do you eat the divinity?

R. C.—Yes; we take a whole Christ, body and soul, the human nature and the divine.

P.—You shock my reason, and utter blasphemies! Now, let me remind you of the absurdities of your creed. You say that you take “a whole Christ.” You must then receive the blood, as well as the flesh; but you call it the “unbloody sacrifice.” And again, if the wafer be a partaker of Divine attributes, and includes the divinity as well as the humanity of Christ, then it must possess infinite wisdom, almighty power, and an unchangeable essence; these and other attributes it must possess, and be able to communicate. Do you believe all this?

The Roman Catholic was silent, mused for a few moments, and then turned into a house, confounded, but not convinced. Surely, God has sent them strong delusion, to believe a lie!

The American Ministry.

AMERICAN VOLUNTARYISM.

To the Editor of the *Christian Witness*.

SIR,—Your Magazine for April contained several extracts from American publications respecting the ministry. They were such as could not fail to excite unusual attention, even without the admirable comments you have thought fit to append.

I venture, with all deference, to submit to you a few remarks on the degree of credibility, or at least of *weight*, to be attached to those statements—particularly as they may be seized upon by our opponents as descriptive of the real, though unconfessed workings of voluntaryism “in the old country.”

It would seem but too probable that in America the number of candidates for the ministry is decreasing. The spirit of ministerial consecration has usually been identified in that country with seasons of revival. It is to be regretted that these “times of refreshing” have become comparatively rare. It belongs, however, to their nature that at any moment they may be nearer than appearances seem to indicate. They are “as a dew from the Lord that waiteth not for man, nor tarrieth for the sons of men;” and, therefore, the day may prove to be even now at hand when

many will “*desire*” the ministerial office, and labourers press into the harvest.

If, however, statements such as I refer to should be *believed* in the country where they are sent abroad—whether well-founded or not—it is no wonder that few devote themselves to the work of the ministry—humiliating and thankless as it must appear. Assuming these statements to be in accordance with fact, they reveal a state of things which (to use your own forcible language) “revolts humanity, and pours the foulest scandal on religion.” Every one must hope that the picture has been drawn in colours too dark; and I, for one, believe that it is not a likeness, but a caricature.

From this imputation I should scarcely except the comparatively *moderate* statement given by Professor Park. He tells us that in the Baptist Community it is the lot “of *many* a pastor that he cannot calculate on living two years in his own hired house,” but that he “is sent from town to town by the caprice of fickle majorities;” and that in these circumstances he has to submit to the “expectation of leaving his widow and orphan children homeless and penniless.” Such a man is described as still persevering “in storing his mind with good thoughts that he may comfort the sick and sorrow-

ing," and further as "magnifying his office by the cheerful discharge of its philanthropic duties." On this representation I will only say that a studious and devoted man, such as the description implies, hunted so unfeelingly from place to place, must be, to the conception of English Christians and English Voluntaries, an entirely fabulous sort of being. Could such a lot ever befall an Ely or a Roby, in any corner of the world? In *this* country, at least, when a man changes his place every two years, nobody believes that the fault is altogether *with the people*.

Still worse is the report given by the *Watchman and Reflector*. Speaking apparently of the Congregational or Presbyterian ministry, this periodical says—"The pastor in our day is a sojourner, having no abiding city. Unless he is fortunate enough to please all the veering whims, tickle all 'the itching ears,' and make all restless spirits under his ministry believe that he is both an ultraist and a conservative in relation to all the reformatory movements of the day, he soon finds a party clamouring for a change in the ministry. Disaffection is spread from mind to mind, and the pastor must either stay and fight it out, or peacefully retire before the storm." Strange to say, the writer is addressing all this as a reason why ministers should have better "*support*," that they may be able to sustain those frequent and costly removals by which the humours of the people are accommodated! Why did he not urge it as a motive for quitting an occupation so unworthy, and seeking "a morsel of bread" in some employ not altogether destructive of manly independence?

Such confessions are sure to be "told in Gath, and published in the streets of Askelon." The opponents of Voluntaryism will say—What is there in the principle or working of establishments more indefensible than this? Patronage, endowment, state control, grow mild in comparison with it! And what Christian but must admit that to please people's veering whims, to tickle "itching ears," to deceive all kinds of restless spirits into the belief that you are ultra if they are ultra, and the opposite if they are opposite, is, to say the least, as *worldly* an affair, a thing as utterly foreign to that kingdom which is "*not of this world*," as to hold "the priest's office" by Act of Parliament, or the favour of the crown?

Such statements stand in very wide contrast with the views of the American

ministry usually given by American pastors when visiting our country. They are contradicted by the well-accredited accounts furnished by Reed and Matheson, Cox and Hoby—not to mention travellers, such as Mr. Silk Buckingham and others. To which I may add the testimony of Dr. Dixon, who went to America with very different views of Voluntaryism from those which he returned.

Similar complaints are occasionally heard in our own country; but, with the rarest possible exceptions, from two classes of men only. *First*—There are those who attribute to the caprice of the people what is the fair and natural result of their own incompetency; and, *secondly*, there are those who have been depending upon the very things the necessity of which they deprecate, instead of commending themselves to the consciences of men by a worthier course.

As to the *first* class, the very congregations to whose caprice they think they have been sacrificed would, in many cases, have consented to make any sacrifices to *them*, but the inestimable one of religious profit. To endure a long succession of cheerless Sabbaths, to attend services in which nothing is learned, and nothing but weariness is felt, is too heavy a penalty for the single fault of inviting a pastor whose incompetence time only could reveal. The minister in such a case deserves the deepest pity, the tenderest forbearance. The people deserve pity also, and are scarcely to be condemned when, in the last resort, they act upon the maxim—"Salus populi suprema lex."

As to the *second* class of men, (happily, a very small one,) they lack as much a right conception of the office, as the spirit that becomes it. Here and there may be found a painful instance of one with whom the ministry seems to be an affair of art and management, and professional tact. Contrivances and lucky hits are depended upon to accomplish that which (happily!) can only be secured by a single eye to the glory of God, and honest, downright labouring for the good of souls. Better than all the contrivances that ever were dreamed of for humouring what are called the "*whims*" of a people, is the simple prescription that a minister shall spend a few hours more in the week in studying his sermon, make a few more visits to the bedsides of the sick, and offer a few more petitions in the spirit of Elijah's prayer—"Let it be known that I am thy

servant, and that I have done all these things at thy word." Will any one believe that a minister whose sermons never fail to be instructive, a man whose devout spirit imparts a similar character to the worship he conducts, who goes in search of those who are ignorant and out of the way, and whether at home or abroad is "doing good," will be turned adrift by the people whom he comforts and edifies, because he has not gratified their "whims?" If he were, then, sir, to use your own pungent words, such a condition of things would be "disgusting" as well as "deplorable."

But this is not all. The same periodical advances a statement which I transcribe with peculiar pain. It reads as follows:—"In the estimation of the wise men of this generation, just as his head begins to whiten with the frosts of age [the preacher] is *superannuated*, he is turned out of the pulpit to shift for himself, or live on a precarious charity. No matter how venerable—how devoted—how useful—how holy he is, if he be guilty of a wrinkled brow and gray locks, it will soon be whispered round, perhaps by some grave deacon, or other head man, 'Our young folks want a young man.' It is enough; the boys and girls want a young man, and the venerable servant of God, long before the decrepitude of old age has come upon him, must vacate his pulpit. What shall he do for bread?"

If this, sir, were to be taken as a faithful picture, and not a caricature, the least that could be said would be that the system which allowed it is far worse than "worldly." The regulating of ministerial connections by family compacts and political influence, the most wanton exercise of patronage, the most Simoniacal huckstering, are not more opposed than *this* to the very nature of the Saviour's kingdom. That "the boys and girls want a young man!" How contemptible a reason for turning adrift, without "bread," a servant of God, "venerable, devoted, useful, holy;" and all this at the instigation of "some grave deacon, or other head man."

I humbly think that the whole representation is so far from being a faithful picture of the American churches, that it is a libel upon human nature. Man, simply as man, is not sunk so low as this. There is *some* regard for age, *some* gratitude for services received, *some* tenderness for human feelings, *some* affection enkindled by acquaintance and intercourse, *some* reluctance to sunder old

ties and contract new ones; and, thank God! within the Church there is *some* notion that the pastoral relation is not utterly devoid of sacredness, is not an absolutely godless and heaven-abandoned thing, in which no account is to be taken of the Divine pleasure, but only of the fancies of "boys and girls."

Who would dishonour himself by being a member of a Congregational Church, if it were the only community on earth where age received no homage, where infirmity met with no tenderness, and experience secured no appreciation? *Interest* alone—were there no higher motive—renders such a line of procedure as that which is indicated all but impossible. "No man after he hath drank old wine straightway desireth new, for he saith the old is better."

If, however, such statements place the senior part of a congregation in a light that is unnatural and ridiculous, they place the *young* in a light that is positively unjust. If no others did so, I should expect the *young* to condemn and even abhor such harshness towards an aged minister. And yet it is here coolly talked of as an ordinary thing—yes, and as a thing done for their special gratification! Usually a devoted Christian minister is a child's first friend. The guest he has seen most honoured at his father's table—the person whose sympathy he would first desire in the time of sickness—having an almost sacred character, and for his work's sake, "highly esteemed in love." I never will believe that in America human nature is so unlike what it is here, that the great majority of the younger attendants on Divine worship would ever wish an aged minister to be flung upon the world as a sacrifice to *them*.

The particular statements on which I have commented are not perhaps in themselves of much importance; but they resemble too much the language which is sometimes held amongst ourselves, by men utterly inexperienced, or half-wrecked by their own imprudence. So far as England, at least, is concerned, I may safely appeal to my brethren and ask, whether the notion here given of the Christian ministry is not as false as it is derogatory. Nothing is more common than to hear pastors of long standing speaking of their people not only affectionately, but most *gratefully*; and though it does not become me to speak a single harsh word of my brethren, yet I would ask, Who are more willing than

ministers themselves to confess that churches too often have but a poor return for the confidence they repose in us, and the forbearance with which they regard our imperfections?

In estimating the relation of a Congregational minister, one testimony such as that recently borne by my venerated neighbour, Mr. Gawthorne, of Derby, is worth fifty articles such as those on which I have ventured to comment. On the occasion of his jubilee, this single-minded and beloved minister said, in words, the eloquence of which is almost lost in their humility—"O the want of love, zeal, and fidelity that attaches to my poor ministry! Again and again, O Lord, I abase myself in thy sight! Again and again I fly to the fountain of the Redeemer's blood: it is my only refuge; it is all my salvation and all my desire. On a review of the past I am overwhelmed at the *forbearance* both of God and of his people. In the presence of this assembly I would now, with all solemnity, offer my most devout THANKS to God, and to *this church*, for the FORBEARANCE, INDULGENCE, and GOODNESS so uniformly manifested towards me!" Believing that "faithful men," whether young or old, will commonly utter similar acknowledgements,

I subscribe myself, dear Sir,

Yours very truly,

SAMUEL McALL.

Nottingham, April, 7, 1852.

THE LABOURERS ARE FEW.

BUT why should it be so? According to the very trustworthy statistics of Dr. Baird, thirty-four thousand evangelical ministers are wanted to-day. Not for any new enterprise, though a truly spiritual crusade might be started, that would employ twice that number of soldiers of the Cross. They are wanted, not to enter into the battles of an aggressive war, but to tarry by the staff—not to increase Zion's limits and possessions, but to strengthen the things that remain. Gathered assemblies and established churches, holding the cardinal doctrines of grace in common with us, to the astonishing number stated, are destitute of the ministry of the Word; nor can they be now supplied without robbing others.

Verily, "the labourers are few!" And why, I ask again, should it be so? There are regenerate hearts enough in our country to double its evangelical ministry. There is sanctified talent enough to do it.

Where, then, lies the originating cause of this lamentable deficiency? Is the type of modern piety too unlike the primitive, when, at the word, men forsook all and followed Christ? We think not, for probably in no age since the apostolic, has the piety of the

church been more pure, deep, and pervading in its subjective action, or more practical, intelligent, and comprehensive in its objective action.

There are several very efficient and extensive causes of this deficiency; and in brief words we will pass one of them under review.

We refer to the Instability of the Pastoral Relation. Through the unfortunate mis-mating of pastors and people during the last score of years, or through the fickleness, uneasiness and unreasonableness on one part or both, it has come to pass that a minister's life is in no small degree the life of a stranger and sojourner among the churches. Many of the churches have become proverbial for this calamity. Their spiritual guides are "as the grass upon the house-tops, which withereth afore it groweth up." They do not stay long enough to take root or bear fruit. Consider the fact, that very few pastors acquire and enjoy permanent life-interest in a place. We have now occasionally a semi-centennial celebration of a pastor's settlement, but they are the fruits of a better age than this. I see not how the next generation can enjoy such festivals. This instability is not found in the other professions and avocations of life. The children of the merchant, the mechanic, the statesman, the farmer, can speak of their homestead; but if a minister have five children, it is a chance if they be not born in as many different States.

Now whatever may be said to the contrary, it is both natural and Christian for a clergyman to have a home, and to love it, and to enjoy the fond hope that he shall grow old and die in it. And despite a common impression to the contrary, it is doubtless true that this feeling savours no more of worldliness in the pastor than in the layman. It is not so evident at first thought that the imposition of ordaining hands eradicates this feeling, or renders its indulgence peculiarly worldly. God has made us susceptible of local as well as social affections, and no institution of the Gospel can rightfully be made to conflict with any prior and natural institution of our Creator. In his economy of grace, God has made much to depend on the permanency of relation, or on the identity of the sower and reaper.

But by this instability of the pastoral relation—by this disregard of a principle of our nature for local attachments and permanent interest—by compelling ministers to the patriarchal habit of dwelling in tents, or to the apostolic of living in hired houses—by settling them with the provisions of a "six months' notice," the sacred office of the ministry is made unnaturally and unscripturally repulsive. Human innovations and uneasiness have clustered and encumbered it with difficulties and self-denials that bear no semblance to a Divine origin. The last century, and the first quarter of this, presented this office in far more attractive dress, while the clergy of those days would not suffer in comparison with those of the present, in point of piety or usefulness. The simple provisions of the office are burdened, and its inviting feature marred by "the traditions" of the young ones. And to so great an ex-

tent is this true, that it requires a young man of unusual grace in the ranks of the laity to covet earnestly the best gift, viz., that he may prophesy. Our young men, just looking into the vineyard of life, seeking a calling and a sphere for labour, are observant of these facts, and with something of logic, something of piety, and something of human shrinking from hard and perplexing labours and trials, most of them judge that they can best serve the church in other capacity than pastors.

And not a few Christian parents, in view

of the same repulsive facts that constitute the uncertainty of the pastoral relation, form the same judgment for their sons. I pause not to speak of the right or wrong of such judgment, or to show who are culpable for this unfortunate uncertainty. I am now attempting merely to point out one cause of the mournful fact that thirty-four thousand evangelical ministers are wanted to-day to supply that number of churches and congregations already gathered. — *Puritan Recorder*.

Essays, Extracts, and Correspondence.

"THE CHRISTIAN STEWARD."*

BEFORE closing this appeal, we have thought it right particularly to advert to some of the objects to be found in the list above referred to, in order to show the peculiar "CLAIMS" they have on the liberality of Christians; and to explain why we have placed them in a particular order.

SUPPORT OF THE MINISTRY.

The support of the minister stands first, and the others in regular succession. This has been done, not as presuming that we have formed in each case, a right estimate of its importance, but merely to show what is the general view we take of their relative claims.

Every member of a minister's flock will be ready to allow, that, out of their own family circle, the pastor ought to have the first place in their affections, prayers, and sympathies; and that equal care should be taken to see him comfortably supported. Yet, it is to be feared, that in too many cases, this latter duty, to say nothing of the former, is not sufficiently attended to. It may not be difficult to account for this, from the peculiar circumstances in which ministers are placed. They may duly enforce upon their congregations the duty of liberality and benevolence in general, but delicacy forbids them to touch on their own case. The whole Bible is open to them to preach from, except such texts as these—"If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? or, who feedeth a flock, and eateth not of the milk of the flock? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth

God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written; that he that plougheth should plough in hope; and that he that thresheth in hope should be partaker of his hope. Do ye not know, that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel," 1 Cor. ix. 11, 7, 9, 10, 13, 14.

It becomes then the duty of the Church, and more especially of the deacons, to cherish in themselves and stimulate in others, the sentiments inculcated in these passages. The payment of the pastor—and adequate payment, too—is as much a debt due to him, as to any other person whom the members of the church and congregation may employ; such as physician, lawyer, schoolmaster, &c.

But the writer, having lately met with an admirable epitome of the reasons why ministers should be properly supported in Barnes' Notes on the 1 Cor. ix., thinks it better to quote from him, than feebly to attempt to support their just claims by sentiments and language of his own. Barnes thus paraphrases and comments on the first of these verses:

If we (Paul says, of ministers,) have been the means of imparting to you the Gospel, and bestowing upon you its high hopes and privileges, "Is it a great thing if we shall reap your carnal things?" Is it to be regarded as unequal, unjust, or burdensome? Is it to be supposed that we are receiving that, for which we have not rendered a valuable consideration? The sense is, We impart blessings of more value than we receive. We receive a supply of our temporal wants. We impart to you, under the Divine blessing, the Gospel, with all its hopes and consolations. We make you acquainted with God; with the plan of salvation; with the hope of

* Further Extracts from the MS. Volume mentioned in our last.

heaven. We instruct your children; we guide you in the path of comfort and peace; we raise you from the degradations of idolatry and of sin; and we open before you the hope of the resurrection of the just, and of all the bliss of heaven. And can it be made a matter of question whether all these high and exalted hopes are of as much value to dying man as the small amount which shall be needful to minister to the wants of those who are the means of imparting those blessings? Paul says this, therefore, from the reasonableness of the case. The propriety of support might be further urged—

1. Because without it, the ministry would be comparatively useless. Ministers, like physicians, lawyers, and farmers, should be allowed to attend mainly to the great business of their lives, and to their appropriate work. No physician, no farmer, no mechanic, could accomplish much, if his attention was constantly turned off from his appropriate business, to engage in something else. And how can the minister of the Gospel, if his time is nearly all taken up in labouring to provide for the wants of his family?

2. The great mass of ministers spend their early days, and many of them all their property, in preparing to preach the Gospel to others. And as the mechanic who has spent his early years in learning a trade, and the physician and lawyer in preparing for their profession, receive support in that calling, why should not the minister of the Gospel?

3. Men in other things cheerfully *pay* those who labour for them. They compensate the schoolmaster, the physician, the lawyer, the merchant, the mechanic; and they do it cheerfully, because they suppose they receive a valuable consideration for their money. But is it not so with regard to ministers of the Gospel? Is not a man's family as *certainly* benefited by the labours of a faithful clergyman and pastor, as by the skill of a physician or a lawyer, or by the service of the schoolmaster? Are not the affairs of the soul and of eternity as important to a man's family as those of time and the welfare of the body?

4. It might be added, that society is benefited in a *pecuniary* way by the service of a faithful minister to a far greater extent than the amount of compensation which he receives. One drunkard reformed under his labours may earn and save to his family and to society as much as the whole salary of the pastor. The promotion of order, peace, sobriety, industry, education, and regularity in business, and honesty in contracting and in paying debts, saves much more to the community at large than the cost of the support of the Gospel.

May we add a few remarks as an incitement to a more liberal support of the minister? He is expected to be an example in every good word and work,—he is to be benevolent and exercise hospitality; but how can he be so if he be stinted to the necessities of life? You would be displeased if he and his family did not appear respectable; but if, to

keep within his means, he is obliged to act otherwise, the discredit falls on you. You expect of him, week after week, to bring forth out of his treasury things new and old; but to do this, his mind must have sustenance as well as his body; he must therefore be properly supplied with books. Meagre sermons will be the almost inevitable result of empty book-shelves. It will thus be seen that it is not only the duty, but the *personal interest* of a congregation to afford an adequate subsistence to their minister.

We do not think that any private property he may have should be taken into account, when calculating what salary to give him. You would not think of paying a medical or other professional man in proportion to the property he had; and it would be the height of injustice for a congregation, able to support their minister, to save their own pockets just in proportion as he has money in his. What is his own, no one has a right either directly or indirectly, to deprive him of; and his family and friends are rightful heirs to it. Besides, were a congregation to act thus, when this minister is removed, there would either be a strong temptation to make wealth, at least, one of the qualifications of his successors; or there would be the greatest difficulty in raising sufficient funds adequately to support a pastor, having no pecuniary resources of his own. Where such cases of parsimonious saving have occurred, we believe they have arisen more from inconsideration, and from not looking forward to the consequences, than from any positive disposition to act unfairly, and to withhold more than is meet. Indeed, they have been generally caused by the disinterestedness of ministers, in their caring more for the flock than the fleece, and from a wish, rather to refrain from presenting their just claims than appear to act contrary to the resolve of the Apostle, when he said, "We seek not yours, but you." Still, we believe there is in some minds an impression that ministers ought to be thus self-denying. But have there not been reasons enough adduced, and more might be added, to show that such an idea is erroneous, unscriptural, and, in practice, neither beneficial to the pastor, nor to his congregation?

The proper rule for a congregation to guide themselves by in this matter, is, to determine that their pastor should have enough comfortably to support himself and family in the same rank of life and

mode of living as the great body of the respectable (using this word for want of a better) part of his congregation.

The proportion, out of the whole amount devoted to God, to be apportioned by each individual to his minister, will greatly vary according to the circumstances of the church with which he is connected. In small congregations, the sum must be large, and so where the people are poor; but in great and wealthy congregations the amount may be small, and yet the pastor be suitably remunerated. For instance, suppose a church giving £150 to its minister, devotes to religious and charitable purposes generally £300; here, on an average, half of each subscriber's donations must go to pay the minister's salary. But in a congregation whose minister is paid £300 per annum, and which raises £1,200 for general benevolent objects, one fourth would suffice. Rich churches, such as these, should subscribe largely to the Home Missionary Society, or assist deserving pastors struggling with difficulties, or such as are raising churches in destitute districts, where for the present they can expect but little remuneration for their disinterested and arduous labours. All pastors should be well paid—none overpaid. We do not think there should be an equality in salaries. They should vary according to place and circumstances; and for this reason, that ministers ought to be suited to the majority of their congregations as it regards intellectual acquirements, habits, tastes, and modes of living; and the natural, and therefore the best way to attain this accordance is by salaries being unequal; but then, as we have said before, the pastor must have enough to feel comfortable and appear respectable.*

EDUCATION OF YOUNG MEN FOR THE MINISTRY.

Next in importance, after the *sustentation* of the pastor, we have placed the education of young men devoted to the ministry. Much misapprehension and indifference prevail on this subject. Pastors, however, must be educated men; how else are they to keep ahead of the growing intelligence of our churches? Should they fall behind them in this respect, they will be despised, and the

* The writer would wish here to state that he is a layman, and is not personally or relatively interested in advocating the proper support of ministers. He has been induced to write as he has done solely by the consideration that it is a peculiar duty devolving on church office-bearers, and laymen generally, to keep the attention of churches and congregations directed to this paramount obligation.

more intellectual part of their congregations will leave them for ministrations better adapted to their mental acquirements. Piety is the first qualification of a minister, and woe be to that church or denomination that shall esteem it a secondary object! But *aptitude to teach* is perhaps the next requisite, and this faculty is much improved by intellectual training. By it, men learn to think clearly and reason conclusively; and gain a knowledge of the readiest modes of obtaining access to the human mind. Besides, a man must learn before he can be fit to teach; and this axiom is as true with respect to religious as it is with regard to any other kind of knowledge. What success in instructing others can be expected from a man ignorant of the floods of light which have been thrown on the Scriptures by the labours of learned and pious men? It is from a deep study of the word of God alone, that a sound theology can be derived. Personal piety, and even much religious knowledge, is not sufficient to constitute an *able* minister of the Gospel. He must acquire secular learning, for it has its uses, and to a certain extent may be said to be indispensable in this age of knowledge, not only because a minister should keep up with his flock in general information, but that every branch of learning, whether derived from nature or art, from the word or works of God, at suitable times and in proper ways, should be brought to bear on the great end of the ministry—the glory of God, and the salvation of souls.

To give this education COLLEGES are instituted. It is taking an erroneous and contracted view of their utility, to consider them of little benefit, because there are many popular and highly successful ministers who have never passed through an academic course. These, however, cannot be called uneducated men. By the native energy of their minds, assisted by books or private instruction, they have educated themselves. Men of this class are the exceptions, not the rule. The great mass of ministers must have an intellectual training, or their minds will break down under the demand, from week to week, by intelligent congregations, for new or varied matter to be delivered from the pulpit. Even the usefulness of the persons alluded to, would probably have been much increased by a College course; many of them, we know, perhaps all, deplore the want of it.

Are we wrong in supposing that another cause of the indifference with which our Colleges are regarded by many in our congregations is, that too much is expected from a collegiate course of education? Many persons are disposed to undervalue the benefit of such institutions, because some students have disappointed the hopes entertained of them, or have come forth not very well qualified to sustain the pastoral office. The best tutors cannot new-make the young men who come under their charge. Every student has his own peculiar intellectual endowments, constitutional temperament, and habits,—peculiarities perhaps of many years' standing. The most assiduous training can do little more than assist in the cultivation and development of those mental qualities which tend to good, and apply correctives to those which are evil. When the utmost has been done, it must entirely rest with the student whether he will attend to the instructions given, and profit by them. No collegiate institution is, therefore, to be condemned, if some, or even many, of its *alumni* come forth unfitted, in many respects, to undertake at once the charge of a large or old established church.

Great responsibility rests on the pastors and members of churches, to see that the right men are sought out and sent to be educated; and when unworthy or unsuitable persons gain admission to our ministerial seats of learning, more blame will probably attach to those who sent, than to the College authorities who received them.

Nor must too much be expected from the young men when they have finished their course of education, and undertake the oversight of a congregation. Great allowance should be made for their inexperience, in matters both of a spiritual and a temporal nature. The expression of captious or censorious feelings on the part of their hearers should be sedulously avoided; they should rather be treated with great kindness and forbearance. A little judicious and seasonable advice and assistance is peculiarly needful and encouraging when they have just entered on the arduous and self-denying work of the ministry.

It will scarcely admit of a doubt, but that the lay members of our churches, and many pastors, have been too remiss in preparing and providing for the future ministry—too little concerned to keep up a true apostolic succession of competent and faithful pastors. We believe it

to be a duty peculiarly devolving on us as a denomination, not only to procure an earnestly pious and zealous ministry, but to take care that those who have the oversight of us in the Lord, be well educated. Our ministers must be thoroughly learned, if they are to cope with the various and subtle forms of error, both of doctrine and discipline, which are advocated with so much ability, and propagated with so much zeal, all around us.

We put the object, then, for which we plead in this light. If we are to have able and educated ministers, they must be sought out, and induced to devote themselves to the necessary preparatory studies. Perhaps there are few congregations to be found that do not expect to get such an one to fill their pulpit, in the event of its being vacated. All ought, therefore, to bear an equitable share in the expense of maintaining the Institutions provided for the intellectual training of those who are to be their future pastors. On these various grounds, then, we present this object, to the consideration of churches and individuals, next after the duty of providing for their own minister.

THE POOR.

The poor we have placed in the list immediately after these two objects. The needy, the widow, and the fatherless, are in numberless passages, both in the Old and New Testaments, presented to our notice as objects of compassionate regard: and perhaps there are more blessings promised to those who care for the poor, than to any other class of persons. In no heathen countries are there any of those legal enactments for the relief of the poor which we call "Poor Laws;" and even in Judea, though the duty of providing for them was plainly prescribed, and the sources pointed out, from which relief was to be afforded, yet, as all of these were free-will offerings, much destitution and misery would at times inevitably prevail: the consequence was, that the young, the indigent, the sick, and the aged, were left mainly to be supported by their relatives, if they had any, or by casual charity if they had not. In the early Christian churches, too, bigotry and persecution threw additional burdens on the churches; for children oftentimes refused to support their parents when they became Christians, and relatives their kinsmen. This was the sad condition of the churches in Judea; which made the Apostle so anxious to carry re-

lief to them, and caused him to occupy so much of the Epistles to the Corinthians with pleas on their behalf. Circumstances, however, are now changed; and in this happy country a legal provision is made for all who are really destitute, so that no one need starve, or be reduced even to extreme want. Still, in most of our churches there are objects of charity to whom pecuniary or other assistance is highly acceptable; and it is the incumbent duty of those who have the means, to afford them those little comforts and conveniences, of which they often, but particularly in sickness, stand so much in need.

Christians are more "especially" to attend to the wants of the "household of faith;" but our charity is not to be confined to them. We are to "do good unto all men," as we have the means and opportunity; and an excellent mode of doing so is by supporting hospitals, dispensaries, and other similar institutions.

SCHOOLS.

Schools are inferior only to the ministry in importance, and therefore claim a large share of attention and support. Of course we only refer here to those requiring pecuniary aid, such as Sunday-schools, Day-schools for the poor, and Normal-schools, or training establishments for masters and mistresses. On these institutions in a great measure the hopes of the churches and the nation rest. As they are efficiently conducted or otherwise, both as regards religion and literature, so will the next generation be the honour and safeguard, or the disgrace and trouble of the nation. This sentiment is become so universally acknowledged, that it would be a waste of space to attempt to prove it.

BRITISH MISSIONS.

We have placed next in order the three societies supported by our denomination, collectively called "British Missions,"—we mean the Home Missionary Society, the Irish Evangelical Society, and the Colonial Missionary Society.

With respect to the first of these, following the example of our blessed Saviour, who, when he sent forth his disciples to preach the Gospel to every creature, enjoined them to begin at Jerusalem; so we say, our HOME population has the first claim upon our liberality.

Next to this, surely, is the sister-island, IRELAND, which, wretchedly debased as its inhabitants are by superstition, igno-

rance, and crime, has long been a sore perplexity and cause of just reproach to England; and there is but little prospect of amendment until a purer religion shall have begun to leaven the minds of the great mass of its distracted, discontented, and unhappy population.

THE COLONIES.

Our Colonies in all parts of the world must by no means be forgotten. They are the germs of mighty empires, and just as British Evangelical Christians assist them, in this, the crisis—the infancy of their existence,—so will they grow up to be truly Christian nations or not. Roman Catholics will not neglect them if we should be so supine and criminally forgetful. They are pouring in swarms of priests to pervert the minds of any ignorant or indifferent Protestants they may meet with; and shall we turn a deaf ear to the petitions which are wafted across the mighty ocean, from churches of our own order, praying us with much entreaty that we would help them, poor, and feeble, and scattered as most of them are, to extend the spheres of their operations among the benighted and careless Colonists around them?

THE HEATHEN.

We shall conclude our observations on the different objects to which the benevolence of the churches may be applied, by referring to the heathen, and we speak of them last, not that we think they should be the least cared for, but because we have been guided by what we consider the proximity of the various claims on us.

Here the extent of the field, white to the harvest, is almost bewildering; and the difficulty is, not to find an opening for missionaries, but whither first to send them; for all nations seem to be stretching out their hands, and saying, "Come over and help us;" and sad it is to have to say to most of these perishing suppliants, "You must remain yet longer in your ignorance, debasement, and sin; for we have neither men nor money wherewith to assist you."

The London Missionary Society is the organ of our denomination for doing our part in this great work; and a noble institution it is, which has been, and still is, largely blessed of God, and is deserving of the full confidence of the churches. Would that it were better supported; as we trust it will be, when Christians become more alive to the greatness of their obligations and responsibilities.

Review and Criticism.

The History of the Revival and Progress of Independency in England, since the Period of the Reformation. By JOSEPH FLETCHER. Four Volumes. Snow.

EVERY portion of the so-called Church of Christ, in these lands, has its History. In Scotland, much has been done in this way, since the days of the venerable John Brown, of Haddington, who performed ably, judiciously, and fairly, the part of General Historiographer for the entire Protestant Communities of Great Britain. Each of all the principal Bodies, in Scotland, has had its Historian; and even on this side of the Border, where, till the commencement of the late great Revival, the sects have been fewer and less efficiently organized than in the North, still the subject has not been overlooked or neglected. The Puritans have had justice done them by Neal, Baxter, and others; but it was reserved for Bogue and Bennett to perform the office of the Historians of Dissent upon a great scale, and in the spirit of an enlightened philosophy. Their great work, however, though wide as to range, and most abundant as to matter, is very scanty in its reference to the earlier ages of the Church. Something, therefore, was still wanting, upon an entirely different plan, more comprehensive, more popular, and at a small fraction of the cost. That something has now been amply supplied by the Rev. Joseph Fletcher, for whom has been reserved the honour of giving the first complete view of this great subject.

Volume I. opens with an Introduction containing an account of the development of the principles of Independency in the age of Christ and his Apostles, and of the gradual departure of the Church into Antichristian error until the times of the Reformation. The opening chapters, which compose the first book of this volume, we have read with the deepest interest, and consider them incomparably the best dissertation upon the subject that has ever met our view. Nothing can be more philosophical than the Author's mode of exhibiting the first principles of Independency, or Individual Independency. The second principle is Congregational Independency. To these two points he subjoins a chapter of dissertation on Independency, first internally and then externally; after which we have a third principle, or Aggregate Independency; and after this he secures the principles of Independency from misconception. Such is the first book,

which would constitute an invaluable manual of Independent principles. This spiritual view of the kingdom of Christ is also a philosophical view, presenting a true and accurate account of the constitution of that wondrous economy. Mr. Fletcher well states the practical problem which the providence and grace of God are represented in Scripture as solving. To subserve that great end, the Independence of individual Christians and churches has been guaranteed by the laws of Christ's kingdom, as the one principle by which it may be realized. After this masterly disquisition, the Author proceeds to the duties of his office as a historian, which he does by a pathetic reference to the change of position of which he is the conscious subject. He speaks of himself as having passed from holy to common ground. Hitherto his guide has been the Sacred Scriptures, but now he feels himself at the mercy of a number of uninspired witnesses, and many of them but imperfectly enlightened and sanctified men. The personal ministry of the Great Head of the Church has ceased. Apostles no longer watch over the Disciples. The voice of Inspiration is hushed. The footsteps of infallible men no longer waken the echoes in the peaceful vale where the sheep are gathered. The age of Miracles is passed. Nature assumes her ordinary course of operations. All ages are now on a level—the first century no nearer to the source of inspired truth than the last. Under these solemn considerations he proceeds to his task.

Book Second sets forth the gradual departure of the Church into Antichristian error, until the time of the Reformation. The starting point of the Historian is, Post-Apostolic history, which, with all its imperfections, clearly demonstrates that, on the death of the Apostles, there was no Hierarchy, there were no Synods, no secular Alliances. The age of Independency is happily depicted, in which it is shown that for more than 150 years, the churches remained Independent. It is impossible for any candid man to read the second chapter of this volume without yielding to the evidence which is there exhibited, and granting that up to that period churches were thoroughly Independent and Congregational. Such

Christians were subject, in all matters affecting conscience, and religious faith and practice, to Divine Authority only. When Christians were united with one another in fellowship, the identity of their faith and character was the basis of union. Each fellowship, or society, such as could meet in one place, was self-governed, and independent of all foreign interference. The intercommunion character of the churches is clearly brought out, and shown to have existed to a considerable extent. Whatever deference might be paid to Clement, Origen, Polycarp, and others, it was a deference voluntarily paid to age, and experience, and acknowledged worth. But there was nothing authoritative in the counsel thus obtained. Up to this period, the year 167, the churches, so far as their organization was concerned, presented all the main features by which they were characterised in the Apostolic age; but from this period these features gradually became changed, until at last the fair prospect, harmonious proportions, and free movements of Christian liberty gave place to the harlot visage, hierarchical deformities, and mercenary operations of spiritual despotism. Such is the general position of our Historian, and he proceeds to establish it in what follows.

We are now conducted to the second Post-Apostolic age, or the age of innovation; and sad is the recital of the facts which constitute its history! The Church might now be compared to a stone rolling down a precipice, gathering momentum as it advances, till at last, rolling, pitching, and thundering along, it finds its level in the stagnant marshes at the mountain's foot. The third Post-Apostolic Age, or the age of subversion, followed, in which everything was overturned. This conducts us to the period of 1073, when the Man of Sin is fully developed, and his dread power has extended itself well-nigh over every land. The fourth Post-Apostolic Age, which extended to 1517, completes the dreadful picture. We have here Hildebrand in his terrible glory, the Crusades in all their absurdity, the Indulgence with all its corruption, and the Inquisition with all its cruelty! Hitherto all is in a manner introductory, vividly illuminating the entire path of the Church from the days of the Apostles down to those of Martin Luther.

Volume II. opens with a chapter delineating the progress of religious freedom before the revival of Independency, in

which the broad field of history is traversed for the purpose of collecting facts and combining them. Mr. Fletcher represents the Master as saying to his disciples, in effect, to each individual, "Follow me. Let all my followers, in the same locality, associate freely together, for true fellowship, without dictating to one another, and remembering that I am their sole Master. Let all such societies be united, as need may arise, and occasion serve, yet without subordination, and without yielding up such Independency to any general authority."

We next have Independency in England, from the death of Whitgift to the formation of Henry Jacob's Church, known still as the church in Union-street, in the Borough of Southwark, now under the pastoral care of the Rev. John Waddington. This is a chapter of a remarkably graphic and instructive character, exhibiting alike persons and principles in striking lights. It is curious and gratifying to see the superiority of the Independents and Baptists, in point of light, upon matters affecting civil and religious liberty. Mr. Fletcher well observes, the Brownists, Barrowists, Puritans, Separatists, and Baptists had in common an element of truth which did not fail to operate according to the law of spiritual affinity, in drawing to themselves every element subversive of all domination in matters of religion.

Independency, in England, Holland, and New England, during the latter part of the reign of James I., extending from 1616 to 1625, occupies the next chapter, and notwithstanding its brevity, exhibits a large portion of the most important facts of the history of the age, or indeed, of any age or country. Here we have to do with the never-to-be-forgotten Robinson, the *Speedwell*, the *Mayflower*, the settlement at New Plymouth, the death of Jacob and of Robinson, and other matters of a kindred character.

Independency in the early part of the reign of Charles I., is the theme of the next, and a very copious chapter, which is full of exciting matter. Here Oliver Cromwell comes forward; Laud, too, makes his appearance, and those controversies begin which were forthwith to be conducted with so much warmth on both sides, and with results so important as affecting Civil and Religious Liberty. The whole of Volume III. is devoted to the Long Parliament, with the men and principles mixed up with and the commencement of the Civil War.

Volume IV. opens with a history of Independency during the period of the Westminster Assembly, when a new class of men entered upon the stage, each performing the distinct part assigned to him—Brooke, Hampden, Milton, Baillie, Vane, Ney, Goodman, Roger Williams, and others. This chapter is full of action, possessing a charm which renders romance cold and insipid.

Independency, under the Commonwealth, follows, and, if possible, here the interest still rises. Here Baxter, Owen, Ames, Burrows, Greenhill, and many more, are presented in important and impressive attitudes. That was a great day for truth and liberty, freedom of thought, and freedom of worship. The chapter is one which serves to try the historian in all the main points which constitute the historic character; and assuredly Mr. Fletcher passes through the ordeal, not only unharmed, but with high honour to himself. His sentiments, on every subject which comes before him, are such as do honour to the man and to the Body to whom he has so ably performed the office of historiographer.

Independency, during the reigns of William III. and Queen Anne, of course, succeeds; and here there is much deeply discreditable to the parties that were, indicating the hatred they bore to genuine religion, and the possessors of it, and showing the ingenuity with which power wrought to suppress freedom of opinion. John Howe and Defoe figure here, and a niche is found for the notorious Sacheverel, the Five Mile Act, the Schism Bill, and the other abominations. The volume concludes with a rapid sketch of Independency under the House of Brunswick, extending from the accession of George I. to the reign of Queen Victoria, comprising the period from 1714 to 1837. We know not whether it was that the vigour of the historian began to flag, or that the space he had assigned to himself was nearly exhausted, or that he was impatient for a sight of land, after so long a voyage; but so it is, that this is the only unsatisfactory portion of the performance, inasmuch as it is a bare bird's-eye glance at a most important period of lengthened duration, comprising only twenty pages.

Such is a mere glance at the outline of this most valuable publication. Special thanks are due to the Author for the service he has here performed. Hitherto nothing like justice, or even approaching to it, has been done him by the public.

The digest, as a whole, is highly excellent. While the writer is never at fault on the score either of information or of candour, the style is clear, vigorous, and animated. The tone throughout is elevated, and apart from the direct teachings of the narrative, the tendency is most healthful. We can scarcely wish a more potent assault on all sorts of Religious Establishments, or a more satisfactory defence of every form of Evangelical Dissent.

Next to Mr. Fletcher, the highest praise is due to Mr. Snow, the Publisher, who here takes rank with the foremost of his compeers in the generous sacrifice he makes of profit, to promote the furtherance of knowledge. The Four Volumes he has here given for six shillings, five and twenty years ago, would have been charged two guineas! We now wish for the book a place in every Dissenting family in the realm.

Biblical Antiquities, with some Collateral Subjects, illustrating the Language, Geography, and Early History of Palestine. By the Rev. F. A. Cox, D.D., LL.D. Griffin and Co.

It is now generally known, that the more important articles of the celebrated "Encyclopædia Metropolitana" are being republished in separate volumes, variously modified and improved, or re-written and enlarged, by their respective Authors. Among those which have already appeared are, — Archbishop Whateley's Volumes on Logic and Rhetoric — Senior's Political Economy — The History of Greek Literature — Moral and Metaphysical Philosophy, and a number more of a kindred character; and to these we have now to add this goodly volume of Dr. Cox, comprising upwards of five hundred pages. We have already a number of volumes of various magnitude and divers merit, on the subject of Biblical Antiquities, but, all things considered, this is by far the most complete, as well as the most tastefully got up, that has yet appeared. Apart from the exquisite typography, with the marginal indices, which are remarkably serviceable to the student, there is such a profusion of illustration as we have met with nowhere else in connection with the subject; they actually amount to nearly two hundred! The learned Author tells us, that, in preparing the work, which is re-written, and has occupied much of his time and labour for the space of two years, his aim has been to comprise the

greatest variety of subjects, collateral and correlative, to the main one of Biblical Antiquities, strictly so called, within a reasonable compass. Some topics are introduced which would have admitted of a more extensive treatment had more amplitude of space been allowed; but while furnishing all necessary information, so as to render the work really complete, it has been thought best throughout to condense rather than to extend; and in this the Author has wisely judged. Among the several articles referred to as comprehended in the general scheme, the Hebrew Language, the Sabbath, Modern Judaism, and the Jewish Sects, are not usually found in books of this description; but to the student of the Bible they must be important, as developing intellectual progress and the peculiarities of human character. The antiquarian, geographical, and historical departments have been elaborated with peculiar diligence and great success, and they will be found invaluable for constant reference to those who are searching into by-gone times, and anxious to store their minds with scriptural knowledge. The subject of Biblical Criticism has, of late years, been more extensively cultivated than at any former period, which Dr. Cox wisely considers as a cheering sign of the times, as showing that the studies of men of letters are taking a right direction, and that the Bible is gaining its proper position in the public mind.

It may only be necessary further to state respecting the matter, that, by Dr. Cox, nothing has been left undone that could have been effected to collect information from every quarter. The most authentic books of Travel have been carefully consulted, and ransacked even up to the most recent date; while the expedition of Lynch to the Jordan has been rendered tributary to the perfection of the volume. Many fragmentary incorporations have been introduced, in their own proper places, from different parts of the "Encyclopædia Metropolitana," as they appeared in the first quarto edition, which have seemed, from time to time, best calculated to illustrate the topics peculiar to the present volume, so that those portions will be no longer requisite in the positions they formerly occupied in the work.

This project of re-publication from the great and expensive Work, the "Metropolitana," is a most laudable one; and of all the volumes which have yet ap-

peared, notwithstanding the great importance of the bulk of them, there is not one so deeply interesting to the student of the Scriptures and the Church of God as the present. Thoroughly to master this one book, will be to possess a most extensive fund of valuable information. The Nature and Design of the Jewish Economy—The Probable Intentions of Providence with regard to the Limited Scale of that Economy—The Hebrew Language and Literature—The Manners and Customs of the Israelites; their Civil Polity, their Domestic Life, their Distribution of Time, their Ordinary Pursuits—The Tabernacle in the Wilderness—The Temple of Solomon—Jewish Worship and Jewish Synagogues—The Sabbaths of the Israelites—The Early Possessors of Canaan—The Geographical and Topographical Account of Canaan, Divisions—Syrian Towns out of Palestine, referred to in the Scriptures—Physical Geography of Palestine; its Natural History—Modern Judaism—and the Sects of the Scriptures. Under these headings we have a flood of mature thought, and well-digested information, expressed in language distinguished for simplicity and beauty, pervaded by a tone of chastened devotion, strikingly exemplifying the advantage, other things being equal, of personal religion. The Author has frequently occasion to deal with philosophical principles, and to take wide views of things in every diversity of relation; and in every instance we see impressive traits of fine taste and high culture. Need we say anything more in recommendation of the volume? We think not; but if more be necessary, we ask only that the reader will step into a bookshop, request a sight of the volume, and so doing, we vouch for it, that in nine cases out of twelve it will not be returned to the shelves.

Standard Library of British Divines.

MESSRS. JOHNSTONE and HUNTER have just issued three more volumes of the Works of Owen,—three of the most interesting that have yet been issued. Volume X. comprises the celebrated Treatise on Arminianism—The Death of Death, in the Death of Christ; one of the finest pieces of Theology in our language—The Death of Christ—and a dissertation on Divine justice, of a highly controversial character, and involving the first principles of the Divine economy. This work deals with Socinianism in a manner the most masterly, and, in fact,

may be said to exhaust the subject. An edition of it was issued many years ago, with a glowing recommendation by Dr. Stafford, "John Ryland, of Northampton, and Robert Simpson." This treatise was dedicated to "His Illustrious Highness, Lord Oliver Cromwell," and must have supplied a rich treat to the great ruler. It differs from most of the productions of Owen, in that he has eschewed prolixity. It has all the closeness of Scougal, or one of our most abstinent moderns.

The Prefatory Notes are, as in the former volumes, very valuable, tending to prepare the reader for entering upon his task of perusal with an intelligence which, without such preparation, he could not be expected to possess. In effect, the Editor presents himself with the treatises in his hand, making an illustrative speech concerning each, which, having closed, he delivers his book, leaving the reader to go and digest it. These Notices, though in no case extended, are nevertheless elaborate, and must have been the result of much careful consideration, as well as inquiry. In some cases, as in the "Death of Death," the work is actually analyzed.

Volume XIII. we consider of great importance at the present time, as comprising treatises upon some of the greatest questions of the day. The first is, *The Duty of Pastors and People Distinguished*; the second, *Eshcol, or Clusters of the Fruit of Canaan*,—an awkward title of a very important treatise on the subject of Schism, and the pretensions of the Roman Church and the Church of England; and then follow, *The Review of the True Nature of Schism—An Answer to a late Treatise about the Nature of Schism—A Brief Vindication of the Nonconformists from the Charge of Schism—Truth and Innocence Vindicated—Questions concerning the Power of the Supreme Magistrate—Indulgence and Toleration Considered—The Peace-Offering—Grounds and Reasons on which Protestant Dissenters desire their Liberty—The Case of Present Distress on Nonconformists Examined—State of the Kingdom with respect to the present Bill against Conventicles—and A Word of Advice to the Citizens of London*. It will be seen that this is a rare assemblage of important treatises, on subjects which must be very dear to the Nonconformists of these realms. These treatises have called forth from the erudite pen of the Editor no fewer than fourteen preparatory Notes—all valuable, as tending to throw useful

light upon the several dissertations. The simple enunciation of these publications shows the extent to which this greatest of Nonconformists devoted himself to the defence of his principles; and their careful study by his successors will much conduce to the interests of the object for which they were originally penned.

Volume XV. comprises a discourse concerning Liturgies and their Impostition—a discourse concerning Evangelical Love, Church Peace and Unity—An Inquiry into the Original Nature, Institution, Power, Order, and Communion of Evangelical Churches—An Answer to Dr. Stillingfleet's Book on the Unreasonableness of Separation—and a Brief Introduction to the Worship of God and Discipline of the Churches of the New Testament. These Contents show the peculiar value attaching to this volume, which, with Volume XIII., comprises the bulk of Owen's labours on the subject of Nonconformity, and of Scriptural Churches. While all are excellent, the Inquiry is pre-eminently so. Those who desire to reach the foundation of the subject, on the principles alike of history, of reason, and of Scripture, have only to digest this work.

Incidents and Memories of the Christian Life, under the Similitude of a Voyage to the Celestial Land. By the Rev. Dr. CHEEVER. With a Preface, by the Rev. THOMAS BINNEY. Collins.

MR. COLLINS, we have frequently said, deserves well of his country, as one of its most distinguished literary benefactors. He has contributed very much to cheapen the best class or species of knowledge. We are therefore not surprised to find that he has succeeded in procuring the great name of Thomas Binney to herald the volume into the confidence of England. It seems, however, that Dr. Cheever himself opened a communication with Mr. Binney, desiring him to further the object of publishing an edition of his forthcoming book in England. Mr. Binney, in his introductory pages, pays a high and merited tribute to the American Author, expressing a regret that the frame of the present work "suggests thoughts of Bunyan," and adds, "this cannot but be to provoke comparison between the present production and that of the great Master of Allegory, whom none have ever equalled or approached, and whom it is never safe to imitate." Mr. Binney further suggests an alteration in the title, which was certainly an extraordinary one. It would have seemed so, at least, to the ears of Englishmen. It ran thus: "A Reel in a Bottle, for Jack in the Doldrum, by an Old Salt." Mr. Binney most truly says: "Almost every word here needs translation, or explanation, before anything can be made of it, while the im-

pression produced by it so associates it with the ludicrous as to lead to the expectation of something pervaded by fun and humour." Mr. Binney, therefore, deemed it neither sufficiently dignified in itself nor sufficiently explicit, as conveying an idea of the work, since no human being could have divined that, under such a title, a book would appear constituting a sort of new "Pilgrim's Progress," adapted to the present state of religious opinion, and bearing on modern forms of error. Mr. Binney intimates, that, though in some points, which may well be supposed, he does not see eye to eye with the Author, yet he entertains a very exalted opinion of the book, as a whole. He says, "There is a great depth of spiritual insight in this book into the inner religious life of man—great knowledge of human nature in general, and of many individual varieties of the race, both in the Church and in the world." The book of which such a man can feel at liberty so to speak, is entitled to attention, and will obtain it. Still men must beware of blundering in their expectations. Mr. Binney conceives that many will be "quite unable to get on with it, to make out what it means, or to feel any sympathy with its object." Now we presume a book of this sort is very desirable to make thinkers of a thoughtless age. People are fond of riddles, puzzles, and conundrums; now here is a book that will serve the same purposes, and the study of which will be attended with far better results. To men who will give their minds to the book, it will prove a treat of no ordinary character. Mr. Binney says: "It will be seen by them to be full of thought, distinguished by wonderful fertility of fancy, pointed by many a shaft of wit and sarcasm; but always intent on doing good;—the work, in fact, of a man of superior talents, large heart, and glowing soul, who lives to do service, bravely and loyally, to the true and the right." Mr. Collins and Dr. Cheever having obtained such a deliverance from the Oracle of Walworth, may take courage, and bid defiance to the Reviewers; that is, to the men who assume what is the character of a book, and pronounce accordingly. Let not the reader start. Such men are to be found, and such too have crossed the path of the lion. One of these had the courage to pronounce Mr. Binney's renowned book on the Great Exhibition,—the most masculine, intelligent, philosophic, and impressive of the many productions to which that marvellous structure gave birth—a dull and stupid affair, fit only for the trunk-maker! We believe, however, that that critic, subsequently, was led to do penance, and to prostrate himself before the lofty intelligence he had so insulted. A notice in one of the Supplements of the BRITISH BANNER brought him to his senses.

Tower Church Sermons. Discourses preached in the Tower Church, Belvidere, Erith, Kent. By the Revs. A. MONOD, Paris; Dr. KRUMMACHER, Berlin; and THOMAS BINNEY, London. Edited by THOMAS BINNEY. Jackson and Walford.

THESE sermons were preached on the occasion of the Great Meeting of the Evangeli-

cal Alliance in London, last year. At the time it was understood they would be published; but the delay has been so long, that we had almost begun to despair of their appearance. At last, however, they have come forth, and the result is such as manifoldly to compensate the delay. It may not be known to all our readers, that Erith is one of the seats of Sir Culling Eardly, and that the ancient edifice in which these discourses were delivered is upon his property, and that worship is carried on there regularly under his auspices. These discourses furnished a meet conclusion to the extraordinary gathering, and on the occasion a large assembly of the excellent of the earth was gathered together. The place, the time, and the name of the preachers, all contributed to excite public attention, and the expectations raised have not been disappointed. We hesitate not to hazard an opinion, that no three such discourses were in any part of the world delivered on any day during 1851. Indeed, we doubt if ever three such discourses were spoken in the same day, in the same place. It must have realized the idea of what has come down to us of Calvin's preaching in his best seasons, when it was compared like a whole day of heavy rain. These three discourses would make six very respectable Sermons, and, as times go, they might be broken up into nine. They actually form a volume of 275 pages—a thing unheard of in the history of homilies. Mr. Irving, indeed, would have excelled all the three, if human patience would have endured him; but even his celebrated Oration for An Apology for Missionaries after the Apostolic School, would make little more than half the present Volume.

Popish Legends, or Bible Truths. By CATHERINE SINCLAIR. Longman and Co.

WHERE truth and feeling are concerned, the aid of ladies and poets is always desirable. In the matter of Popery we are specially right glad to find ranking on the side of Protestant truth ladies of genius and culture. It is a fact that deserves to be better known, that no small portion of the most plausible and pernicious publications which have been recently issued in England on the side of Puseyism and Popery, have been from female pens. Such pens are incomparably the most efficient when the object is to insinuate poison into the gentle hearts of the sex, and of the rising race. There is not much to be feared from the stronger and more argumentative effusions of Wiseman, and of others of his make of mind. They may, indeed, by the mere force of argument, carry weakness with them, leading it to give conscience the benefit of doubt, and, where unable to deal with an argument, at once to bend under it; but such writers will not generally affect the ladies of the land, among whom, heretofore, the perverts have been chiefly made. We are right glad, therefore, to find Catherine Sinclair coming forth as she has done, armed like some heroine of yore, to do battle with the surplised enemies of Revelation. Of all that have appeared of late years from the sisterhood of Protestantism, we scarcely

know a book more suited to fix the attention of young ladies, and to implant right principles in their minds, than the present. The mere Introduction, which extends to between seventy and eighty pages, is a piece so constructed as to acquire not a little force in the right direction. It is a cluster of sentiments on the subject, all calculated to work one result, and forming a very appropriate vestibule to the beautiful edifice which stands behind it. It may just be noticed that, at present, the bearers of the generic name of Sinclair have reason to be gratified at the appearance they are making in the land of polemics. Sir John Sinclair has just begirded himself, and published the first volume of a series of Letters to the People of Scotland on Papal subjects, and now Catherine comes forth with this handsome volume, dedicated "to her nieces." Of these nieces we know nothing, but it may be permitted us to hope that *they*, at least, will never take the veil, and after such a warning disgrace their family and peril their souls, by a dip into the Dead Sea of Popery.

The Titles and Similitudes of the Lord Jesus Christ. A Hand-Book for Sunday-school Teachers. By JAMES LARGE. Two Volumes. Second Edition. Bishop.

WE had occasion, some years back, to speak in high terms of these Lectures, which are remarkably suited to promote the diffusion of truth, pure and scriptural, and upon the highest points, as touching Him who is the life of the dead, and the light of a dark world. The first volume was introduced by one whose name will be a sufficient guarantee for grace and Gospel—the Rev. James Sherman, who speaks in very high—but not too high—terms of the publication. In the second volume the Author has succeeded to enlist the services of one of the busiest and best employed of living men, in the same way—the Rev. John Angell James, who has given him four pages of characteristic matter, luminous and evangelical, and strongly animadverting on certain errors which have always characterized, to some extent, the Church of God, in the matter of interpretation, whereby the Book of God has been converted into one of "riddles—a collection of enigmas and conundrums." Mr. James well observes, "In such a scheme as this, everything of spiritual explanation will be regulated by the greatest capriciousness and the wildest fancy;" and he adds, "Let all Sunday-school teachers beware of such fantastic and whimsical exposition." Thanks to Mr. James for his caveat! It is only proper to add, that Mr. James has deemed it his duty to say that the Author has "carried the references to Christ a little further than I should have done." It is not, however, to be understood as implied that this has been carried to any great extent. Mr. James does not profess to have "minutely examined and thoroughly sifted the work," and therefore does not vouch for the entire accuracy of all its contents; but he consents to send it forth as the vehicle of a great mass of valuable illustration of the Word of God, especially in regard to the person, offices, and work of Christ. This witness is true,

and we adopt it as our own opinion. It abounds in excellent matter, and if there be, here and there, a little stretch of the fancy, we consider it of no moment.

Little Henry's Records of his own Lifetime. By the Author of "Pleasant Pages." Old 1851, a Tale for any day in 1852, in which the Good Old Fellow gives a true Account of Himself, and makes up a remarkable Year-Book. Houlston and Co.

THIS is one of the most ingenious little volumes we have met with for a long time, showing the vast range which lies before the eye of an ingenious, painstaking man. To be rightly understood it must be seen, with its numerous and striking illustrations. It comprises vastly more matter than at first sight might appear, and although intended only for the young, it may be read with advantage by multitudes of the old. It comprises Three Parts; the first entitled, The Party—The Stranger Visitor—and the Arrangements. Part II., the News from England, under the heads of Progress of Intelligence—Sanatory Progress—Social Progress—The Progress of Temperance—Progress of Anti-Slavery—The Progress of Peace—The Great Exhibition—General News—General Bad News—The Progress of the Government—The Progress of the Colonies—The Deeds of Eminent Persons. Part III. is News from Foreign Countries, under the headings, News from France, Italy, Austria, America, and so on. From this it will be seen that little Henry has a claim to the title of the "king of the busy bees," for he must have "improved" both his "shining" and his other hours, to have gathered such a multitude of facts. We hope the little fellow will live long and labour on, giving the public an annual volume of a similar character. As his genius lies in that direction, he cannot do better than work it out.

Luther; or, Rome and the Reformation. By ROBERT MONTGOMERY, M.A. Sixth Edition.

A WORK in its *Sixth Edition* has ceased to be a candidate for favour, and consequently the subject of criticism. We are pleased to find such a measure of favour accorded to a volume the tendency of which is so excellent. It is not our privilege always, nor very frequently, to agree with Mr. Montgomery, especially where Churchmanship and some other things are concerned; but we do most cordially unite with all who feel disposed to praise this truthful, seasonable, and eloquent production, which we have always held among the best performances of its gifted Author. Mr. Montgomery is always fluent, whether in prose or in verse; but, on the whole, the latter seems his native and endowed element. He is rather a muddy divine, a fantastic orator, and somewhat of a rampant Churchman, but an excellent Protestant. Admiring Luther, he abominates the Pope; and here he has done not a little to revive the glory of the immortal German, and in so doing he has dealt many a home-thrust at the Man of Sin. There are many sections of the volume so beautiful, so truthful, and withal so powerful, that we should

like to quote them; but as the volume is done up in a popular style, and presented on easy terms, we prefer recommending it to our readers, none of whom can carefully peruse it without rising up wiser men and better Protestants.

One Hundred Tunes from the Psalmist, Adapted to Hymns in every variety of Metre used in Public Worship. The Vocal Score. And also, The Treble Part, or Air. Novello.

OUR pages, long since, testified to the incomparable excellence of the "Psalmist,"—the greatest, and, every way, completest publication of its class. That work has been long before the public, in whose judgment it still maintains its place, unaffected by the many and far from inferior rival publications which have since appeared. Its cost, however, from its magnitude and splendour, excluded it from that class which constitutes the multitude even of Christian congregations. But now the Proprietors have wisely done homage to the spirit of the times, and considered the necessities of the many. The result is, a selection which, for excellence and cheapness, is inferior to nothing of the kind extant. There is here a volume of 100 pages, most exquisitely got up, for the insignificant sum of 1s. 6d. for the Vocal Score, and 9d. for the Air. Thus all obstacle, on the score of price, is now removed, to the introduction of the marrow of the great work into the humblest congregations. The Proprietors are entitled to special acknowledgments for what they have done. The selection includes tunes of every variety of metre.

Hymns Adapted to all the different Metres and all the varieties of Accent and Expression of Tunes in the "Psalmist." Third Edition. Novello.

THIS volume, which was necessary to complete the apparatus, will be found an indispensable accompaniment to the "Psalmist," especially for Psalmody-classes, and for private practice. The idea was excellent, and so far as we know, it is new. By reference to the Index, the most appropriate hymn to any tune can be at once found, and as many tunes were composed for particular hymns, the advantages of this book are obvious. Its price is a trifle—only 9d. This pretty, popular apparatus for singing, while adapted to every purpose, is, we repeat, sold at a thing of nought; but cheap as it is, a further allowance is made to ministers, superintendents of schools, and others purchasing a large number. The work has our most cordial recommendation.

The Justified Believer: his Security, Conflicts, and Triumph. By WILLIAM B. MACKENZIE, M.A. Religious Tract Society.

THIS volume has for its subject the most important within the whole range of human knowledge—the question, how can man be just with God? Luther well denominated justification the turning point of a standing and falling church. The fact of this volume coming out under the auspices of the Tract Society, is guarantee sufficient to the soundness of its sentiment, and also, to a large extent, for the superior character of its

execution. In truth, we have not for some years had a better volume on the subject. The work of Witherspoon was excellent; that of Bishop M'Ilvaine, recently issued, is a performance worthy of its eminent author; but the volume before us is more explicit, copious, and complete in its views and representations. The Romish doctrine is brought more fully forth. The grounds of peace with God, the privileges of filial access, the consolatory power of the Gospel, and the security which justification furnishes for a holy life, all are worked out well and clearly. The volume is calculated to be of great service to the young believer, as materially adapted to establish him in the faith.

Monthly Series—James Watt and the Steam Engine. Tract Society.

FEW men in these countries but have heard of the Steam Engine, and none who do not profit by its operations. Large numbers, too, have heard of James Watt, with his great compeer, Bolton; but a multitude of the present generation know little of Watt beyond the name, and it may be doubted whether one in a hundred thousand have read Lord Jeffrey's Eulogy on the Great Engineer. Under these circumstances, the deed of the Tract Society is all the more patriotic and praiseworthy, in having given the public the materials of a considerable volume for the insignificant trifle of sixpence, which rehearses the fact of the history of one of the most remarkable men of his age, and one of the greatest benefactors of mankind. The volume is a book for everybody, but especially for the young Englishman. It will be found that the engine itself, and its operations, are largely explained. In fact, the book is the biography at once of the instrument and its creator. It cannot fail to have an immense run.

The Ancient British Church; being an Inquiry into the History of Christianity in Britain previous to the Establishment of the Heptarchy. By WILLIAM LINDSAY ALEXANDER, D.D. Religious Tract Society.

THIS is a choice Chapter of Ecclesiastical History, discussing the points, The Way of the Lord Prepared in South Britain; Did Paul bring the Gospel to Britain? Monkish Fables; Story of King Lucius; Conjectures and Probabilities; Traces and Glimpses of the Church of Britain till the beginning of the Fourth Century; British Church of the Fourth Century; Dawn of Christianity in Ireland and Scotland; and the Primitive Church in its Decline. Under these several heads, we have a large amount of deep research and intelligent thinking, exhibited in a strain of admirable writing.

Protestant Catholicism; being an Attempt to Investigate the True Marks or Characteristics of the Catholic and Apostolic Church. Wertheim and Co.

IT is not reasonable to expect Nonconformist truth in the production of an Episcopal Clergyman, and therefore we must receive such productions as that before us in the spirit of candour. The Author avows him-

self at the outset in a pleasant preface, a Churchman, first by birth, and second by conviction. He tells us he was led to inquire into the grounds of the Establishment, and was especially roused to this inquiry, by the *Eclectic Review*, a work then conducted with great talent and energy. He resorted to a variety of quarters in quest of help, and at last contrived somehow to place himself on what he deemed a rock, and from that rock he has continued to fulminate not so much against Dissenters as against Papists. The little book presents a great deal of excellent matter, and for Church purposes it will be valued. But while calculated to be useful and acceptable in that quarter, it may be read with advantage by persons of the less-informed class of every community.

Joseph Smith, the great American Impostor; or, Mormonism proved to be False, by a Thorough Examination of its History and Pretensions. By THOMAS TYSON. Hall and Co.

MR. TYSON has done excellent service by this publication, which is by far the most successful exposition of the preposterous jumble styled Mormonism that has yet appeared within the same dimensions. Mr. Tyson gives its History, descending on its Priesthood, Apostolate, Baptism, and Remission of Sins, in a manner highly intelligent and instructive. In localities where the malady prevails, this tractate is eminently calculated to furnish an antidote, and, as such, it deserves to be brought into very extensive circulation.

Reasons for Secession; or, Objections to Remaining in the Established Church. By the Rev. TENISON CUFFE, M.A. Partridge and Oakey.

THIS is another valuable testimony to the truth, and a credible and honourable witness against the Established Church. Mr. Cuffe knows what he says, and whereof he affirms, and is worthy of the several excellent men who, within the last few years, have left the Establishment. That the public may know the grounds of his action, and that he may leave behind him a testimony for good, he has published this pamphlet, which is an able, satisfactory, and conclusive exposition of the system of the established Church. Recent occurrences have been turned to good account. We congratulate Mr. Cuffe on the homage he has been able to pay to truth, and the surrender he has made to conscience. We hail him to the ranks of Nonconformity, and congratulate our friends of the Countess' Connexion on this valuable accession to their ministerial ranks.

A New and Popular History of England. Four Volumes. By ROBERT FERGUSON. John Cassell.

THE first thing that strikes us, in looking at these volumes, is, their unparalleled cheapness. Here we have upwards of 600 pages, large and closely printed, for the trifle of two shillings and tenpence! There has been nothing like this, in the track of history, since the world began. It is, moreover, to be remembered, that, while the type is excellent, the paper is strong, well pressed,

and the volume respectably bound, while there is prefixed to it a dashing portrait of the Author, who, as here depicted, is a remarkably fine-looking man. The portrait is greatly calculated to bespeak the attention of the reader, who will probably say, "Well, at any rate, appearances are good; let us see what this gentleman has got to say about the history of England." Our Author will bear examination. The work is candid, liberal, and well-written, although occasionally florid and ornate beyond what is common with the dull fellowship of historians. All things considered, this is by far our best popular history. The Author is throughout a devout worshipper of truth, and he has a thorough acquaintance with the principles of Civil and Religious Liberty. He is a safe guide and an excellent teacher, valiant for the right, and a lover of making.

Louis Napoleon—the Patriot or the Conspirator? Including the Biography, &c., with Reflections on the Probable Chances of War. By TRUMAN SLATER, Esq. Partridge and Oakey.

THE title of this volume so fully expresses its object and its contents, that remark is almost superfluous. The general accuracy of the statements, we presume, may be counted upon. The volume presents an interesting record of many events of late occurrence, and, in the time to come, it will be looked at both with curiosity and instruction. As to the speculation about war, Mr. Slater properly laughs at it. He considers that the reign of Napoleon will soon be over, and that while it lasts, his policy will be peace. He views him as a sort of madman, chained to the helm of the vessel, while he has set fire to her, and is drifting fast to the abyss; and he exhorts England to be quiet, to continue her confidence in France, and to follow things that make for peace, and while "the blazing ship of despotism, with its felon steersman, shoots down the gulph, it will be amidst more unanimous and hearty execrations than ever greeted the fall of a tyrant before." This is right, Mr. Slater.

Lessons on the Geography and History of Palestine. With Hints to Teachers. By GEORGE HENRY TAYLOR. Longman and Co.

THIS is the production of a practical man, who understands his business himself, and takes the best method of making others understand it. It is the best school-book on the subject we possess, and the private student may find his account in the study of it. We are glad to see that Mr. Taylor has extended his studies to Scripture Geography, Natural History, and some other subjects for which he seems highly qualified. As the Master of Method in the National Society's Training Institution, it may be presumed that he and we are widely enough apart to render our testimony to his merits of some value. He is a decidedly clever man, and his Hints to Teachers, although extending to only a few pages, show how intensely he is devoted to his work, and how correct are his conceptions of the best method of its prosecution.

The Pictorial Bible, according to the Authorized Version; containing the Old and New Testaments. With Copious Original Notes. By JOHN KITTO, D.D. Parts XVI.—XIX. Orr and Co.

THESE Parts are worthy of their predecessors, alike richly illustrative, interesting, and instructive. It will constitute one of the best books of the class yet before the public. We ask for it an examination. Let such as feel an interest in having such a volume just step into a bookseller's shop, and look over half a dozen Parts, and unless we greatly miscalculate the taste of the more intelligent and devout portion of the public, we mistake if they will not become purchasers; all the more, when we state that for these weighty Parts, thus executed, the charge is only the insignificant trifle of one shilling. Twenty years back, it would have been charged three or four shillings.

Life and Epistles of Paul, comprising a complete Biography of the Apostle, and a Translation of his Epistles, inserted in Chronological Order. Longman and Co.

THIS work is proceeding steadily, having now reached Part XVII., and by consequence approaching the close, inasmuch as the Parts are limited to about twenty. The Rev. Messrs. Conybear and Howson continue to perform their functions with the same ability which characterized the earlier numbers; while Mr. Bartlett and the engraver are ably sustaining them. When the work is finished, it will present two of the finest volumes of the English Theological Library.

Jane Kennedy's Tracts. Binns and Goodwin; Whittaker and Co.

THESE Tracts are entitled, The Strong Riddle—Crystal Thoughts—The Real Receipt for obtaining Riches, offered to those who have tried the Wrong One—The Two-fold Cord—The Beautiful Garment—The Cup of Misery, and the Cup of Blessing—The Impregnable Fortress—The Bag of Treasure—The Barque that is freighted with Happiness. Under these tales we have a series of exceedingly valuable lessons of the highest wisdom, suited to old and young, rich and poor. There are few, great or small, that may not be the better for a perusal of them.

Voluntary School Association Tracts. By the Rev. JOHN HOWARD HINTON, M.A. Gilpin.

THE first of these Tracts turns on the Religious Character of our Public Schools, and is a paper read at the Conference of the Voluntary School Association, held at London last December, and at Manchester in February, containing an examination of the scheme of secular instruction proposed by the National Public School Association.

The second has for its object the support of our Religious Schools by National Funds, and is a paper read at the Conference of the School Association already mentioned, held at Manchester in February, containing an examination of the scheme of religious education proposed by the Manchester and Salford School Committee. Those who desire aid towards the true understanding of this

momentous subject, will find a most able guide in the Rev. John Howard Hinton, who always brings to such subjects a logic rarely at fault, either in penetration, or in power of exhibiting the right and exposing the erroneous.

Unconscious Influence. A Sermon, by the Rev. HORACE BUSHNELL, D.D. Partridge and Oakley.

DR. BUSHNELL is known to be a man of learning and genius,—a man who thinks much, and often thinks well, although at times very exceptionably. In the present case there is much excellent thought, exquisitely expressed, sufficient to vindicate the propriety of the re-publication on this side of the Atlantic.

Sermons for the Times: Discourses on the Leading Questions of the Age, in regard to Religion. By PROFESSOR THOLUCK. Translated from the German, by W. FARBER. No. I. The Worth of Human Reason. Ward and Co.

THIS is a good threepennyworth for those who require to be taught this very simple lesson. If any one wishes to learn the worth or the worthlessness of human reason, they have only got to look over the work of Dr. Tholuck, and they will see to how little it has led among the stalwart sons of Germany. They have reason in abundance, and a poor result they have realized from its exercise. So proud are they of their reason, that they call themselves Rationalists. The piece before us by Dr. Tholuck is such as was to be expected from so able, so erudite, and so good a man. It is an earnest warning, and a solemn protest. We could only have wished that he had enlarged his plan, and put forth a little more of his well-known strength. Considering the subject and the object, it was scarcely worth while for such a man to put pen in ink to produce only eighteen insignificant 18mo pages. Leviathan, if tamed at all, is not to be so tamed. Dr. Tholuck, in this direction, has already done good service; but he owes a heavy debt, which he has not yet performed, to his country. He is capable of an achievement in this direction which he has not yet attempted.

The Farmer's and Cottager's Guide. By ALEXANDER CAMBELL. Fourth Edition. Groombridge.

ALL the Agriculturists and Horticulturists of the land would seem to have found their way to Messrs. Groombridge, who are constantly issuing some new thing on these subjects. The present volume is one of the best sixpennyworths we have yet seen. In fact, it is farming and gardening made easy, and brought within the reach of every hind and every clodhopper of the land.

New Medical Dictionary for the People. Parts II. and III. By SPENCER THOMPSON, M.D. Groombridge and Sons.

WE have already called attention to this remarkably interesting and useful publication, which has now reached its 144th page, conducting nearly to the close of the Letter C. Notwithstanding its formidable compe-

titors, both in Edinburgh and London, it bids fair to take its place among families throughout every corner of the land, forasmuch as it will be not only the last and the best, but likewise by far the cheapest.

An Epitome of Religion and Politics. By THEOPHILUS WILLIAMS. Ward and Co. THE first part of this pamphlet turns on Non-conformity and Churchism, with respect to Romanism; and here the author endeavours to demonstrate that Protestant Nonconformity is the true antidote to Papal Aggression, whether from within or from without, and that English Episcopacy has lamentably proved, in many known cases, to be conducive to the propagation of Romanism, a strange coincidence, deplored and blamed by the regular clergy, and by the majority of the Church laity in every part of the United Kingdom. Mr. Williams here draws largely on the lives of eminent Catholics, as well as on the writings of the Rev. Baptist Noel and others. The second part touches on Political Equity, and contends for a fair equalization of the national burdens, and is dedicated to the members of the Financial Reform League. The publication is limited in size, but great in value, comprising a multitude of facts and principles, such as is seldom met with in the same space.

The History of a Family Bible. A Tale of the American War. By Mrs. BEST. Shaw. WE have the "History of a Guinea," and several other things all more or less interesting. Mrs. Best has at length brought the same principle to bear upon the Book of Books. Our readers are to understand that this is not a highly-wrought romantic tale, but a narrative of facts, united to form an interesting whole, and employed to set forth the Bible as the way of life, the source of solace in affliction, and of help in adversity. Even the story of the widow finding the bank-notes sewed upon the cover of her father's treasured book, is not fiction, but fact, and actually occurred but a short time since. The narrative is beautifully written; and the conclusion to which it would conduct the reader is that to which all good men would lead their fellow-creatures. It will form a good present, and an excellent reward book in the Sunday-school.

The Casket Rified; or, Guilt with its Consequences. A Tale founded on Facts. By Mrs. BEST. Shaw.

THIS is particularly a book for boys; a sort of fireside drama, exciting, instructive, calculated to awaken conscience, and arrest the progress of corruption. It is a terrible history of the sad results of early transgression.

Rural Economy for Cottage Farmers and Gardeners. A Treasury of Information on Cow-keeping, Sheep, Pigs, Poultry, the Horse, the Pony, the Ass, the Goat, the Honey Bee, &c. By M. DOYLE and Others. Groombridge and Sons.

THIS is rural economy minimized, both as to price and form; its multifarious and interesting subjects may actually be said to be condensed to the uttermost. Within the last two years we have had three or four such volumes, all of a large size, and a costly

price; but this little book comes forth as a *multum in parvo*; it is within the easy reach of the peasantry of the land, and will be needful to multitudes who have neither cow nor sheep, swine nor goat, horse nor pony, but who have domestic fowls, geese, ducks, pigeons, rabbits, or honey bees. And then there is a vast amount of information, comprising, indeed, full half the volume, on matters appertaining to the garden, and the field, the potato, the cabbage, carrot, parsnips, and a multitude of things besides. The book has but to be seen by those for whom it is prepared, to be admired, and, we will add, to be purchased.

The Foundling of the Wreck. Groombridge and Sons.

EARTHQUAKES, volcanoes, battles, and shipwrecks, have always had charms for children. The present piece turns upon shipwreck; and is a rapid, tragical narrative, which, we presume, will be read with interest, by both old and young.

The Two Christmas Days. By Mrs. C. L. BALFOUR. Partridge and Oakley.

A NICE little book for young people, the tendency of which is to preserve them from an evil to which they are everywhere exposed, and to throw around them a shield which will serve to ward off the fiery darts of an infatuated world.

Stories for Summer Days and Winter Nights.

Second Series. The Prophet and the Lost City. Groombridge and Sons.

THIS is the last attempt to modernize, and by consequence to popularize, Layard's researches. For a mere trifle a considerably satisfactory view of the stupendous subject is here given. The writer, be he who he may, has deserved well for the dazzling glimpse he has given, under ground, of the remnants of the mightiest Metropolis of the ancient world.

Groombridge's Farm and Garden Essays.

No. VII. The Garden Frame: how to construct, how to use, and how to make the most of it. Groombridge and Sons.

THEY who want lessons on this interesting matter will here find them critically and clearly set forth.

Maggy Spencer: A Tale of Cottage Life.

By the Author of "Ashton Cottage." Seeleys.

THIS tale is told with elegant simplicity, and is such that it cannot fail to be read with interest by the young, more especially of the class to which Maggy herself belonged. The strain of it is not merely pure,—it is devout. It is throughout pervaded by evangelical sentiment, and is calculated to leave on the reader the happiest influence.

The Mother's Friend. A Monthly Magazine, Edited by ANN JANE. Ward and Co.

A MODEST, well-intentioned performance, calculated to be serviceable to Mothers. It contains many useful fragments, a few pretty pieces of poetry, and a considerable number of interesting essays, all bearing more or less directly and forcibly upon the welfare of the household.

Religious Intelligence.

THE DEVOTEDNESS AND LIBERALITY OF THE EVANGELICAL REFORMED CHURCHES OF FRANCE.

At the Annual Synod of the Reformed Churches of France, in consequence of the great laxity which prevailed as to fundamental points of doctrine, a small secession took place. The number of seceders has since increased, and now there are about 19 ministers, who, with their flocks, constitute the Union of the Evangelical Reformed Churches of France. At a Synod which they held in August, 1850, at Sainte Foy, a commission was appointed to visit the churches, and report on their condition. That report was presented at the Synod held in Paris, in January last, and the following extract will show what is the spirit that animates this section of the Christian Church:

"There are about 1000 members belonging to the Union, for the most part poor people, and they contribute annually the sum of £1,200 for the maintenance of worship, and for other kindred purposes. In this amount, the sums sent by the churches to the central fund are not reckoned, nor the great expenses incurred in the erection of chapels (*temples*) and schools. The little church of Bergerac alone collected, two years ago, £280 for this object. This sum was entirely made up by about fifty persons, of whom an apostle might say, as of the Corinthian Christians, 'There are not many rich, not many noble among you.'

"The church at Laforeze had to build a chapel, and open schools; and this burden fell the more heavily upon them, since they were obliged, in order to escape from the tyranny of the consistory of Bergerac, to abandon the chapel, which they had bought and repaired at their own expense. They have also contributed liberally for the erection of a large establishment for young abandoned females. They have given of their goods and labour, as well as of their money. They constructed nearly 8,000 trucks for conveying the materials for the chapel and the schools to their destination; and the making of some of these trucks occupied them twenty-four hours. 'I had the pleasure,' says the visitor, 'of seeing them at work, for they are now engaged in building a parsonage.' The total amount, including the value of the time they have themselves spent, is reckoned at £720.

"Thanks to this same spirit of liberality, the church at Mazamet possesses a chapel capable of holding from 300 to 400 people. To form an adequate idea of the privations which the construction of this humble house of prayer cost this devoted flock, the way in which it was paid for must be known. It was only little by little, stone by stone, that they were able to build it. They had not finished it when M. Bost (one of the commission) visited them. He narrates his visit as follows:—'The night was dark, the rain

was pouring in torrents, and the brooks swollen by the incessant rain, flooded the streets in every direction, when I arrived at Mazamet. I had hardly alighted from the carriage, when I was surrounded by M. Robert, and five or six other brethren, who exclaimed, 'Here he is! here he is!' They had seen from the *archives*, a fortnight before, that I was on my way, and they had repaired every evening to the coach office to welcome the *inspector* of their church. Brother C. was with them, and it was with this Gaius that I remained during my short visit to Mazamet. It was nine o'clock in the evening when I entered his house. A lamp, suspended from the ceiling, gave light to a dozen females, who, twice every week, after their ordinary toils were over, repaired to this room to card wool, hoping by this means to liquidate, by degrees, the debt which weighs on the chapel.'

"The church at Nancy is the poorest of the poor. 'I have seen in my visits more garrets than rooms,' writes the visitor. 'I can say, that nowhere have I met with such frightful poverty. Some poor people, cloth-workers and embroiderers, a few small shopkeepers, and two or three servants of the lowest rank; such is the flock of brother Bernaud.' Notwithstanding its extreme poverty, the church at Nancy is not a stranger to the spirit of self-sacrifice. Many of the poor people willingly deny themselves many a comfort, in order to contribute to the work of God. We may mention, for example, a venerable old man, who is blind and without family, and who gains his living by selling newspapers at the doors of hotels and cafes, and at diligences, and who lays by every week 2*d.*, amounting to 8*s.* 8*d.* in the year. One evening, the visitor and M. Bernaud went to a family of work-people. The head of the family had been ill for a long time, and this had brought them into great trouble. Although he was getting better, the sick man was not yet able to return to his work. At the end of the visit, as they rose to take their leave, the wife of the convalescent led M. Bernaud aside, and said to him in a low voice, at the same time slipping 8*s.* 4*d.* into his hands, 'I have kept this money, sir, in case my husband should become worse; but now that he is getting better, I present it to you, for the funds of the Union. If we are in want, the Lord will provide for us.' Again, there was an aged woman who was anxious to contribute towards the erection of a chapel. But she had only just sufficient to live upon. How could she give anything? Liberality is ingenious; she deprived herself of her breakfast for a whole winter, and remained in bed till the breakfast-hour was over, in order the better to be able to endure the pains of hunger.

"There are, doubtless, many other similar facts, which we do not know, and which are

known to God alone. But these are sufficient to show what the Voluntary system can do, even in the poorest churches of the Union. Still we are only at the commencement; old habits remain, more or less, and ecclesiastical customs have yet to be formed. They doubtless will be formed, if we advance according to the principles of truth which our Lord has given us. In this respect the past is a sure pledge of the future."

THE CONGREGATIONAL LECTURES.

"NEVER despair," says the proverb: the carrying of everything founded in wisdom, and calculated to further the public good, is only a question of time. It will be in the remembrance of the readers of the CHRISTIAN WITNESS, that the subject of the Congregational Lectures largely occupied our attention some years back, and that the interest then excited was so considerable, that several publishers came forward expressing their readiness to enter upon the project, and to carry out our suggestion for the issue of a cheap and uniform edition. Difficulties, however, of various kinds, stood in the way, which for a season were insuperable. Now, however, we greatly rejoice to say, these difficulties are entirely removed, and Messrs. Jackson and Walford, publishers, have come forward with "Proposals for the publication of a cheap and a uniform edition." Having thoroughly examined the matter, as set forth by their Prospectus, and conferred with the gentlemen themselves, we feel it but an act of simple justice to say, that the project, and the principle upon which it is conducted, have our unqualified and most cordial approbation. In every way we consider it not only unexceptionable, but most laudable. Both the Proprietors and the Publishers are entitled to the highest praise. They have richly merited the cordial thanks of the public. So much we ask on their behalf, and we ask no more. The present case is peculiar. The ordinary principles of commerce are largely reversed. What is wanted now is, not that the public shall support the Publishers so much as that they shall benefit themselves. Our previous pleadings were with the Publishers and the Proprietors for the Public; now the Proprietors and the Publishers have done all that is reasonable, just, or safely practicable. With them, therefore, we have done. We have only to tender them our most respectful thanks, and to turn to Messrs. the Public, apprising them of the benefaction that is in store for them, and calling upon them to awaken to a sense of their own interest. Let them be assured, that unless the circulation is to be an affair of hundreds of thousands, and thousands more, it is not by such projects as this, that Messrs. Jackson and Walford will set up their carriages, and rattle in on the morning of every lawful day from their country mansions to St. Paul's Churchyard. Of necessity, the profits must be very insignificant; while, without any absolute guarantee from the public, there must necessarily be considerable risk—risk far beyond the profits which can by any possibility be

realised. It will be seen from the proposals, that the original price has been reduced 75 per cent., which is assuredly not the way to wealth, whatever it may be to the Queen's Bench. Let the printer, the paper-maker, the binder, and the publisher, each have his insignificant modicum of profit, after the absolute outlay of capital, in the shape of composition, material, and wages, and we vouch for it, the dividend will not be heavy. But it is clear that profit is not the primary object: that object is the cheapening and the consequent diffusion of as valuable a Series of Volumes as was ever issued by any Christian community—a series doing honour alike to literature, and to the denomination whose ranks its Authors adorn.

What is to be done must be done quickly; not a moment is to be lost. The hour has now come to test the spirit of the Christian public. We affirmed great things of their desire to possess these works. Were we in error? Did we over-estimate their intelligence? We hope not! Let, then, the day declare that we but did them simple justice. Now for an issue of at least FOUR THOUSAND COPIES!

ORDINATION SERVICES. — PATRICROFT, LANCASHIRE.

ON Monday, April 12th, the Rev. George Shaw (late of Rotherham College) was publicly ordained as pastor of the Independent Church and Congregation, Patricroft, near Manchester. The services in connection with the above were conducted as follows:—On Sunday evening, April 11th, a preparatory devotional meeting was held, when appropriate addresses were delivered by the Rev. J. Harrison, of Heywood, and the Rev. M. Hardaker, of Pendlebury. On Monday afternoon, April 12th, the Rev. O. T. Dobbin, LL.D., Principal of Hull College, commenced the services of the day by reading the Scriptures, and prayer. The Rev. F. J. Falding, M.A., Classical Tutor of Rotherham College, delivered the introductory discourse, in which he gave a most clear and masterly explanation and defence of the principles of Congregationalism. The Rev. J. Raven, of Manchester, proposed the usual Questions; and the Rev. J. Sutcliffe, F.S.A., offered the Ordination Prayer. The friends then adjourned, and took tea together in the lecture-room of the Mechanics' Institute. The services were resumed in the evening at half-past six. The Rev. J. Clunie, LL.D., of Manchester, commenced by reading and prayer; and the Rev. T. Raffles, D.D., LL.D., of Liverpool, delivered a powerful and affectionate charge to the Minister. The Revs. J. Muncaster, of Manchester; W. Thomas, of Ashton-under-Lyne; and H. Sanders, of Rotherham College, also took part in the services. Many other ministers and students were present. On the Sunday evening following, the Rev. R. Calvert, of Hyde, preached an able and most impressive sermon to the people. The whole of the services were of a deeply-interesting character, and gave promise of most important and gratifying results.

British Missions.

HOME MISSIONARY SOCIETY.

The Congregational Church at Folkestone— A New Chapel.

A SMALL Congregational church has existed at Folkestone for nearly fifty-five years, but instead of becoming numerous and flourishing, it has only been able to drag along a miserable existence. In June last our pastor commenced his labours, under the auspices of the Home Missionary Society. The church had previously been without a settled pastor for eleven months. The number of members was then only 33, but 46 more have been already admitted, and 9 stand proposed to be received at the next church-meeting, if found approved; so that, although one member has died, and another has been transferred, the church now numbers 77, being a weekly increase of more than one during the time he has been connected with the church.

We may sum up our efforts, in a few words, by stating that weekly are being held four full services, seven Prayer-meetings, five Cottage-meetings, an efficient Bible-class and Sunday-school, with an average attendance of 1,400 people and 230 scholars. But if these efforts are to be continued, and our exertions increased, it will be necessary for us to "lengthen our cords, and strengthen our stakes." The present chapel is so small, being only a little more than thirty feet square, and so insufficient to contain our present congregation, that it is necessary a larger place should be provided. The population of Folkestone is nearly 7,000, with a large influx of visitors during the summer months, and the places of worship will not accommodate more than 3,000. If the work of God goes on at its present *ratio*, there is no doubt that, were a large and commodious chapel erected, it would be speedily filled. Indeed, our present limited space is the greatest difficulty we have to contend with; and we cannot doubt that, with a very little *extra* exertion, a much larger congregation might be gathered. In this dilemma, our only alternative, if we would go forward, is to "arise and build;" and that is the course all our people are anxious to pursue. A suitable site has been offered, a building committee formed, and a design adopted; and as already the negotiations for the land are completed, the building will be forthwith commenced. It is intended to erect a chapel that will cost £1,500 or £1,800, and seat 1,000 persons. It must be obvious to any one acquainted with the circumstances of our members, that a great part of that sum must be raised out of the place. A liberal amount has been already promised by many of the congregation, and there seems to be a firm determination on the part of all to do their utmost in helping this great work.

Many of our most influential Dissenters and their families often resort to this town and the neighbouring village of Sandgate; but the chapel being in so unpleasant a condition, and scarcely a comfortable seat to be had, many of them attend the churches and other

places of worship. We rejoice to testify that many from London, Edinburgh, Nottingham, Northampton, Sheffield, and other places in England and Scotland have, during the latter part of the last summer, sat down with us at the table of the Lord. From these facts, and on account of the position of the town, and its growing importance in a commercial point of view, we feel the erection of a new and commodious place of worship is a work of great importance. We feel, too, from the number of foreigners who pass through our town, and the many visitors who frequent the neighbourhood during the summer, that the new building ought to be one that shall be a credit to the Congregational Body, and a monument of the efficiency of the Voluntary principle. And under the idea that the Congregationalists of Great Britain need only to be informed of the urgent circumstances of the case, to contribute liberally of their substance towards so desirable an object we intend to commence; relying for liberal aid, as before stated, on those of other places. We therefore make an earnest appeal to all connected with our own denomination, and to Christians in general, to assist us in this great and arduous, yet desirable and necessary undertaking.

JOSEPH GARDNER,
DAVID MOFFAT,
JOHN MAJOR,
STEPHEN PILCHER,

Deacons.

Folkestone, March 30th, 1852.

The Dying Convert.

Death this winter, in Brampton, has been far more busy than usual among old and young. He has not been content with plucking those flowers withered by time, but has plucked those which were just about to burst forth in all their bloom. More than one of these it has been my privilege to visit during their illness, and to witness the blessed effects of the Gospel on their minds. A short account of one you have already received; a brief statement of another I cannot withhold, as the case of the young person to whom it refers was one of deep interest, and I trust of great benefit to others as well as to myself. There was so much unaffected modesty, so much blandness and openness, so much cordiality and promptitude in the reception of the Lord Jesus the instant he was set forth before her; such unvarying, strong, and child-like confidence in him as her Saviour; so much joy and peace in believing; such an entire letting go her hold of the things of time and sense; such cordiality in her welcoming to her bedside the messenger of mercy; such zeal for her Lord, and concern for the salvation of those near and dear to her, of her companions, and of all who visited her; so much certainty of never getting better; such happiness in the prospect of her great change, and that happiness arising from her confidence in Christ; so much tranquillity

and calmness in her end, that those must have been stoics indeed who were unmoved, and who did not feel a deep interest in her.

Elizabeth was the youngest daughter of Mr. L., of Brampton. She was a fine young person, in her twentieth year. The bloom of youth was on her cheek. The rude touch of death hardly appeared to remove it. The disease under which she laboured was consumption. She was brought up in our Sabbath-school; but like many others, when she left, she left all her good resolutions behind her, and, as most young people, rejoiced in her youth; her heart cheered her; and without molestation, she walked in the ways of her heart and in the sight of her eyes, and without a thought that God would for all these things soon bring her into judgment.

The disease had not long begun to show itself before she became apprehensive of her danger; and was so solicitous to see me, that I went just before service-time one Sabbath morning. I found her deeply anxious about the things of eternity. She had the vivid impression she would not recover, and knew she was quite unprepared to meet her Judge. As is my custom, I sought to bring her to see clearly the sin of having lived without God. This she plainly perceived, and was fearful that as she had neglected him in health, it was too late to seek him, and that he would cast her off for ever. I then dwelt much on the love of God in sending his Son to atone for our transgressions, the freeness and completeness of his salvation, and the easy terms on which all may become interested in it. To prove this latter point, I was led to select the portion of Scripture, "Like as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whosoever believeth in him might not perish, but have everlasting life;" and I shall never forget how, while I dwelt on this delightful passage, her countenance brightened up, and her eyes beamed with joy. Light broke in upon her mind at that moment. She perceived the way, beheld by faith "the Lamb of God, that taketh away the sins of the world," and lived. From that period to the time of her departure, all her fears gave place to a settled, solid peace—a peace which bore her above her sufferings, and made her willing to leave those who well might have caused her to wish to stay a little longer; a peace which is seldom witnessed where death makes his approach so rapidly, so unexpectedly, and at such a period of life. Hardly ever did I leave her bed-side without being encouraged and comforted, and wishing and praying that when it came to my turn to die I might be as happy. In this I was not singular.

She was not content to go to heaven alone. While on her sick and dying bed, she frequently told those who came to see her what a glorious Saviour she had found, and urged them to make him theirs. Again and again she apprized them she was not afraid to die, and how it was death had lost his sting. Not only did she endeavour to comfort her sorrowing relatives, but spoke to them of the

things which make for their peace, and pressed them to prepare to follow her. Her young companions who came to see her she bid look at her, reminded them how soon they might be in similar circumstances, and exhorted them to decide for God without delay; one of whom she prevailed on to lie by her side, when she spoke to her most seriously on the necessity of preparation for eternity. On one occasion she said to her father, "Oh, father, you have never prayed with us; begin at once to pray." How sad that any dying child should have thus to reproach a father; and yet sad as it is, it is very common. Few parents take their children to the throne of grace, and plead with God on their behalf. Let all those who have not begun to bow their knee to the Father of our Lord Jesus Christ with their families, commence directly, that their children, when on their dying pillow, may not have to lay such a charge at their door. On being apprized that a person whom she knew was afflicted, and hearing he wept very much, she said, "Tell him to look to Jesus, and he will be comforted, and no longer cry."

The last night but one before her death, being anxious to see me, I was sent for. While with her, I inquired, "Do you think you will recover?" She replied, "Oh no." "Are you still looking to Jesus?" She answered, "Yes, still looking to him." "Do you derive any comfort from looking to him?" She responded, "Oh yes, he makes me quite happy." "Should you be afraid to die if you were not relying on him?" She appeared instinctively to shrink when I put the question, and answered, "I should indeed." The morning of her death she called for two or three of her relatives, her brother and father, who were about to go to business, and took her leave of them, reminding them they would not find her alive on their return. This was true, though they were not thinking it so. She then desired to see me once more. I found her suffering greatly. When she saw me, she said, "Ah! you have been long coming." The delay arose from my not being sent for as soon as she desired, the friends not wishing to trouble me so early. I asked the state of her mind. She replied, "Quite happy, resting on Jesus; and he supports and comforts me! longing for him to come and take me to himself." She then prayed most earnestly to Christ to come, and appeared to realize in an especial manner his immediate presence, and that he was about to take her with him to glory. Then, turning to me, she said, "Pray for me, and that, if it is the Lord's will, my pain may be mitigated." The prayer afforded her consolation; indeed the struggle was over, for in half an hour she gently fell asleep in Jesus. She died on Thursday, 1st of April, 1852. How much there is in this case to prompt young people to make religion their choice, seeing the happiness it afforded her; for she found it literally true, that wisdom's "ways are ways of pleasantness, and all her paths are peace."

Theology.

THE STRENGTH OF THE CHURCH.

By Rev. John Corbin, Derby.

1. THE first element of its renewed strength must be sought in *its waking up to a sense of its past neglects and its present duties.*

Misconceptions on these points will be fatal to its power. So long as Laodicea thought that she was "rich, and increased in goods, and had need of nothing," while in truth she was "wretched, and miserable, and poor, and blind, and naked," she continued to be lukewarm and inactive, paralyzed and powerless. Where there is no waking up to the truth, there will be no conviction of past negligences and deficiencies; and where there is no conviction, there will be no repentance; and where there is no repentance, there will be no amendment. The first thing, therefore, is to awake. "It is high time to awake out of sleep." O Zion, awake! thy Master calleth thee. Awake, and see what is undone that might have been done. Awake, and see what is neglected that ought to have been attended to. Awake, and see how much of precious time has been lost, and how many opportunities of usefulness are gone, never to return. Awake, and see what is now to be done—what in the churches themselves, what in your congregations, what in your towns, what in your county, what in your country, what in the world. The sight need not be magnified; the description need not be exaggerated. Seen by the naked eye of truth, and described in terms of the severest moderation, it must be seen and said to be a work so good as to deserve the Church's warmest zeal, and so great as to demand its unceasing action and its undivided powers.

2. *The Church's love to Christ must be augmented.*

What was the secret of Apostolic doing, and daring, and suffering? Oh, it was love: "The love of Christ constraineth us." Did the sons of Zion then leave father and mother, and home and country, that they might profess the name and espouse the cause of Christ? They did, impelled to do so by the power of love. Did they sacrifice wealth, business, honours, office, aristocratic patronage, and courtly smiles? They did, impelled by the power of love. Did they travel, and toil, and labour; by day and

night, by sea and land, at home and abroad; discarded by friends, and hunted down by foes; but still labouring on, unstopped by bonds and scourges, undeterred by threatenings and death? They did, held up and borne onward by the mighty impulses of Divine love. And could we but get the same hallowed fire in our hearts—could we but get it to burn on, with a steady, constant, and augmenting flame, until the very altar on which it burns should itself become a whole burnt-offering sacrificed to the Lord; then no service would be a weariness to us, no sacrifice would be a hardship, and no labour commanded by our Divine Master would be refused or neglected. If we can but get our hearts filled with the expansive and impulsive energy of Divine love, we shall soon be clad in the mantle of Divine strength.

3. *There must be an increase of faith.*

Our warfare is the fight of faith, and our work is the work of faith. The Master whom we serve is the invisible God; the rewards we expect are unseen and future. The results of our labours are uncertain, except as we anticipate them by faith. Our obstacles are seen, our difficulties are felt. The agency put forth, when looked at as detached from the Divine, is seen to be inadequate to the results sought. The natural exclamation of conscious weakness is, The work is too great for us. Too great, indeed, it would be, if we had to do it alone. As well might you attempt to lift the Alps from their resting-place, or to chain the fury of the Atlantic, as to attempt, by the power of your own might, to dislodge the enemy from a single human heart, or to subdue the passions of one single human soul. But we are not sent on this warfare at our own charges, or called to undertake this work in our own strength. He who calls us into the field promises to go with us. Omnipotence is pledged to help us, and success is guaranteed by Divine promise. We must have faith in that promise; we must not doubt that pledge. Going forth strong in the power of faith, we may expect to see much greater things than we have ever yet beheld. If apparent impossibilities should shake the iron rod of

necessity in our face, and tell us, "It can't be done," we shall then be able to reply, "With God nothing is impossible." And if huge mountains of difficulty cross our path, and seem to say, "Hitherto shall ye come, and no farther," we shall be able to reply, "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain." We need doubt nothing that our faithful God promises; we need despair of nothing that he commands us to undertake. The Lord of Hosts is with us; therefore will we not fear. So long as we have his arm to help us, no expectation of success can be extravagant; so long as we have his word to rely on, no confidence can be presumptuous.

4. *There must be an increase of fervent prayer.*

Our watchword and our confidence must be, "The sword of the Lord and of Gideon." If we wish the sword of the Lord to be wielded in our favour, we must move the hand that wields it by strong cries and tears. First must we become princes with God, and then shall we prevail with men. Before we go forth into the world to use our strength, we must go to the footstool of God's throne to get it. With every blow we strike at the kingdom of darkness and sin, we must send up to heaven the cry, O arm of the Lord, awake, awake; put on strength, scatter thy foes, speed on thy cause, and help thy servants that trust in thee. The Holy Spirit is given in answer to prayer. The special outpouring of that Spirit on the Church, in its infancy, was preceded by special prayer. The Apostles felt their dependence on the Spirit, and we must feel ours. Gifts, zeal, activity, eloquence, fervour, will all be in vain without the Spirit of God. What the steam is to the engine, and what the winds of heaven are to the canvas-clad vessel, the influences of the Spirit are to the plans and activities of the Church. Without these influences there may be much husbandry, but no harvest; much work, but no progress. The known readiness of the Spirit to help and bless should not supersede prayer, but stimulate it. The Apostles were assured, by repeated and special promises, that the Spirit would be poured out upon them; but these promises made them all the more earnest in their prayers that the guaranteed blessing might be bestowed. They took these promises in their hand, and met together in one place, and continued with one accord to

wait and cry, until they were "baptized with fire and with the Holy Ghost." For another baptism of the same kind must we cry and hope. While we cease not to "prophesy to the slain," let our appeal be to heaven as well as to earth, to God as well as to man. Let our every effort be preceded, accompanied, and followed by the cry, "Breathe, O breath, upon the slain, that they may live." Never need we cease to offer this prayer, or to confide in its efficiency, so long as our living Saviour continues to tell us, "If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

5. *There must be a deepened sense of personal responsibility.*

When charged with past neglects and sins, we must not attempt to shift the blame from ourselves, and fasten it upon others. Far from us be the spirit that would lead us to plead like our first father, "*The woman persuaded me;*" or like Aaron, "*The people are set on mischief; they said, Make us gods to go before us;*" or like Saul, "*The people spared the best of the sheep and of the oxen.*" We must not suppose that in the negligences of the mass our personal infidelities will be allowed to pass unnoticed. When surveying the delinquencies of the past, our confession must be, "Lord, *we have sinned;*" or better still, if each alone, bringing home a verdict of "guilty" to himself, shall be heard to acknowledge, "Against thee, O Lord, have *I* sinned, and done evil in thy sight." Then with respect to the future and its duties, we must be on our guard against being deluded by what may become to us the fiction of *the Church*. When we speak of the Church's work, and the Church's responsibilities, we must not give the least indulgence to the idea that we are speaking of some imaginary being or body, altogether separate and distinct from ourselves. The Church is composed of individual Christians, and the only responsibility of the Church as a whole is that which is brought into it by the individual responsibility of its separate members. So many of the Church's operations are now carried on by societies and organizations, that the sense of personal responsibility is in great danger of being weakened; and Christian men are tempted to imagine that, by the payment of money contributions, they can buy off themselves from the personal obligation to work in

other ways for God. The correctest kind of thinking, and the healthiest tone of feeling, on this subject, will be that which will lead each of us to isolate himself from all others, and thus standing alone in the consciousness of his personal accountability before God, to receive from his lips the command, "Son, go work to-day in my vineyard." Pastors must not leave the work to people, nor must people leave it to pastors. Deacons must not leave it to members, nor must members leave it to one another. Each must be a believer in the doctrine that there is a certain work for *him* to do. There is a variety of gifts, and a variety of employment for their exercise. The Lord doth not require of a man "according to what he hath not," but he *doth* require of him "according to what he hath." If he has given only two talents, he does not require the improvement of ten. But if there be only one given, that one is given for use; and if, instead of being used, it is wrapped in a napkin, and buried in the earth, the non-employment of that one talent will be enough to bring the unfaithful steward under the withering censure, "Thou wicked and slothful servant." As you, my brethren, would escape that curse, go daily to the throne of God with the inquiry, "Lord, what wilt thou have *me* to do?" Be willing that God should answer it in any way he sees fit; and then as soon as it is answered, do *that* thing, whatever it may be,—do it willingly, do it diligently, do it well.

6. *There must be enlarged liberality.*

As compared with the givings of some by-gone ages, the present scale of contributions to the cause of God may be admitted to be liberal, and our own churches would not suffer by comparison in this respect with the churches of any other Protestant denomination. Still it is believed that there will be, and that there must be, another scale of giving adopted before the work of the Church will be done, and the kingdom of Christ will be brought in. What is given now, in a general way, bears but small proportion to what was given by the devout Jew to meet the requirements of the ceremonial law. We hardly dare mention the givings of those who "having lands and houses, sold them, and brought the prices of the things that were sold, and laid them down at the Apostles' feet," as grateful offerings to the cause of Christ. When we refer to these noble sacrifices, we are told that the speciality of the

times required them. It is admitted; and all that we want the Church to do now is to give, as far as it has the power, *what is required by the wants of the present day*. This is what it has not done; this is what it is not doing. Many a good society is crippled in its exertions for want of money. Many a church is feeble and languishing, making no impression on the surrounding neighbourhood, and no inroads on the kingdom of darkness, for the same reason. Many a faithful minister has his mind too much burdened by the cares of this life, arising from his straitened circumstances, to give his whole heart and his undivided powers to the work of God. There is not a department of Christian labour with which we, as a denomination, have anything to do, which might not be extended, and that with good hope of augmented success, if Christians would contribute more freely to the treasury of the Lord. The fact cannot be denied, and it need not be concealed, that some Christians give more according as others give, than "according as God has prospered them;" that some go on giving just as they commenced, though their means may have increased fourfold; that if, in some cases, adverse circumstances demand retrenchment, it commences with contributions to the cause of God, and luxuries and extravagances are indulged as before without check; that some never deny themselves a single comfort for anything they give to the support of Divine worship or the spread of the Gospel; that some who profess great zeal for Christ spend as much in one evening party as they give to the entire cause of religion all the year round; that some Christian masters pay the meanest servant in their household a greater sum annually than they pay for the support of their minister; that some Christian parents pay as much yearly for the education of one child, as they and all the church together pay for the ministrations of the man who quits every other path of emolument that he may devote his life to instruct them and their families in "the things pertaining to the kingdom of God." The givings of both rich and poor to the cause of Popery—the princely sums of English earls, and the hard-earned pennies of Irish labourers—might well shame the stinted offerings of those who profess a purer faith. The sacrifices made by deluded multitudes in the worship of their false gods, make our ordinary rate of giving appear more like an insult than

an offering. And then—to say nothing of the sums given freely by some to science, by others to literature, by others to politics—the servants of sin give incomparably more to the cause of corruption and death, than do the servants of the living God to the cause of religion and salvation. How will rich professors answer for themselves before God, who hoard up wealth for themselves and their heirs, and leave the cause of God to languish and die for want of support? The Church's work will not be done, the kingdom of Christ will not come, the world will not be won to God, until those of his servants whom he makes stewards of his wealth shall honour him with something better than "the crumbs" which fall from their own table.

7. The promotion of family piety must be made more a matter of business at home.

Much to our own disadvantage do we compare the habits of the present day, in this respect, with the habits of the Puritans and early Nonconformists. Would it be anything else than an irony to say of the generality of our Christian families now, what was said of the home education of the early Christians, viz., that "no one trait in their history stands out more frequently, in beautiful and prominent relief, than the tender solicitude and the winning arts which they employed to imbue the susceptible minds of the young with the knowledge and the faith of the Scripture?"* Where now shall we seek for the families in which the things of God are the topics of interest and discourse, "when thou walkest by the way, when thou sittest down, and when thou risest up?" Of how many pious fathers might the honourable testimony now be borne, with the same extent of meaning, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment?" It will be a hopeful sign for the Church, and a blessed thing for the world, when Christian parents wake up to a more truthful estimate of their own power and obligation in this matter. How can they expect that their children will "seek first the kingdom of God and his righteousness," if the practical law of home proceedings is, to seek everything else first and that last? How can they expect that their children will regard religion as "the one thing needful," when, in school arrangements, in the choice of a business or profession, in the

selection of companions, and in the pursuit of amusements, religion is just the one thing that is taken least of all into the calculation? It is an affecting truth that the children of some professing parents are more ignorant on the subject of religion than on any other subject of common interest. Some of them know more of the philosophy of the ancients than of the doctrines of the Gospel. Talk to them of the wars of Israel, and the writings of Moses or Samuel; and they are far less at home than when you talk of the wars of the Greeks, and the writings of Thucydides or Tacitus. Scarcely an opinion could you get respecting the poetry of Isaiah, or the sacred songs of David, from some who could speak freely enough about Pope or Byron, if not about Homer or Sophocles, Virgil or Horace. The fact is, that many of the children of the working classes, who are instructed in our Sunday-schools, are leaving far in the rear, in point of religious intelligence and scriptural knowledge, the children of our more influential families. And why? Why, because zealous Christian teachers take more pains to instruct and educate the children of others, than some Christian parents do to instruct and educate their own. Fathers and mothers, what are you doing for the conversion of your children to God? What to get a church in every house? What to get a throne for Christ in every heart? Make this an object of intense desire, of earnest prayer, of definite purpose, of regular and systematic effort, and nothing will help on more efficiently the work of the Church, and the conversion of the world.

THE WATER OF LIFE.

"But whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life."—JOHN iv. 14.

THESE words stand in close connection with those which precede and follow them, and form a part of a most interesting and instructive conversation held by our Lord with the woman of Samaria. On the woman coming to Jacob's Well to draw water, she found Jesus, a stranger to her, sitting on it wearied with his journey. To her surprise he said unto her, "Give me to drink." Instead of granting him his small and easy request, she expressed her astonishment that he being a Jew should ask water of her, a Samaritan; for the Jews had no

* Coleman's Christian Antiquities, p. 166.

dealings with them. Jesus, however, instead of noticing her narrow prejudices, endeavoured to turn her attention to religion; and as she had come to the well to draw water, he likened his blessed Spirit in the soul of man to a well of water springing up into everlasting life, and assured her that had she known the gift of God, and who it was speaking to her, she would have besought him to open such a well in her heart, and would have done it for her. We shall notice—

I. THE WELL HERE REFERRED TO.

It is a well of water.—In eastern countries, where there are vast deserts, and often a great scarcity of water, a well of water was of inestimable value. Not unfrequently has the weary traveller gone miles without being able to quench his thirst; and when his expectations have been raised by the sight of a well, he has found on reaching it that it was dry or so deep he was unable to procure the water, and has been in danger of perishing by a miserable death. But it is not so with this well. It is neither dry nor so deep that you cannot draw the water. It is a "well of water," that is, full of water. There is not only water in it, but so much that you may have easy access to it.

It is a well of life-giving water.—"The water I shall give him shall be in him a well of water springing up into everlasting life." Fountains, if they flow all the year round, are termed by the Orientals never-failing or faithful fountains; if they are dried up in summer they style them deceitful. Springs, fountains, and streams they term living water, because ever fresh and flowing; cisterns and ponds dead, because motionless. Water may be denominated life-giving on account of its being necessary to the quickening and the growth of vegetation and to animal life. Where no water is, there barrenness and death reign. Neither vegetable nor animal can exist. Only open springs in the desert, and it would soon blossom as the rose, and become the habitation of man and beast. Dry up all the rivers and springs in this country, and stay the bottles of heaven, and how speedily would the soil become sterile and unproductive, and man and beast perish. The water as it flows spreads life and purity all around. It is of a cleansing, fertilising, and refreshing efficacy. It quickens the grain, revives and nourishes the plant, and causes it to give seed to the sower and bread to the eater. It purifies our streets—our garments—our bodies.

So with the water of this well, and which is the influence of the Spirit of God. Where it comes it imparts, sustains, and perfects spiritual life. It quickens and purifies the soul, dead in trespasses and sins,—revives the drooping graces of the saint, makes him fruitful in every good word and work, and renders him eternally blessed. The same delightful effects the water produces on the desert, the influence of the Spirit produces in the barren soul.

It is a well of satisfying water.—"Who-soever drinketh of the water I shall give him shall never thirst." It will forever quench the thirstings for happiness of the immortal spirit. He who drinks of it shall find all the cravings of his soul for solid peace satisfied, and his mind filled with joy unspeakable—a joy the world can neither give nor take away. It shall fully meet all his expectations. There will be no sense of want, or the feeling that it is not adapted to him—not calculated to satiate his desires. No anxiety will he have to seek his happiness in anything else. Of the wells of worldly pleasures and amusements, and of all others of man's making, he will not want to drink. Satisfied with the water of this well, he will have no wish for the water of other wells, however much commended to him. This will yield him unalloyed, permanent felicity. Religion is happiness,—pure, solid, perfect happiness,—and can only be originated in the heart through the Spirit communicated by the Lord Jesus.

It is a well of unfailing water.—"The water I shall give him shall be in him a well of water springing up into everlasting life." The expression "springing up" is most significant and beautiful, and denotes the permanency with which the water will rise up in this well. It shall continue to bubble or spring up like a never-failing fountain. It is not as a stagnant pool or deep well, but as an ever-living fountain that plays at all seasons of the year, both in summer and winter. The scorching heat of temptation, of affliction, of bereavement, shall not dry up its spring. It shall send forth its water not only in the time of prosperity, but in the season of adversity and trial, to comfort and sustain us under them. Yea, death itself, exhausting as it is, shall not exhaust it. To all eternity it shall continue to bubble up. Never will there be a period when it will fail to play. It has a beginning, but no end. When all earthly sources of enjoyment

shall be dried up, it will still send forth its life-giving, satisfying water. Religion will never die. It will live amid all the changing and trying scenes of this life, and fit us for passing through them; it will outlive death, supporting and conducting the soul safely through the dark valley; it shall exist to all eternity—proving an unfailing source of perfect felicity to all who possess it.

II. THE LOCALITY OF THIS WELL.

It is within him, not without him. "The water I shall give him shall be in him a well of water springing up into everlasting life." It is not only unlike all other wells, both as to its nature and duration, but as to its locality. It is in the heart of its possessor. Its life-giving, purifying, fructifying, consoling, exhilarating water rises within his breast, and will continue to do so to all eternity. All other wells are without a man. The well of the sensualist is without him; the well of the lover of pleasure is without him; the well of the honoured and the famed is without them; the well of the rich is without them; the well of those seeking their happiness in relative and social enjoyments is without them; the well of the self-righteous is without him. Circumstances may arise which will remove all these from their well; but whatever circumstances may arise to him who has the well within him they cannot separate him from it. If laid on a bed of sickness—if his name is cast out as evil—if his worldly prospects are blighted—if his property is taken from him—if torn from his friends and relations, and compelled to seek his home in a foreign land—if bereaved of those he loved—if prostrated on the bed of death, he still has the well with him. Nothing that can possibly befall him shall be able to remove him from it, or it from him. Wherever he may be, and however various and severe may be his troubles, he will still have it within him bubbling up and supplying him all needful support and consolation, and with unalloyed and permanent felicity. The Christian's happiness is from within: "A good man shall be satisfied from himself." The happiness of all others is from without.

III. ITS ORIGINATOR.

This is Christ. "The water I shall give him shall be in him a well of water springing up into everlasting life."

Christ digs the well.—It is said, "The Lord opened the heart of Lydia that she attended to the things spoken by Paul." He sank the well in her heart. This is

not the case in one, but in every instance. Whoever has this well within him has had it made by our Lord. The implements he employs in sinking it are various. Some of them are the Word, good books, tracts, religious conversation, preaching, the example of believers, providential dispensations.

Christ also produces the spring by which the well is supplied.—"The water I shall give him shall be in him a well of water springing up into everlasting life." He not only opens the well, but supplies the water. If he dug for ever in the human heart he would not find a spring there. The one that was produced there at his creation was dried up by sin; and from that period to the present the heart in its unrenewed state has been without any source of true happiness. Hence it is not only necessary for Christ to sink the well, but to supply the water; it is not only needful for him to open the heart, but to send those influences of the Spirit by which man may be quickened, sanctified, comforted, and rendered eternally blessed.

IV. THE NEED WE HAVE FOR SUCH A WELL.

This need arises from all other wells being unsatisfying.—"Those who drink of this water shall thirst again." All the waters of the wells of man's making are unsatisfying. You may drink at the well of sensual gratification—you may drink at the well of worldly pleasures and amusements—you may drink at the well of prosperity—you may drink at the well of fame and honour—you may drink at the well of providential mercies—you may drink at the well of social and relative enjoyments—you may drink at the well of self-righteousness; but you will thirst again. Solomon, who had recourse to all these, and drank freely of them, had to acknowledge all was vanity and vexation of spirit. Cecil, when a young man, made trial of them, but in vain. One night, when lying on his bed and thinking of his mother, he said within himself—"I see two unquestionable facts. First, my mother is greatly afflicted in circumstances, in body, and in mind; and yet I see that she cheerfully bears up under all, by the support she derives from constantly retiring to her closet and her Bible. Secondly, that she has a secret spring of comfort of which I know nothing; while I, who give an unbounded license to my appetites and seek pleasure by every means, seldom or never find it. If, however, there is such a secret in re-

ligion, why may I not have it as well as my mother? I will instantly seek it from God." He immediately arose in his bed and prayed. But while praying, the thought struck him that much of his mother's comfort arose from her faith in Jesus. He lay down again in utter confusion; for Jesus whom he had denied and blasphemed, he imagined stood in his way. Happy for him he soon found it otherwise. His mother drank of that well Christ had opened in her heart, and was happy amid all her trials. He drank of other wells and was unsatisfied. The experience of these men will before long be the experience of all who are having recourse to the same wells. But if all such fail to meet the cravings of the mind for happiness, should we not seek to have this well in our hearts?

This need arises from all other wells drying up.—The well of health—the well of prosperity—the well of animal enjoyment—the well of social and relative happiness—the well of providential mercies—the well of fame and honour—the well of worldly pleasures and amusements—the well of self-righteousness will sooner or later be dried up. The time is not very far distant when all those sources from which the unconverted are seeking to draw their peace must inevitably fail. They are all only temporary. If not exhausted by sickness, losses, adversity, or bereavement, they will be by death. What need, then, have all for such a well as the one referred to in our text!

This need arises from our always wanting a well.—If death put an end to our existence, it would not so much matter all the various sources from which mankind endeavour to derive their peace and comfort failing; but as death, instead of destroying us, only removes us to another and an eternal state, we shall still need a source from which to draw our happiness. We shall still want a well. None of those of this world can we take with us. "When he dieth," says the Psalmist, speaking of the ungodly, "he shall carry nothing away: his glory shall not descend after him." "Nothing shall attend him but his shroud to the grave, and his works to the judgment-seat."—*Bp. Horne.* The only well we can take with us is the one the text sets before us. We can enter the eternal state with or without religion,—with all our guilt and pollution, or with our souls pardoned and sanctified, but we cannot take with us any of the things of this life. If with religion, we shall for ever

advance in knowledge, purity, and felicity; if without it, and consequently in our sins, we shall be exposed to tribulation and anguish—to everlasting shame and contempt.

V. THE WAY THIS WELL MAY BE PROCURED.

We must renounce all wells of our own making. Property—fame—the gratification of the animal appetites—worldly pleasures and amusements—social and relative enjoyments—food and raiment when confided in as our chief good, are wells of our own making. Repentance—reformation—prayer—the mere observance of the rites and ceremonies of religion—charities when trusted to for acceptance with God and admission into heaven, are also wells of our own making. Indeed, whatever be the object or pursuit from which men are seeking to derive their happiness, if it stops short of Christ, is a well of their own making, however excellent and lawful in itself. From all such we must look away if we would secure this well; for they are after all only broken cisterns which can hold no water.

We must make application to Christ.—"If thou knewest the gift of God," said our Lord to the woman, "and who it is that saith unto thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water." What he said to her he says to every one of us. Hence we have but to ask to have; we have only to apply to him and he will give us that water "which shall be in us a well of water springing up into everlasting life."

We must be willing for him to sink the well in our hearts without price.—Most want to do something for it. They come to him with a price in their hands. They imagine they can purchase it of him with their penitential tears—with their prayers—with their reformation—with their alms' deeds; but they are labouring under a gross and deadly mistake. It is not to be bought by any such things; it is not to be bought at all. It is to be had without money, and without price. If we want a well made in our yard we must pay for it being done; but if we wish to have this well sunk in our hearts, we must be willing for Christ to do it for nothing, that he may have all the praise and glory. We must accept of it as a gift, or for ever remain without it. So cheap is it that we may have it by asking for it, and yet so precious that in order to secure it for us he had to pay

an immense price, even his own life-blood.

In conclusion, we learn from this subject—

1. *That religion is the only thing that can make us truly happy in both worlds.*—We may seek happiness in other things, but they will fail to afford it. "Religion has the promise of the life that now is, and of that which is to come." "Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her, and happy is every one that retaineth her." She increases our days, and makes them days of usefulness, of honour, of blessedness. By preserving us from the bye-paths of vice, and leading us in the highway of holiness, she secures to us a solid peace. In all our trials she will be our stay and comfort. She will conduct us safely through the dark valley to glory, honour, and immortality.

2. *That there is no religion apart from Christ.*—Religion begins at the cross and continues by keeping at the cross. He who has not been brought to look to Christ for salvation from a sense of his own utter ruin, and Christ's willingness and ability to save him, and experienced something of its blessedness, knows nothing yet of true religion. Piety consists in thinking, feeling, and acting aright towards God and man. Before any can do this they must see God in Christ, be reconciled to him by his precious blood, and delivered from the power of sin by his Spirit. Hence, apart from him there can be no religion. If, therefore, you wish for this inestimable blessing you must, like Mary, sit at his feet and learn it of him. JOHN SMITH.

Brampton, April 29, 1852.

PREPARATION FOR DEATH.

"Therefore be ye also ready; for in such an hour as ye think not, the Son of Man cometh."—MATT. XXIV. 44.

It was the custom of our Lord to avail himself of every passing event that arrested the attention of the people, whether painful or pleasing, to convey instruction and impress it more deeply on their minds. From this source many of his most striking and impressive illustrations were drawn. Christ is not only a perfect pattern to believers, but to all his ministering servants. Not only has he shown his people by his life how they should walk, but by his preaching how

his ministers should preach. He is as truly the perfect pattern in the one case as in the other. If this be so, then his servants should, like him, avail themselves of every incident that will enable them to convey the truth with more effect to the minds of the people. The sudden and unexpected death of one in our town, and the removal of two hopeful young persons from our congregation, are events that cannot but impress the minds of the most thoughtless, and awaken in them the question, where should I have been had I been one of them?—and afford the minister a most favourable opportunity of turning the attention of his hearers to the importance of considering and immediately preparing for their latter end. For this purpose I have chosen the passage before us for our meditation. And—

I. THE COMING OF CHRIST IS CERTAIN.

When the Scriptures speak of Christ coming, they not merely refer to his second advent, when all mankind will be summoned before him to give an account of the deeds done in the body, whether good or evil, but to the removal of individuals, families, or nations by death. He was said to come to Jerusalem when he overthrew it by the sword, by famine, and by pestilence. He was said to come when he removed the Ephesian Church and destroyed Ephesus. He was said to come to his disciples when they were called away by death. He told them when sorrowing at what he had stated in reference to his departure, he was only going away to prepare a place for them, and that if he went to prepare a place for them he would come again and receive them to himself, that where he is there they might be also. Death is but the means by which he comes. The moment we die, the world is at an end as far as we are concerned; and we shall be found in heaven or in hell. As soon as Lazarus and the rich man died, they went to their own place. The one immediately entered into rest; the other into unutterable woe. We are all as near to heaven or hell as we are to death; and whenever we shall be called to die, the Lord may be truly said to come to us. As, then, no one can escape death, and as death is but the coming of the Lord, is not his coming certain?

But not less certain is his second coming to judgment.—Again and again He and his Apostles have declared he will come to judge all mankind, and give to each according as his work shall be. So

numerous are the passages of Scripture in support of this, that we can hardly look into our Testaments without meeting with some of them; and so clearly is it stated in them, that none who believe the word of God can doubt it. One in the 25th of Matthew, and another in the first chapter of the second Epistle to the Thessalonians, you would do well to refer to. Some are to be found who question his second advent, and tauntingly exclaim, "Where is the promise for his coming?—for since the fathers fell asleep, all things continue as they were from the beginning of the creation." But their questioning it does not prove it false. "If they believe not; yet he abideth faithful; he cannot deny himself." "All his counsels shall stand." "Though heaven and earth shall pass away, his word shall never pass away." The antediluvians did not believe the flood would come, and no doubt often derided Noah for building the ark; but at the very day appointed the ark was finished and Noah and his family entered, and the flood came and swept them all away. The Jews did not believe Christ when he told them they should be destroyed, and the vineyard given to others more worthy. But within forty years after his ascension their country was laid waste by the Roman army. All he predicted concerning them came to pass. They were literally destroyed, and the vineyard given to others. In neither case did the infidelity of the parties prevent God from accomplishing what he had foretold. So some doubting or denying Christ's second advent will not prevent it. It will only prevent them from preparing for it.

II. ALL ARE INTERESTED IN HIS COMING.

At his appearing the second time without sin unto salvation, the destinies of all mankind will be fixed—eternally fixed. He will come expressly for the purpose of rewarding every man as his work shall be. "He will come to be glorified in his saints, and to be admired in all them that believe," and to take "vengeance on them that know not God and obey not his Gospel." Both the righteous and the wicked will be deeply interested in his coming. At that period the salvation of the one and the punishment of the other will be consummated. The one will wake up after his likeness; the other in his sins. The one will gain the victory over death and the grave; the other will fall a prey to the second death.

The one will have a body fashioned like unto Christ's glorious body; the other will have a body of sin. The one will have his body raised in incorruption, in power, and in glory; the other will have his body raised in pollution, in shame, and in dishonour. The one will be united to a body that will increase his felicity; the other to a body that will aggravate his misery. The one will hail his approach with joy, exclaiming, "Lo, this is our God; we have waited for him and he will save us: this is the Lord, we have waited for him, we will be glad and rejoice in his salvation;" the other will call on the rocks and hills to cover him from the wrath of the Lamb. The one will be crowned with glory, honour, and immortality; the other with shame and everlasting contempt. The one will be welcomed into his presence; the other will be driven from it. The one will go with him into heaven, and be presented before his Father's throne without spot or blemish, or any such thing, and with exceeding joy; the other will go down to hell full of pollution and iniquity, and with inexpressible anguish. The one will enjoy the favour of God and the Lamb; the other will experience their hot and just displeasure. The one will enjoy the society of the blessed; the other will have to endure that of the damned. The one will hunger no more—thirst no more—weep no more—die no more; the other will suffer the want of all things—be for ever weeping, wailing, and gnashing their teeth—for ever experiencing the bitterness of the second death. The one will drink of the river of his pleasures for evermore; the other of the wine of his wrath. The one will join in the song of Moses and the Lamb; the other in the lamentations of the lost. In a word, the one will be with Christ, like Christ, and glorified with Christ; the other will be with the devil, like the devil, and tormented with the devil. Are not all then, both saint and sinner, interested in his coming?

III. HE WILL COME WHEN WE LEAST EXPECT IT.

"Be ye, therefore, ready," says Christ, "for in such an hour as ye think not the Son of man cometh." He will take you by surprise. When you are not looking for him he will come to you by his messenger Death. It may be when there is the least indication of his approach, he may remove you by a stroke. *It was so with one of our neighbours two or three weeks back. On the Monday night she was apparently*

in her usual health, and retired to rest without the slightest idea she was about to sleep the sleep of death. She lay down with the full expectation of rising as usual; but in the morning was found a corpse. The Son of man came to her as a thief in the night. He took her by surprise—in such an hour as she thought not, and summoned her before him “to give an account of the deeds done in the body, whether good or evil.” Had he come to you instead of her, where would some of you now have been?—not with Christ in Paradise, I fear, but with the lost spirits in perdition. *It was so with the rich farmer of whom we read in Scripture.* His ground having brought forth plentifully, “he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich towards God. At the very moment he expected to enter on the full enjoyment of his goods, the Lord came to him. It was “at an hour when he looked not for him.” *It was so with our two young friends (male and female).* When disease seized upon them they had not the least idea it was an indication of the Son of man’s approach. They did not anticipate his coming. Like the rest of young people, they thought they had much time to live; but they were mistaken. For in such an hour as they looked not for him he came. I am, however, happy to say he did not come to them without first preparing them to go with him to glory. Both I visited for some time, and have reason to believe they received Christ by faith into their hearts, and were ready to meet him. *It was so with the Jews as a nation.* At such an hour as they thought not, he came unto them. By the sword, by famine, and by pestilence he suddenly removed thousands of them, and scattered the rest among all nations as a bye-word and a proverb. *It may be so with you.* When you are not looking for him he may come. He says it will be so. “Be ye therefore ready,” says he; “for at such an hour as ye think not the Son of man cometh.” To every one, saint and

sinner, young and old, rich and poor, he will come unexpectedly. Happy they who are prepared for him.

But further, he will come when least expected to judge the world.—“As,” says he, “it was in the days of Noe, so shall it be in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.” “The day of the Lord,” says Peter, “will come as a thief in the night: in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up.” As with individuals, so with the world. He will come suddenly and when not looked for to the one as well as to the other.

IV. WE SHOULD BE PREPARED FOR HIS COMING.

“Be ye therefore ready,” is the language of our text. To be ready is to be fit for heaven. It is to be reconciled to God and restored to his image. Pardon and sanctification all need, and none but those who have obtained them are ready or prepared for his coming; for all by transgression have lost the favour and likeness of God. How you may become prepared is by looking to the Lord Jesus. He, and only he, can reconcile you to God by his own precious blood, and sanctify you or restore the Divine image in your soul by his grace. Whoever has become so sensible of his lost and ruined state, and so perceive Christ’s willingness and ability to save him as to be induced to look to him alone, will be found ready at his coming, but no others.

We should be prepared for his coming, as it is his command.—“Be ye therefore ready,” he says. He apprises us that he is coming, and coming at an hour when we look not for him, and tells us to be ready. It is a duty Christ lays upon us. He bids us prepare to meet him. Should we not obey his voice? Who has so great, so indisputable a right to be heeded? He has created us, by his providence he sustains us, and to redeem us he has shed his own precious blood.

Are we not his by creation, by preservation, and by redemption? Should we not then comply with his command? Do not reason, friends and foes, our own present peace and eternal interests, and his threefold claim upon us, unite in demanding of us an unreserved compliance with his injunction?

We should be prepared for his coming, as we cannot prepare after he has come.

—There is no repentance in the grave. We cannot flee for refuge to Christ when there. As the tree falleth so it lieth. As death finds you so the judgment will find you. Should you die impenitent and unbelieving, you will enter the other world impenitent and unbelieving; and you will find no place there for repentance, though you should seek it carefully with tears. Those dying unpardoned and unsanctified appear before the judgment-seat of Christ unpardoned and unsanctified. This is the only world in which you can prepare to meet Christ. It is only here Jesus cleanses us from our guilt and pollution, not in the world to come. If, therefore, you enter eternity unprepared, you cannot prepare for it. You must remain as you are. The decree will be, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Should we not then prepare for his coming?

We should be prepared for his coming, as only such can go with him into heaven.

—Only the five virgins that had oil in their lamps, and had them trimmed, went in with the bridegroom to the marriage. The other five found that while they had been to buy oil, he had come and the door was shut. They cried, "Lord, Lord, open unto us;" but it was vain; for "he answered and said, Verily I say unto you, I know you not." So it will be when Christ comes. Those he finds ready will go with him into heaven. The rest will be excluded. They may knock, saying, "Lord, Lord, open unto us;" but it will be of no avail; for he from within shall say unto them, "I never knew you; depart from me, ye that work iniquity." "If ye," says our Lord, "believe not that I am he, ye shall die in your sins; and where I am thither ye cannot come."

V. WE SHALL BE INEXCUSABLE SHOULD HE COME AND FIND US UNPREPARED.

We shall be inexcusable should he come and find us not prepared, as he has commanded us to be ready.—No person here

will be able to tell Jesus at his coming he did not know he was to prepare for it. For he says to you all now, "Be ye therefore ready; for at such an hour as ye think not the Son of man cometh." Should he, therefore, come and find you unprepared, you will not be able to say you were unacquainted with his will. You cannot excuse yourselves on the ground of ignorance. Your duty is plainly set before you—so plainly set before you that a child may understand it.

We shall be inexcusable should he come and find us not ready, as he has told us he will come unexpectedly.—He has put us on our guard. He has not only told us to prepare for his coming, but assured us he will come at such an hour as we think not. This on his part is pure and disinterested love to us. It was not requisite he should let us know he was coming when we looked not for him, only that he was coming. But being aware of the various diseases and accidents to which we are ever exposed, and by which we may be suddenly removed out of time into eternity, and not wishing to find us unprepared, he apprises us his approach will be when least expected. Not wishing any to perish, but willing all to be saved, he has not only furnished us with the means of salvation, but he has pointed the danger there is of being removed before we have accepted it. Should he then come to any of you ever so unexpectedly, and find you not ready, you will be without excuse—you will be speechless and self-condemned.

We shall be inexcusable should he come and find us not ready, as we see him come unexpectedly to others.—He has not only assured us he would come, and come unexpectedly; but he is continually giving us demonstrative proofs of the truth of what he says by removing our neighbours and friends suddenly. One and another we are seeing taken from our midst in the bloom of youth, and when they least expected it. In their case, therefore, we cannot but perceive an exemplification of the truth of our text. As far as they are concerned, it may be certainly said, he came at such an hour as they thought not; and if to them, why not to you? As, then, he has apprised us of his coming, and of his coming unexpectedly, and bid us be prepared,—and as he has before our eye, come to others when they were not looking for him, shall we not be inexcusable if he should come and find any of us not ready?

In conclusion, *are you prepared for Christ's coming?* This question concerns you all; and until you can answer it in the affirmative, you should not give sleep to your eyes nor slumber to your eyelids. As he may come to you at any moment, you should not rest until you can say with the great Apostle, "I know in whom I have believed, and am persuaded he is able to keep that which I have committed unto him." The bare possibility of being removed in your sins is enough to drive you immediately to the Lord Jesus. Preparation for death will

not bring it any sooner. It will only disarm death of his sting, and enable you to meet him in whatever form he may come to you. Are you, then, conscious you are ready? I entreat you to answer the question. Put it not from you. Any delay may prove fatal to your eternal interests. May the Lord cause his own word to sink into your heart, and lead you to make immediate preparation for meeting him, that when he comes he may welcome you into his presence. Amen.

JOHN SMITH.

Lessons by the Way; or, Things to Think On.

FAITH.

A grain of faith can remove spiritual mountains—mountains of guilt off from the conscience—mountains of hardness off from the will—and mountains of earthiness off from the affections.

Where there is faith, what a feather, a vanity, a nothing is the world!

Believers wait upon God for very great things.

All places to the believer are Bethels and Peniels—full of God, and too dreadful to sin in.

The believer would not, as to doctrinals, be wise above what is written; nor, as to worship, be religious above what is written; nor, as to mercies and comforts, be an expectant above what is written.

Faith would not choose for itself, but refer all to God.—*Edward Polhill, Esq.*

Strive to increase your faith, and let the Lord Jesus be the direct object of it. One pure act of a lively faith will bring in more treasure than many hours' tugging and struggling in duties and performances. Nothing bolts the door between Christ and the heart but unbelief.—*Rev. Oliver Heywood.*

Faith, mighty faith, the promise sees,
And looks to that alone;

Laughs at impossibilities,
And cries, "It shall be done."

C. Wesley.

Faith precious, and the gift of God.—2 Pct. i. 1.

Faith is a precious grace,
Where'er it is bestow'd;
It boasts of a celestial birth,
And is the gift of God.

Jesus it owns as King,
And all-atoning Priest;
It claims no merit of its own,
But looks for all in Christ.

On him it safely leans,
In times of deep distress;
Flies to the fountain of his blood,
And trusts his righteousness.

All through the wilderness
It is our strength and stay;
Nor can we miss the heavenly road,
While it directs our way.

Lord! 't is thy work alone,
And that divinely free;
Send down the Spirit of thy Son,
To work this faith in me.—*Beddome.*

Faith doth not come to Christ to desire him to die for us; but having died for us, it comes for the *fruit* of his death. It comes on no other errand but to *receive* what is already prepared.

I heartily wish we were more in the exercise of faith than in controversies about it; more in the practice of good works than in dispute about them.—*Rev. Thomas Cole.*

Growth in faith will advance the growth of all other graces. You never knew a man rich in any grace that hath not been rich in faith. Every man's hope, joy, fear, love, humility, patience, &c., is as his *faith* is.—*Rev. Thomas Brooks.*

Employ the omnipotence of God against unbelief; for, indeed, true faith has no power at all but the power of God. It has nothing to live upon but the fulness and righteousness of Christ, and God in a promise, a God in covenant.—*Rev. R. Erskine.*

In vain we ask God's righteous law

To justify us now,
Since to convince and to condemn
Is all the law can do.

Jesus! how glorious is thy grace;
When in thy name we trust,
Our *faith* receives a righteousness
That makes the sinner just.—*Watts.*

Faith will do strange things. It will lay you low, and at the same time lift you up. It will make your condition good and bad by the same breath; bad as to weak, worthless self,—good as to God, to rich and free grace. Faith will, by the same hand, empty and fill. Faith will make the sun to shine even when clouds and darkness are round about you. Faith will, like the philosopher's stone, turn all into gold.—*Rev. Dr. Jacob.*

Faith, as a principle, is the spiritual life of the soul, and holy obedience its health; the former is the prolific root, the latter the fruit; the one is the foundation of personal religion, the other the corresponding superstructure.—*Rev. Dr. Edward Williams.*

JUSTIFICATION BY FAITH.

The general doctrine that a man is justified in the sight of God by faith alone, is too plain to need much proof. They who read the Epistles of St. Paul must know that he not only teaches this doctrine, but likewise bestows much pains in establishing it by various arguments, illustrations, and examples. He declares that no man is justified in any other way, Gal. iii. 11, 12.—*Rev. Thomas Scott.*

A justifying faith is that by which the soul, which before was separate and alienated from Christ, unites itself to him, or ceases to be any longer in that state of alienation, and comes into that union or relation to him; or to use the Scripture phrase, it is that by which the soul comes to Christ and receives him, John vi. 35—40; v. 38—40, 43, 44; i. 12.—*President Edwards.*

Fix this simple idea in your mind, that justification is the opposite of condemnation; for things are sometimes easily and impressively learnt by their contraries.—*Rev. J. A. James.*

The bright peculiarity of the Christian system is the doctrine of a justification—free, full, and absolute—through faith in Christ. On this first principle there is, indeed, among modern Christians, however they may otherwise differ, a happy catholic consent; and it is shown in this, that, in the records of their personal feelings, the meditations, the diaries which they have left in their closets, and in the letters they have exchanged with their Christian friends, this subject, very little varied in the mode of expression, is always foremost and uppermost; this is the theme, this the animation, this the bond, this the well-understood ground of happy communion among all Christ's followers—Christ himself, and his sovereign, justifying grace; not the sacraments, not the Church, not prayers, psalms, fasts, sheep-skins, calls,—none of these things; but the Divine Saviour himself, the hope and the only hope of his people.—*Isaac Taylor.*

LADY COURTEN.

Lady Catherine Courten was the daughter of the late Earl of Bridgwater, and married a gentleman of fortune; but it appears from the history of her life, that she was afterwards reduced to poverty, and became dependent on the bounty of others. While residing in London, with her two children, (a son and a daughter,) in lodgings unknown to all her relations and friends, an elderly woman, who had been servant in her father's family, discovered her at a place of worship, sitting in one of the aisles, writing down the minister's discourse; and being convinced, by the handwriting, which she overlooked, that it was Lady Courten, she mentioned it to an honourable lady, by whom the woman was employed to make a further discovery, and find out where she lived. The servant took the next opportunity of going to the same place of worship, where she found Lady Catherine sitting in the same mean attire as before. When the service was ended she followed, and watched her to her lodging, and crept softly up-stairs after

her to her room, which was a garret. On Lady Courten's opening the door, the children cried, "*What! no bread yet, mother?*" or words to that effect.

The servant then discovered herself, and presented Lady Catherine with ten pounds, which were sent her by the above-mentioned honourable friend. After Divine Providence had brought her out of that state of indigence, Lady Courten would often mention the circumstance with gratitude, and was wont to say, that she saw more of God's goodness in that ten pounds, so seasonably sent her, than in those thousands which she once had for her portion. Reader! who can tell what may await us, or our families? How prudent is it, then, to prepare for the worst; and if a low ebb should succeed our spring-tides of prosperity, happy will it be if we are submissive to the will of God as this good woman was, "For they shall never be ashamed who wait on the Lord."—*Gibbon's Lives of Pious Women.*

MR. JOHN MORTIMER OF EXETER.

After the plague had spread its ravages in London, in 1666, Mr. Mortimer returned to Devonshire, his native county, at which time the plague breaking out there, the inhabitants accused him of having brought it, though he had no sickness, and cruelly sent him and his wife to the pest-house; but Providence preserved him, so that neither he nor his wife caught the disease.

Afterwards he became much reduced and in debt; and for fear of being thrown into prison, was obliged to leave his home and hide himself. As he was walking along the road he met a man driving some sheep, whom he endeavoured to avoid; but the man came up to him and put a paper into his hand, in which was a good sum of money. He immediately returned to his wife, whom he had left in great sorrow, and gave her the paper, in which was written these words, *To preach Providence.* The whole family, it may be supposed, were full of joy and thankfulness at receiving so seasonable a supply, and in a manner so wonderful.

Let those who are in want and poverty observe how they are supplied, and they will often see *Providence* wonderfully taking care of them. It is a folly to call this chance or good luck—it is the hand of God; and they should own it thankfully. And if they will seek God in their distresses, they cannot apply to a friend more able or willing to help them. For though he is angry with the wicked every day, yet those who love him shall find themselves continually under *The care of Providence.*

MATTHIAS DOLANSKIUS.

From the history of the Slavonic Churches, we find that it was no uncommon thing for their enemies to shut up their pious members in prison for a while, and then to starve them to death.

Matthias Dolanscius was a prisoner in the city of Prague, designed for this miserable end; and all the attempts of godly people in that place to relieve him completely failed. One day, when he was on the point

of starving, he cast his eye towards the grate of his prison window, and saw a little bird, perhaps a carrier pigeon, sitting there with something in his bill. His curiosity leading him thither, the bird flew away, but left a bit of cloth, in which, when he took it up, he found a piece of gold: with this he found means to furnish himself with bread until he obtained his full deliverance.

THE AFRICAN SLAVE.

M. —, an aged black woman, in the West Indies, regularly kept up family prayer, and assembled at it numerous children and grand-children, and those of her fellow-servants who feared God. Her master, passing by one night, heard the singing of hymns at her house. He drew near, and presently heard his servant pray. Strange to tell, he got very angry, and desired she would give over her praying and preaching, as he called it, or he would punish her very severely, as she would ruin all the other negroes upon the estate. She, however, continued her family-worship; only that she changed her hours, collecting her company before he was up in the morning, and after he was in bed at night. By some means he obtained intelligence of it; and although she had been an upper and favourite servant with his father and mother, and had for many years been excused from labour, in consequence of her fidelity, and the number of her family, he put her into one of the lowest situations on the estate; one that obliged her to grind a certain quantity of corn every day, and to have the provisions ready and served up by eight o'clock in the morning. She patiently submitted to his orders, and was faithful in the discharge of her duty. One day her master, riding round the estate, saw many pods of peas which had dried upon the bushes. He asked the watchman why those peas had been left to dry there? The watchman replied, "Why, massa, you no gee us no order to pick um, and Ranger no pick um, and dem no belong to me; me have no right to dem." His master asked him who told him so? He

said Mr. B., the missionary, from whom he received religious instruction. The watchman was one of those who assembled at old M.'s house, and a relation of her's. As soon as her master returned home, he caused old M—— to be released from her menial office, and told her that if they wanted a chapel built, the masons he was employing should assist them in the work. Overjoyed at this, they soon contributed among themselves enough with his assistance to build a very nice thatched chapel, with a room adjoining for the accommodation of the preacher. This is another proof that those who put their trust in God in well doing, shall not be confounded.

MEDITATION BY BISHOP HALL ON A ROBIN REDBREAST SINGING AT HIS CHAMBER WINDOW.

Pretty bird! How cheerfully dost thou sit and sing, and yet thou knowest not where thou art, or where thou shalt make thy next meal, and at night must shroud thyself in a bush for lodging. What a shame it is for me, that see before me such liberal provisions of my God, and though I sit warm under my roof, yet am ready to droop under a distrustful and unthankful dulness! Had I so little certainty of my harbour and food as thou hast, how heartless should I be—how careful—what poor melody should I make to thee or to myself?

Surely thou camest not hither without a providence. God sent thee, not so much to delight me, as to shame me with a conviction of my sullen unbelief, who under more apparent means, am less cheerful and confident. Reason and faith have not done so much in me as the mere instinct of nature hath in thee. Want of foresight makes thee more merry, if not more happy, here than the foresight of better things maketh me.

Oh God! thy providence is not impaired by those powers which thou hast given me above this little creature; let not my greater helps hinder me from a holy security, and comfortable reliance on thee."

Biography.

REV. WILLIAM STERN PALMER.

MR. PALMER was born at Sheerness, in the county of Kent. He enjoyed the benefits of a religious education, having from childhood been taught the Scriptures, which are able to make men wise unto salvation. He was in early life the subject of deep religious impressions, and made conscience of private prayer. In the year 1802 he removed to Chatham, where he was apprenticed to a business to which it was intended his future life should be devoted. Here, being away from the eye of his parents, and surrounded by those who made a scoff at even the appearance of religion, he soon

lost his early impressions, and utterly neglected the reading the Scriptures and the practice of private prayer. Thus he continued for some time, still, however, continuing his attendance on the public worship of God. The faithful ministry of the late Mr. Slatterie often impressed his mind, and led to the outward observances of religious worship. About the latter end of the summer of 1803, Mr. Slatterie delivered a discourse on Psa. lxi. 18, 19: "If I regard iniquity in my heart, the Lord will not hear me," &c. His mind was powerfully impressed with the conviction, that hitherto he had

regarded iniquity in his heart, and that, therefore, his prayers were vain. Overwhelmed with this thought, he then, probably for the first time, prayed with earnestness of spirit against sin. From that memorable day he was enabled to break away from his vicious companions, and to endure the ridicule which they did not fail to pour upon him. Though deeply convinced of the evil of sin, and earnestly desirous of complete deliverance from its power, he does not appear to have been the subject of those alarming apprehensions of the "wrath to come" which some have endured. He was attracted by the loveliness of piety, rather than driven by a slavish dread and fear of hell. On the 30th of May, 1805, he was admitted a member of the church under the pastoral care of Mr. Slatterie. He soon began to feel impelled to engage in works of benevolence, and was employed in Sabbath-school teaching.

About this time he felt an earnest desire to devote himself to the work of the ministry. But so humbling was the view which he took of himself, and so exalted was his conception of the work to which he aspired, that a long time elapsed before his wishes became known. He feared that his father would be opposed to his leaving business, but was surprised to find that, unsolicited on his part, his father expressed a desire that he should relinquish his secular employment, and devote himself to the service of the sanctuary. He was induced to disclose the state of his mind to his pastor, Mr. Slatterie, and was not a little astonished to find that Mr. Slatterie had already conversed with friends on the subject. This Mr. Palmer regarded as an evident indication of the will of God, and application was accordingly made, in June, 1807, for admission to Hoxton Academy. He was received into that Institution, and passed through his college curriculum with the approbation of the Tutors and Committee. Towards Dr. Simpson, the Resident Tutor at Hoxton, Mr. Palmer, in common with all the students who passed through the Institution, ever cherished the strongest affection, considering that, to his eminently devout spirit, the young men were under the greatest obligations.

About the period that Mr. Palmer left Hoxton, a Congregational Church had been formed at Worthing, of which he was invited to take the oversight. He accepted the overture, and was ordained

on the 23rd of October, 1811. On this occasion the Rev. Messrs. Gore, of Arundel (subsequently of Barbican); Styles and Hamilton, of Brighton; Brown, of Ebley; and Hunt, then of Chichester, conducted the solemnities of the day. Of these Mr. Hunt only survives. After labouring for three years, Mr. Palmer removed (in 1814) to Henley-on-Thames, where he dispensed the Word of life amidst many difficulties, but with considerable success, for the short period of eight months; when, having received an invitation from the church at Romsey, late under the pastoral care of Dr. Bennett, he removed to that town. Some differences arising in the church, he thought it expedient, after a short period, to seek another charge; and accordingly, in January, 1817, he removed to Westbury. He had laboured long enough to gain the respect of all classes in the town, which the following extract from one of the newspapers of the locality will attest:

ROMSEY, March 21.—Mr. Palmer, late pastor of the Independent Chapel in this town, is removed to Westbury, Wilts, by the unanimous call of the congregation there. He preached, for the last time, at the Baptist Chapel here on Wednesday evening last, to an overflowing audience, many persons being obliged to go away for want of room. An unhappy difference with a few of his hearers occasioned his removal hence, to the regret of the town in general, Churchmen as well as Dissenters, by whom he was much respected; his conduct as a minister of the Gospel, his strict deportment in life, as well as his general urbanity and politeness, having gained him the respect of every candid and liberal mind.

At the Old Meeting, at Westbury, his ministerial services were highly appreciated by the people, and greatly blessed by the Divine Head of the Church. Many of the young were, by his instrumentality, brought to a saving knowledge of the truth. Very many of these, now advanced to the meridian of life, remembering him as their "spiritual father," still retain their early attachment for him as the kind and sympathizing instructor and guide of their youth. So greatly were his labours blessed, that it became necessary to rebuild the chapel. A commodious structure was accordingly erected and opened for worship in 1821, on which occasion the Rev. R. Elliott, of Devizes, and the late Rev. W. Thorp, of Bristol, preached. Mr. Palmer toiled incessantly for the liquidation of the debt incurred by the erection of this building. The congregation, though

numerous, being, for the most part, poor, their devoted pastor, at a great sacrifice of health and personal comfort, exerted himself till he had the happiness of seeing the chapel entirely free from incumbrance.

He laboured amongst this people with great acceptance till invited, in the beginning of the year 1827, to become the pastor of the church at Hare-court. This church is one of the oldest Independent communities in the Metropolis. The first meeting-house was erected about the period of the Revolution of 1688, not being finished when that event took place. The present chapel was built in 1772, and though now inconveniently surrounded with buildings of a very inferior kind, it originally stood quite open to Aldersgate-street. The church has numbered amongst its pastors or assistants some men of considerable celebrity: the names of Nesbitt, Hurriion, and Conder are well known in the annals of Non-conformity. The almost universal custom of city merchants and others to reside in the suburbs, rather than in the heart of the Metropolis, has changed the character and lessened the numbers composing our city congregations. Hare-court has suffered in this respect, in common with many others.

Mr. Palmer laboured with devoted assiduity from the commencement of his pastorate, till laid aside by illness. It is now two years since any alarming symptoms of the disease which ultimately led to a fatal issue developed themselves. Though he so far recovered as to be able in some measure to discharge his public duties, yet he never regained his former energy and strength; and it was painfully evident to observant friends that his course was well nigh finished. During the last two months of his life, his sufferings, especially from the extreme difficulty of breathing, were very great; still no murmuring escaped his lips. So long as he was able to do so, he was in the habit of writing on slips of paper, with his pencil, the record of his feelings. Some of these have been discovered since his death, and they afford delightful evidence of his state of mind. "Oh, my God, for the mercies of the night I thank thee, and for bringing me through its trials. Oh, pardon every murmuring thought or word, every unsanctified feeling, every sentiment or expression not in harmony with what I owe to God or my fellow-men, relatives or strangers."

Again: "*Lord's day Morning, Six*

o'clock, Feb. 21, 1852.—Prayer offered by my dear wife. Subject of meditation, by God's aid, this day, thus occurs. This is the day when God's approving seal was set to the completed work of our redemption, in the resurrection of Christ from the dead. 'For if, when we were enemies, we were reconciled,' &c., Rom. v. 10; 'saved by his life.' 'For to this end Christ both died, and rose, and revived,' &c., Rom. xiv. 8, 9. Lord of the dead! of those who have crossed the flood; of the living, those who are this side Jordan; those who are crossing, redeemed, and called to the heavenly state by Him who holds the key of death and Hades, who is Lord of the dead and of the living."

He spent much of his time, even when so debilitated as to be scarcely able to speak, in ejaculatory prayers and thanksgivings, and in repeating portions of hymns and passages of Scripture, especially the earlier chapters of the Epistle to the Romans: the eighth was a great favourite with him, as were also the eleventh and twelfth chapters of Hebrews. Some passages from the Prophets and Psalms he would refer to, and have read almost daily. Having requested his son to offer a brief prayer on his behalf, apprehending the language of complaint might be employed, he uttered, in a subdued tone, the single word, repeating it twice, "Thanksgiving! thanksgiving!" thus indicating his desire that the prayer about to be offered should be expressive of gratitude for the mercies that mingled with his sufferings. His general state of mind throughout his illness was not so much that of transport as of peace. Indeed, the humbling views he took of himself would scarcely admit of transport, whilst his clear apprehension of the all-sufficiency of the work of Christ was a never-failing source of calm and undisturbed composure. The infinite value of Christ's atonement, the perfection of his righteousness, and the prevalence of his intercession, were the constant themes of his wonder and admiration, and upon which he always delighted to converse.

His concern for those about him continually manifested itself. "Oh, J—," he said to one standing by him, "what should we do if we had not a Saviour to go to? Be in earnest. Take care you do not miss the mark. I have had many dark clouds since I have been in this room. Lord, I believe! help thou my unbelief!"

He was grateful for any attentions paid to him. To a faithful domestic, after a distressing day, he said, "God bless you all! good night! Let me have a share in all your petitions, that, if it be the will of God, he may grant me composed rest, or patience to endure suffering." About five weeks before his death, thinking he was near his end, he affectionately shook hands with her, and said, "I have not to speak to you as to one who knows not the Saviour. May you know Christ Jesus to be the way, the *alone* way! None other but Christ is the door." Oppressed with the difficulty of breathing, he said, "No relief, no cure this side heaven! Father! not my will, but thine be done! Oh, for more humility, love, and patience!" To a friend who noticed that his pillow was uncomfortable, he said "*But*, comfortable thoughts arise from the bleeding sacrifice!" During a night of great suffering, a short time before his death, scarcely a minute passed without some passage of Scripture dropping from his lips, especially some verses of the fifty-first Psalm. He repeated also the hymn which he had copied with his own hand, and which was a great favourite with him:

"Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bidd'st me come to thee,
O Lamb of God! I come."

For the attentions of his sorrowing wife, and now his bereaved widow, he was specially thankful. Almost the last thing he said whilst enjoying perfect consciousness, was to her, whom he called to his bed-side, and said with emphasis, "Remember, my dear, I leave this testimony: 'I know whom I have believed, and am persuaded that He is able to keep that which I have committed to him against that day.'"

The mortal remains of our excellent friend were interred in Abney Park Cemetery, on the 10th of April, when the Rev. Robert Ashton, of Putney, his associate in the work of preparing the "Congregational Year-Book," read appropriate Scriptures, and offered prayer; after which the Rev. Thomas James, Secretary to the Colonial Missionary Society, addressed a large assembly from the words, "Blessed are the dead which die in the Lord." After an appropriate exhibition of the principles of the subject, Mr. James closed as follows:

Of our beloved friend and brother, whose mortal remains we are about to commit to the silent grave, it may be confidently said,

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He died in the Lord. He died depending on his righteousness, supported by his promises, expecting his reward; and we confidently believe he now inherits the blessing. Of the nature of that blessedness he knows more than it is possible for us to conceive, whilst its greatness and its glory are hidden by the veil of humanity in which we are enveloped. It does not devolve on me, nor is the occasion fitting, to enter into detail respecting the personal or public character, or the dying experience of our brother, whose loss we deplore. But I may be permitted to bear my testimony to the excellences of his character. From a long and intimate acquaintance with him, and for a considerable period having almost daily intercourse with him, I had abundant opportunities for observing his spirit and course of action. His piety was deep and enlightened. Often, in confidential conversation, have I felt humbled under a consciousness of my own inferiority in this respect. I have reason to know that his glowing devotion was especially conspicuous in his last illness. How frequently did I witness it in the midst of the bodily distress and suffering which he endured. His views of truth were eminently evangelical. He had no sympathy with the transcendentalism which has led some astray. He had a clear apprehension of the glory of Christ, and relied with a simple and unreserved confidence on his finished work. Almost with his dying breath, he said with emphasis to his wife, now his bereaved and sorrowing widow, "My dear, this is my testimony: 'I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto him against that day.'"

We may, therefore, with more propriety than always attends the use of the language, commit his body to the grave, "in sure and certain hope of a glorious resurrection to eternal life." We may adopt the language of the Apostle, as strictly applicable to the present occasion: "I would not have you to be ignorant, brethren, concerning them who are asleep, that ye sorrow not, even as others who have no hope. For if we believe that Jesus died and rose again, even so also them that sleep in Jesus will God bring with him."

"Though to-night the seed be sown in gloom,
Amid darkness, tears, and sorrow,
It shall spring from the tomb in immortal bloom,
On the bright and glorious morrow."

"For tears that we shed o'er holy dust
Are the tribute of human sadness;
But the grave holds in trust the remains of the
just,
Till the day of eternal gladness."

The body was then borne to its final resting-place, followed by ministerial friends and members of the church at Hare-court, when the Rev. Dr. Tidman, Foreign Secretary of the London Missionary Society, concluded the service with prayer.

On the following Lord's day, the Rev. George Smith, Secretary of the Congregational Union, delivered a highly-appropriate funeral discourse at Hare-court

Chapel, to a large congregation of mourning friends, from words selected by Mr. Palmer himself: "Remember them which have the rule over you," &c., from which the preacher most impressively illustrated the official character and moral qualifications of the persons whom the text described, adverted to the kind of remembrance that should be entertained of them, and expatiated on the motives that served to enforce such remembrance.

Such are the main facts of the history of the life, labours, death, and burial of the Rev. William Stern Palmer. It has been our privilege, for many years, to live on terms of the closest intimacy with him, from which we have been in a position thoroughly to scan his general character, and correctly to estimate his many virtues. It is now to us a source of pleasing reflection, that, from the first hour to the last, there was never one moment's coldness between us, nor a single misunderstanding. Nothing could have been more entire and uninterrupted than our harmony, or more sincere and cordial than our friendship. Quick in the perception of the occasional differences of opinion which might arise between himself and his friends, and oft-times warm, even to vehemence, in the assertion and maintenance of his own views, he was yet in the highest degree amiable, and became only the more interesting by that very pertinacity. Always cheerful, and often animated, he never failed to add to the hilarity of his friends. They always knew where to find him. What he said, he thought; what he believed right, he did; few men have walked more in the light. He was transparency itself. He combined in his own person, in a very remarkable degree, all the elements of a superior character; straightforward in all his proceedings, steady in his principles and his friendships, punctual beyond most men in his engagements, painstaking in the discharge of his minutest duties, careful even to fastidiousness, conscientious to an extent all but morbid, orderly beyond almost any man it was ever our lot to meet, and wholly devoted to that which he ever made the great end of existence, he presented an example of personal excellence which we have seldom seen equalled, and never surpassed.

As a Dissenter, he was thoroughly grounded in his principles, which he held with an unwavering firmness, blended with a boundless charity for all

who love the truth, and "hold the Head." Though an active, and, in many respects, a superior business man, he was nevertheless studious, always adding to his stores of knowledge, and advancing the culture of his mind. He was decidedly well read, and could converse with intelligence on a wide range of subjects; while his powers were such, and so exercised, that he was ever ready to take his part in useful and superior discussion. He was extensively acquainted with public matters and with public men, of whom he had formed generally a sound estimate. Keenly observant of mankind, he saw further than many men of larger intellectual grasp into the mysteries of human nature, and was rarely the dupe of its "cunning craftiness." Though by no means timidly hesitant, he was yet so prudent and so cautious, that he rarely erred in the path of practical action, and hence few men had less frequent occasion to retrace their steps.

In public spirit he was behind none of his contemporaries, although there was a good deal in his day that passed for such, which he branded as counterfeit, and declined participating in its movements. The whole of his course was singularly marked by discretion, which was aided by something which, at times, assumed the character of a constitutional jealousy. He was slow to trust, till he saw the grounds on which he might safely repose confidence. While he loved all the good, he had an especial attachment to his own community, and was particularly devoted, from the first, to the Congregational Union, to which he rendered a measure of service which could not be generally appreciated. Concerned to be useful, he could afford to dispense with distinction; and hence, on all occasions, he was prepared cheerfully to take a subordinate place, and preferred labouring in secret to more public appearance. In acting thus, he appears thoroughly to have understood his own capabilities, and to have sought and found just the niche he was adapted, by nature and by habit, to fill. His labours were particularly important in all matters appertaining to the Publication department of the Union; he was the right-hand man of the Publication Committee, to whom his loss would have been long irreparable, but from the fact that he left behind him a true, tried, and trusty friend, his coadjutor in one department of the work, the "Year-Book," and thoroughly conversant with

the whole department of his personal exertions. That friend is the Rev. Robert Ashton, who bears a closer resemblance to the deceased, in most of the points we have specified, than any other man we know, and to whom circumstances so clearly pointed as the individual proper to succeed him, that the Sub-Committee appointed by the Committee of the Union to nominate a successor, unanimously fixed on him for the office. The result was, that the Committee of the Union transmitted his name to the Preliminary Meeting, which sits annually on the Monday afternoon previous to the first Session, to nominate the Committee and Officers for the year; and by that body he was accepted with cordial unanimity.

There are none to whom this stroke comes more closely home than to ourselves, on whom it has fallen very heavily. A sad blank has thus been made in the small circle of our oldest and most che-

rished friends. The first blank in the select company with whom it was long our privilege to meet from month to month, was Dr. Matheson, of most fragrant memory; to him succeeded the delight of many a heart, and the charm of every circle in which he moved—Algernon Wells; and now follows William Stern Palmer. Thus one monition succeeds another, to remind us that we, too, are mortal, and that whatever our hands find to do must be done with all our might, since the period hastens on when our labours must cease, and the sceptre pass to other hands. It is, however, pleasing to reflect, that whatever goes to depopulate earth of the wise, the good, and the beloved, is, in the same proportion, contributing to replenish heaven. Peace, then, to the memory of our dear departed friend, and consolation to the mourners he has left behind!

Popery.

POPERY IN IRELAND.

MESSRS. JOHNSTONE AND HUNTER have just issued a volume, entitled "Ireland's Miseries: their Cause and Cure," by the Rev. Dr. Dill, which we consider entitled to immediate and universal attention. It is a publication of singular merit, teeming with correct and important information, with sound, because scriptural principles, and with wise and satisfactory conclusions. Of all the books on this great but perplexing subject that have come before us, it is incomparably the best, forasmuch as here superior intelligence walks in the light of inspiration. Never before was so much truth on the subject of "Ireland's Miseries: their Cause and Cure," exhibited within so small a compass, in a spirit so unexceptionable. It is needless to analyse the volume; that is sufficiently done in the brief but correct and expressive title. We shall, therefore, reserve our space for the extract, in full, of the chapter on the Popish College of Maynooth, the publication of which, in our columns, at the present time, will contribute materially to the cause of true Protestantism, which the Author has so much at heart, and also

to fortify the great movement now happily in progress throughout the country. We intreat of every reader a patient and thoughtful perusal of this chapter. We also beseech him to lend out the Number to all around who will read, with an earnest request that they, too, will study this chapter. Never was the subject more fairly, clearly, and impressively set forth. Never was the iniquity of the British Government more vividly illustrated. Never was the duty of the Protestant people of these realms more plainly demonstrated. To go on with the maintenance of this vast manufactory of impiety will be an iniquity sufficient to call down the vengeance of Heaven.

MAYNOOTH COLLEGE.

"After all we have said of Irish priests, the OFFSPRING, we need not surely say much of Maynooth, the PARENT; nor enter its gloomy walls to discover its genuine character. Every effect has its adequate cause; and to judge correctly of a fountain, it is enough to examine its streams. We care very little what interested witnesses may testify, or official visitors see; while our reason remains we must judge of the tree

by its FRUITS; and if, on *visiting days*, all looks lovely and charming within Maynooth College, it is only another proof, not of Rome's innocence, but her serpent cunning.

"And why should we look for anything else? Could we expect a seminary for heralds of darkness to be radiant with light, or a school for patrons of pollution to be redolent of purity? Would the father of this system take such pains to mould the *people* to his will, and be careless only about those by *whom* he chiefly moulds them? Would he who is so watchful of his prisoners, be neglectful only of his turnkeys? No: as sure as Rome is Satan's masterpiece, it is in the training of her *priesthood* you would naturally look for his deepest strokes of policy, and expect to see the art of blasting souls practised in its highest branches. Let us see how far these expectations are realised in the present case. Imagine the great adversary devising such a college as would best suit his dreadful purpose; and his aim would clearly be to contrive such an one as would most thoroughly subjugate the minds of the priests, and, *at the same time*, best fit them for subjugating those of the people. It is clear that to accomplish this difficult task he would give the former enough instruction to raise them *just so far* above the latter as to enable them thoroughly to enslave them, but *no farther*—enough to make them fiery zealots, but not enough to liberalize their minds; in a word, such an education as would qualify them for *mischief*, but not such as would fit them for usefulness. Now, you have only to bear this single fact in mind, in order to have the most perfect key to the entire history, instructions, and character of Maynooth College.

"First look to its history. Rome long sighed for such a college in Ireland, for France being a much more enlightened country, *its colleges* were necessarily too good for her purposes in Ireland; hence those Irish priests who had been brought up in France returned home *far too liberal and enlightened for her objects!* A domestic college, therefore, became indispensable; and one enjoying the smiles of Government was most desirable. Now, mark her consummate policy. In 1793, Drs. Troy and O'Reilly assured Mr. Pitt, that if their priests continued to be educated in France, they would all return revolutionists; but if he endowed a college for them at home, such a college

would prevent their exposure to the political corruption of foreign governments, and such an endowment would ensure their loyalty to their own! Such was their arguments *at the very time* when they were members of a secret society which was hatching the rebellion of 1798! Pitt seized the idea, *vainly* thinking that whatever contributed to make the priests independent of their flocks would weaken by so much their moral influence among them! It was thus a plot and a counterplot; but priestcraft proved an overmatch for statecraft. Forgetting that Rome's influence was *not* moral, but superstitious; that her slaves were chained to her, not by respect for her character, but dread of her ghostly power; and that the way to emancipate them was not to endow *her*, but to enlighten *them*; forgetting this, if he ever knew it, the *premier* was outwitted by the *priest*, and that ill-omened child of God-dishonouring expediency was born in 1795. It is now, therefore, fifty-seven years old; and if its days have not been 'few,' they have verily been 'evil.' Never was that retributive decree more terribly fulfilled—'Be sure your sin will find you out.' With this college was to commence the reign of peace in Ireland; the olive-tree was to bloom on every hill, and that worse brood of serpents than any St. Patrick expelled was to be charmed into perfect innocence by the incantations of the Treasury. Maynooth, in short, was to be a spring of healing waters amongst us; but instead of this, it has proved 'a cauldron of seething horrors, around which are squatted the old hags of treason, disaffection, and agrarian outrage; and this has been the chorus of their song—

'Double, double, toil and trouble.' *

"Look next to its course of instruction, and you will find Satan pursuing with singular exactness the same plan of debasement with the priest that we have seen him pursue with the people, only, of course, on a more refined and subtle scale; and that the entire system of Maynooth training is manifestly contrived to cramp the *mind*, destroy the *conscience*, shrivel the *heart*, degrade the *whole nature*, and hence to send forth just such an ignorant, depraved, turbulent, and vulgar priesthood as now infest the land.

"If you look to its *mental training*, to judge by its *programme*, it would seem

* Rev. Mr. Goold, at Edinburgh Anti-Maynooth Meeting.

most respectable; but we need only apply the infallible test of actual *attainment* to find its *real* character. For example, its professor of natural philosophy confessed before the Committee of Inquiry, that he was not certain if more than two-thirds of his students could at the end of the session demonstrate the 47th proposition of the first book of Euclid!—that he thought the majority of them *could* tell the cause of an eclipse! and that he himself ‘did not know the subject-matter of Euclid’s sixth book!’* Should this not satisfy you, kind reader, you need only examine our priests themselves, and you will find them, of all professional men, the most ignorant as a class. Nothing can be more extraordinary than many of their effusions, both *oral* and *written*. The following specimen is, we assure you, little in comparison to what we might adduce. It is a reply to a note sent by a Protestant missionary to a Popish priest—whom the author had not long ago to summon for flogging one of his scholars—inviting him to attend a controversial lecture:—‘The Rev. Mr. Harrington presents his compliments to Rev. D. Foley, and begs to return his circular. The Rev. Mr. Harrington objects to the lecture for two reasons: *first*, *he has not time to do so*, for twelve o’clock is the hour appointed for him by the holy Roman Catholic Church to celebrate the holy sacrifice of the mass, and preach a *moral* discourse to his *Christian* hearers; *secondly*, Rev. Mr. Harrington, finding from the *orthography* in the circular that the lecture cannot be *orthodox*, lacks inclination to be present at any lecture coming from that quarter.—Castletown, January 27th, 1849!’†

“Look next to Maynooth’s *moral* training. Its principal class-books are those depositories of vileness—Delahogue and Bailly. The former, for instance, telling us under what circumstances *stealing is no sin*; and the latter teaching that the church has full power to absolve from oaths, ‘*when the honour of God, the good of the church, or the good of society requires it*,’ and that ‘*the superiors of the church are to be the judges in all cases*!’‡ Indeed, if you look into the Eighth Report of the Education Commission of Inquiry, you will find the witnesses

obliged to acknowledge, despite all the shuffling they could resort to, that in Maynooth *everything is fully taught* which is dishonouring to God, subversive of morality, and ruinous to society, in the Popish system; and how *could* it be otherwise in a Popish college? Yes; and while, according to one of the professors, there were a few years ago only TEN Bibles among 400 students, each is required to purchase Bailly and Delahogue, and every week to give nine hours to them in class, and forty-eight hours in preparation. They are, therefore, the constant companions of the student, and over their foul images he is compelled for hours to pore, at that age when his passions are strongest. No wonder an *emancipated* student declared, that ‘such an effect had they on his mind, as nearly to drive him into a species of delirium; and that in order to save himself from the effects of his own feelings, he has gone down on a cold winter’s morning into the chapel of the institution, and there remained till nearly chilled to death reading them on his knees, and praying the while that he might be kept from the evil emotions they suggested to his mind.’* Is it strange that when the *mental* and the *moral* of the Irish priest are so blasted, the *ANIMAL* of his nature should have such complete ascendancy?

“Observe, again, the influence of Maynooth on his *heart*. He must now learn to become an isolated being, to whom domestic joys are a sinful thought; and that vow of celibacy is here taken which nips in the bud the best feelings of his nature, and sends its blight through his whole soul. Everything is contrived to dry up the springs of affection to God and man. Witness those morose austerities; witness that Breviary, of which he must daily read thirty to forty pages, and whose endless repetition *must* create formality and hypocrisy, if not utter disgust at devotion. Witness the *silence* which is strictly enforced, sometimes for weeks together; and, during most of the year, for twenty-one hours and a half out of the twenty-four.† Witness the suspicious surveillance which never allows fewer than *three* students together, that the third may be a spy on the other two; and to evade which, one student often stands inside a door, and the other outside, in order to whisper through the panels!

“Observe, finally, the system of *sub-*

* Evidence of Rev. Nicolas Callen, D.D., Irish Education Report viii., App. p. 146—148.

† Missionary Tour through South and West of Ireland. By Rev. D. Foley.

‡ Delahogue, Tract. de Præcept. Decalogi, p. 232—236; Bailly’s Moral Theology, vol. ii., p. 140.

* Ireland in 1816, p. 34.

† Tract on Maynooth, by Eug. Francis O’Ferris

jugation here pursued. Implicit obedience is the first commandment. The grand maxim of the college is, that each student must 'think as his superior thinks.' And to this great centre-point, *breaking down the mind to the will of others*, all is made to converge. Only think of such a system pursued for seven years of that youthful period when the mind is most plastic, with but the annual interruption of six weeks' vacation! And so constant is its influence, that the students are seldom allowed outside the gates, save for a walk on Wednesdays, and even then they are watched by tutors lest the fearful process should be suspended for an hour.

"Now, if so much of this evil system is thus revealed to public gaze, despite the profound secrecy which Rome *in all things* observes, what might you expect to find if admitted to the inmost *penetralia* of Maynooth? And considering this fact in the light of the above details, can any sane man doubt that the same plan by which Rome destroys the people, is here pursued with more malignant subtlety; until, by the time the victim is made a *priest*, he has ceased to be a *man*, and by this spiritual Medusa is turned into *stone*? You think this picture coloured? It *must* be the reverse. Unless Maynooth is a very den of corruption, will you inform us how its priests are usually so bad? or where they learn their wickedness? How else can you explain that they so generally *go in* raw youths, and *come out* social firebrands? We care not what annual reports of Maynooth may say: THEY are its reports—its 'living epistles;' and if you would know *assuredly* what its TEACHINGS are, you need only look to their PRACTICE. Behold their very countenances! what specimens commonly of the 'human face divine!' And if you pronounce the scowl that sits on a villain's brow to be just the mirror of his bosom—the collective daguerreotype of the thousand dark thoughts of his soul—say, is this 'index of the mind' to be read backwards in the priest's case only? Is *he* the only exception to the laws of physiognomy? And, think you, was the artless face of the *boy* transformed into the 'DOWN-LOOK' of the *priest* by nothing but seven years' converse with his God?—or that deep scowl from which infant innocence would instinctively flee, acquired by nought but scenes of heavenly rapture? And what shall we call it?—credulity? fatuity? or that sheer depravity which has so strong

an affinity for whatever is depraved? which to this hour defends or palliates the monstrous sin of the world's most Protestant nation endowing *such* a college? And *this*, when ignorance of Rome's iniquitous designs can no longer be pleaded,—when from its recent agitations, the cesspool of Popery is now sending up its stench over Europe,—when, by our late Premier's own confession, the ranks of darkness, led on by Rome, are now preparing to close in around Protestant England! This, too, when not only have the blessings Maynooth was to yield us not been realized, but we have instead unmitigated curse,—when, in place of rearing doves, as was promised us, it has only been hatching cockatrices,—and when even the cowardly plea of fear of the priests can no longer be urged, since they are fast growing utterly powerless, and will in a few years have completely lost their sting.

"Nor is Maynooth merely *aided* by the nation—it enjoys an amount of favour which is denied our very best universities. There you see an extensive pile of building, enclosed in a park of 100 acres, with gardens, walks, and play-grounds, containing numberless apartments for professors and students, besides dining-hall, chapel, and library of 10,000 volumes; with a staff consisting of a president, vice-president, bursar, two deans, librarian, Dunboyne prefect, and ten professors; not to mention a train of servants, including a butcher, baker, and brewer:—and ALL maintained at the public cost! And there you find 500 students, generally of the lowest class; their cabin costume exchanged for a black suit, with long black gaiters; and themselves, from having in their humble homes, 'cultivated letters on a little oatmeal,' now amply supplied with smoking joints and potations of ale, and receiving besides £20 a year of *pocket-money*! Why if the strength and glory of the British Empire were bound up in those 500—if they were destined to be her shield and stay, instead of her tormentors, they could not be the objects of more bountiful regard. And while these *embryo pests* of society are thus dandled on the lap of royal favour, how many of its *future ornaments* are left to ply the trowel or the shuttle one-half of the year in order to support themselves at college the remainder! Can the history of folly present anything like this? The world's most Protestant nation supporting *Popery*; and the very worst kind

of it, *Irish Popery*; and in the very worst form, a COLLEGE—not the horns, but the nest to hatch them in! This nation, continuing the grant despite the utter failure of all the ends for which it was given; increasing it, too, as the mischief increases; and, in 1845, *permanently endowing it with £30,000 a year!* Ay, and now *hesitating to withdraw this endowment*, despite the clearest proof that by its continuance they are only fattening the tiger which thirsts for their blood! In a word, the most free and enlightened nation in Europe fostering the worst form of darkness and despotism; the great patroness of all good, nursing Satan's masterpiece of evil; and the most sagacious of nations continuing to rear the viper just after it has disclosed its deadly designs by making a DART AT HER BOSOM!

"And what are the pleas we hear urged for this?—'*Popery is the prevailing religion in Ireland.*' Yes, and so is Hinduism in India! '*But we ought to show some kindness to our Roman Catholic brethren.*' What! by cherishing the delusion which, according to your own creed, is soul-destroying! '*But they are poor, and need a college.*' They who have thirteen colleges in Ireland, including Carlow and Clongowes, need another!—and they who can raise any sum for mischief, and have now factitiously commenced a Popish university, cannot support it! '*O, but they contribute their share of the revenue, and it is just they should get a share like others.*' Have we not shown that Protestantism gains, and Popery costs the nation far more than the amount of all our endowments together? And because the former gets back a fraction of what it gains the country, the latter, forsooth, must be endowed for impoverishing it! '*But, then, the nation is pledged to this grant.*' And suppose it were so, if we pledge ourselves to what dishonours God and destroys the country, verily the sooner we break our pledge the better; for such a pledge we had no power to make, and the sin is in the keeping, not the breaking of it. But the allegation is utterly false. Till 1845, this grant was annual—abundant proof that before that date there could have been no pledge; since then, it rests on a mere Act of Parliament, and a thousand better acts have been repealed! And, as is well known, that Act—hurried through the Legislature, our readers will guess why—was passed, as Sir Robert Peel admitted, in the face of a reclaim-

ing nation, only 17,000 individuals having petitioned for it, while 1,284,000 petitioned against it; so that if ever there was an Act which the very justice they talk of required to be repealed, it is this offspring of our VIOLATED CONSTITUTION! But what is that cry which comes from a very different quarter? '*By withdrawing this grant,*' say some of our Protestants, '*you'll endanger all endowments.*' Well, and suppose it were so, have you really, in the dazzle of your endowment, lost sight of the honour of your God? But we assert it is just the reverse. The greatest danger to an endowment that is *right* in principle, is to place along side of it one that is *wrong*. And so, has not the Maynooth grant given the Voluntary his best argument? Only let all endowments be *righteous*, and the strongest plea against them would cease; but it is this *indiscriminate* support of truth and error that has furnished the strongest handle to the adversary. Therefore let Protestants beware! '*The path of duty is the path of safety;*' and should any such motives of God-dishonouring selfishness weaken their opposition to this grant, their wisdom may prove their folly, and their sin provoke the Most High to send the evil it was designed to prevent.

"Then let us arise and DEMAND the repeal of this suicidal Act, regardless of the canting cry which Rome may raise of '*intolerance*' and '*persecution.*' Intolerance, forsooth! So, then, not to help is to hinder, not to pension is to persecute! You detect a man foully abusing your hospitality, and, while eating your bread, forming a design against your life; and instead of sending him to prison, you merely tell him he must no longer sit at your table—and that is persecution! This, too, from Rome—who, while demanding toleration from all men, denies it to all men,—will not tolerate a Protestant chapel within the gates of her capital,—lately refused a Protestant stranger a grave to bury his wife in,—and is even now banishing those of her subjects who would dare read the Bible to the pestilent swamps of Maremma? Ay, and some of our Protestants are found to echo the cry, and prove their fitness for the office of '*guardians of toleration,*' by the strangest partialities for its deadliest foe! If we sent Wiseman back to the Flaminian Gate, and required that till a Protestant chapel were allowed in Rome, not a Popish one should stand in London; and that till the Bible

were free in Italy, the Breviary should be banished from England;—if, in short, we demanded measure for measure, would Rome even *then* have any right to complain? We must, then, plainly teach her, and all her *Protestant* abettors too, that she has good cause to be thankful we now ask so little; and that should our rulers continue to trifle with the feelings of a Christian nation, it is not with this humble measure of defence they will be satisfied. No; as sure as delayed justice increases a people's demands, will they require more sweeping legislation. Men are beginning already to ask whether it is *right* to tolerate a system which will tolerate none but itself; or *safe* to endure a thing which will endure nothing else. And should the question come to be, not whether Popery should be supported, but whether it should be suffered, the responsibility of raising it will rest with the men who shall now resist the nation's moderate demands.

"And should rulers continue to disregard the nation's voice, then, fellow-Christians, will another duty devolve on you, which, we believe, you have long most grievously neglected. You have, in times past, allowed Satan to choose the rulers of these *Christian* lands, and

thus entailed incalculable mischief on the Redeemer's cause. Had you always done your duty, and chosen God-fearing men to represent you, what might now have been the country's state? How many a glorious cause have you *won* over the land and *lost* in the Legislature! Was not this the case with this very Maynooth endowment? Yes, here has been one fruitful source of all our calamities. As if we were not bound to serve God in the *state* as well as in the church, in our capacity of *citizens* as well as of saints, we have let the government of this Christian country fall into the hands of men whose highest rule of conduct is unprincipled expediency, and who, for their own despicable ends, continue to provoke heaven's judgments by giving her power to the beast. Then, fellow-Christians, arise, and no longer commit the *sin* of allowing such men to rule over us, nor the *folly* of taking such trouble about meetings and petitions, to have *both* disregarded by your own representatives. But take a lesson from *Rome's* election struggles; and take warning by the Catholic Defence Association, who seem fully resolved to fill the next Parliament with their tools, at whatever cost to the country of blood and violence."

Essays, Extracts, and Correspondence.

"THE HOUSE OF THE LORD REBUILT."

UNDER this title a Tract was published last year, dictated by the late Algernon Wells, from his sick, and, as it proved, his death-bed, with a Preface by the Rev. Thomas Binney. The circumstances, as Mr. Binney truly says, were extremely touching: When the pastor was laid aside by the severest affliction, and, indeed, lying on the brink of eternity, his people, still hoping for his recovery, were engaged in the prosecution of an enterprise, long contemplated, for replacing their old by a new sanctuary; and Mr. Wells, to express his sympathy with the work, and to give some directions regarding the spirit in which it should be prosecuted, dictated the address in question. That address was then a composition much calculated to impress and move; but what an additional interest it has acquired from time and events! The admirable man is now

no more; but "he, being dead, yet speaketh." Since the 20th Dec., 1850, when the first utterance dropped from his trembling tongue, he himself has found an abode for his dust in Abney Park Cemetery, and his people a home in the beautiful edifice which was opened a few weeks back, and of which an account will be found in another part of our present Number. In whatever light we view the subject, we see reasons for giving to this dying testimony a permanent record in our pages; and without further preface, we step aside, and permit the dear deceased to utter that which was most within him.

"To my Beloved People, the Worshippers in the Independent Chapel, Upper Clapton."

"You seem now fully committed to the important work of rebuilding your sanctuary. By patience and zeal you have

overcome the difficulties and effected the adjustments always connected with such undertakings, and most of all when conducted on the purely voluntary principle. More authority might remove many obstacles. More submission might secure many facilities. But we adhere to our principle, with all its apparent disadvantages, and in the practice of liberty we find the exercise of virtue.

"You need, and you deserve, encouragement. You have acted nobly. Deprived of such help as I might have rendered by active service, you are entitled to all I can administer by my pen. Read the 29th chapter of the 1st book of Chronicles. It is one of the most jubilant passages in the history of the Jewish Church. In it David's harp is tuned to joy. He records with delight, humility, and thankfulness, the abounding zeal and liberality with which all hands and hearts had been opened to provide materials for rearing a temple to Jehovah. May a like spirit continue to unite and animate you!

"Of all the works to promote piety and virtue by the consecration of our worldly substance, none can excel, if any can equal, its employment in the erection of churches wherein a pure Gospel shall be preached, and a simple Christian worship maintained. Four great means for administering the religion of Christ have been divinely appointed:—The Book of God, the Day of God, the Worship of God, and the House of God. This last is for the sake of the former three. Without it they cannot be upheld. In the House of God, the truth of God is proclaimed, the day of God is hallowed, and the worship of God is solemnised. All good gathers into and around God's House. 'I will make,' saith he, 'the places round about my Hill a blessing,' Ezek. xxxiv. 26. There gather pious families. There arise schools for neglected children. There benevolent activities prevail. There spring up fountains of missionary liberality. And from humble sanctuaries in England, Gospel light streams forth to distant regions of the earth—the wilds of Southern Africa, or the populous hives of Chinese idolatry.

"We attribute no essential holiness to times or places. Mind alone is capable of moral excellence. But if we do not consecrate, we dedicate 'the House of the Lord.' We so appropriate it to religious use, that it is to us no longer 'common or unclean.' It has such relations as separate it to our sacred regards. It has such remembrances as endear it to

our inmost hearts. It has been the scene of such holy joys as to render it an emblem and foretaste of the heavenly temple. Time sheds its honours upon it. It becomes the 'holy and beautiful house, where our fathers worshipped,' Isa. lxi. 11. We remember their venerable forms, and the places they occupied, till one after another they all died in faith, and we exclaim—"Lord, we have loved the habitation of thy house, and the place where thine honour dwelleth." 'Gather not our souls with sinners,' Psal. xxvi. 9.

"Nor will it rob the House of the Lord of our attachment that its structure be but mean. Spiritual and architectural glories are not always coincident. In a rude building the Saviour's grace and presence have been often richly enjoyed, and it has happened that in those of greater pretensions the outward glory has quenched or obscured the spiritual light. But it does not follow that the character of the outward building of the House of the Lord is a thing indifferent, or in which meanness is to be preferred. Outward objects have power, through the senses, to influence the sentiments and to move the feelings of the human mind. Great and most benign is this power in the grand scenes of God's material creation. The works of men share it in their lower degree. Architecture possesses it as among the greatest of human arts. Hence the outward can be employed, in some measure, to aid the mind in its highest, even its spiritual, interests. So it has been ordained of God, and so it has been sought by men; but according to the constant tendency of human nature to settle upon the external, always in excess.

"You have wisely resolved to build well. Money will not be wanting. Taste and skill will be employed. You build on your own freehold, and design a structure for a long reach into the future. Your hope is that your 'House of the Lord' will be what it ought to be—worthy not so much of yourselves as of your object—the Christian worship of God. For your simple solemnities you require a building grave and calm in its character, with an aspect venerable and quiet. It should have a voice in harmony with sacred and composed feelings. Everything mean or showy, would be altogether out of place. It is quite possible thus to adjust the spiritual and material into a felt and beneficial harmony. May you be successful in an object so desirable!

"But it should never be forgotten that with us, in our public worship, as in every other respect, the people are our first idea and principal object. We therefore require places of worship so constructed as to group the people to the greatest possible advantage. We seek effect from the multitude of the people rather than from the style of the building, and employ the latter as a means to promote the former. Therefore, so to arrange that all eyes and ears may turn without effort to the one teacher—that each worshipper may perceive and feel himself to be one of a multitude singing the same song, offering the same prayer, partaking in the same Divine truths, and subject to the same religious power—is essential to success in using for our worship outward arrangements in aid of spiritual edification. We want the glow of sympathy, the animation of numbers, and the diffusion of spirit from heart to heart. We leave the building behind to draw inspiration from its occupants, and it has done its part if it has placed them in a position favourable for receiving the electric touch.

"But we know too well that the power exerted, either by scene or by sympathy, may exist quite detached from spiritual affections, and may be their substitute instead of their subordinate. Our last hope is in God. His Spirit and his presence are indispensable. These can work and triumph under all forms. If we employ those best adapted to human nature, it is no more than a wise use of means. We shall still wither and fade, whatever be our forms, without the heavenly baptism. 'It is the Spirit that quickeneth, the flesh profiteth nothing,' John vi. 63. Whatever else we have, whatever else we want, give us the truth and Spirit of God, and we desire no more.

"You do not rear a new chapel in which to proclaim new doctrines, or to adopt new forms. You will abide, in your new 'House of the Lord,' by your old truths and your old simplicities. The outward and material will alone be improved—the inward and vital admits of no change. And if you build after a mediæval model, it is not with a view to practise mediæval superstitions. But our fathers were noble builders in those rude times. They raised edifices which still, some in their ruins and others in their completeness, are the ornaments of their country, and the admiration of beholders. Their church architecture has taken a deep hold of the genius and heart of the

English people, as harmonising with sacred thought and Divine worship. You avail yourselves of this public preference, and would adapt to your simple services these impressive forms for sacred structures. You would make a Gothic building resound with a glorious Gospel, with spontaneous prayers, and with evangelic hymns.

"The history of your old sanctuary encourages you to rear a larger structure. Forty years ago, your Gospel ministrations commenced humbly, in a private room. Thirty-eight years ago your first chapel was built, of confined dimensions, and has been since twice enlarged. Many tokens of the Divine favour have been enjoyed in it. Now the neighbourhood has become populous, and your own fellowship numerous. Both for yourselves and for the people around you, a larger chapel had become indispensable. You were also pressed, in these days of educational activity, for school-rooms and class-rooms, on a greatly improved and enlarged scale. All these you will now provide so completely, that if, at some future period, the new edifice should again become too strait, the remedy must be sought, not in further enlargement of the mother-church, but in the addition of another, in the locality where most required.

"You have also been quickened to this effort by the state of things around you. Sabbath desecration abounds. False doctrines and superstitious practices are zealously advocated, and extensively prevail. A spirit of eager worldliness possesses the community. A vain philosophy and wide-spread infidelity are abroad. In such a state of things, you felt a call to act a generous part for the cause of Christ in your vicinity. To you it seemed that Congregationalists have still a witness and mission from God for their country's religious good. They arrogate not to themselves all truth and good, but rejoice that what is essential to vital Christianity is largely diffused through every Evangelical denomination in the land. But they are a people set for the defence of New Testament truth, liberty, and purity—and for these sacred interests they must work, even at the cost of money, reproach, and exclusion. They would not boast, but they believe a vigorous Congregational church and ministry to be a great blessing, wherever planted. And such a church and ministry it is in your hearts to secure, in perpetuity, for this important neighbour-

hood. And now the work of your hands may God establish and prosper!

"You build for the future. Already the body of Christians to which you are attached looks back on a history of two hundred and fifty arduous and eventful years, and stands prepared to start, with other fellowships, on a new career of struggle and propagation. Christianity is not worn out, or grown decrepid, neither are its future fortunes dubious or unknown. It is destined for triumph. Sacred oracles announce its universal victories. Its mystic term of depression for twelve hundred and sixty years must be now hastening to a close. Within the walls you are now rearing, your children and your children's children may assemble to celebrate great events. They may gather there to hear tidings of 'nations born in a day,'—of the Jewish tribes flocking to Christ,—of Babylon cast down,—and of a world receiving the Gospel with a speed accelerated like the transmission of intelligence by the electric wire. In this building may be sung, 'The kingdoms of this world have become the kingdoms of our God and of his Christ,' Rev. xi. 15.

"Moreover, this building may stand till the reign of Christian charity shall have subdued party animosities, and put an end to party exclusiveness. It may be the honoured scene of blessed reciprocations of Christian fellowship, as yet impossible. Here may fraternise, in happier days, those who now know each other but for strife and contention. Will the time never arrive when the parish or district clergyman, laying aside all notions of an exclusive ministry, and rich in evangelic love, may see in a Nonconformist brother a fellow-servant of Christ, and church-laws no longer forbidding him, gladly hasten to give proof of such expanded views by, at least, occasional interchange of public labour and fellowship? Ah! your new chapel may be a temple of love, ere it grows hoary with age, in which shall be celebrated the fall of bigotry and the sacrifices of concord! Do you not build with desires and hopes like these, and with prayers and longings for their accomplishment?

"It is hardly possible that a thoughtful Christian should see the rising walls of an evangelical sanctuary without deep feeling. That building, he will say, is intended to be 'a House of God and a Gate of Heaven,' Gen. xxviii. 17. There the most important, the eternal interests of men are to be transacted. There the

most devout and virtuous, the most holy and joyful feelings of the human soul will be exercised. There good men will enjoy communion with one another and with God. Many a mourner will be comforted, and many a wanderer restored. There the Spirit of God will work with the Divine Word as his instrument for the new birth of souls. There will be sown the seeds of immortal bliss, and all the issues of what is transacted there will run with a full stream into the ocean of eternity. There can be nothing little or low in such a scene as this—sacred to God and to man, sacred to the soul and to everlasting interests. Peace to this place, and may all its most important purposes receive full and long accomplishment! Blessed, indeed, it is to bear part in building the 'House of the Lord!'

"There must be giving. 'To him shall be given of the gold of Sheba,' Psa. lxxii. 15. 'The merchandise of Tyre shall be holiness to the Lord,' Isa. xxiii. 18. Delightful it is to give money for the cause of Christ with a loving heart and a free hand—from gratitude to the Saviour, and zeal for his house—from deep interest in the salvation of souls, and in the advancement of truth, piety, and virtue. The very precious ointment that might have been sold for more than three hundred pence, and the two mites that make a farthing, are alike acceptable and commended offerings, when they are the fruit of a genuine love. The first shows that generous donations for the outward honour of Christ's cause are not deemed waste and useless by the Great Master. And the second, that the fragments should be gathered, so that nothing should be lost, and that rich and poor may have equal opportunity of showing love to the same divine Saviour. 'He that giveth, let him do it with simplicity,' Rom. xii. 8; 'as to the Lord, and not to men,' Col. iii. 23; thinking little of what he does, neither presuming among his brethren nor lifted up in himself, but thankful, humble, and joyful that his gift is required and accepted of the Lord.

"Some must manage, and others confide. Patience and zeal, forbearance and unity, will find needful exercise. All should be of one heart and one mind. The temple of concord should be reared by the sons of peace. A common interest should call forth harmonious sentiment.

"All should pray. How vain to think

of success in the sacred designs involved in the building a 'House of the Lord' without a Divine blessing, and how vain to expect that blessing unsought! From the foundation to the top stone, let the work be commended to God. Let supplications recorded in heaven await their answers in long-continued periods of prosperity and peace. So commenced, so completed, your work will be blessed—your objects accomplished. Your second temple will exceed the first in spiritual more than in material glory; and you may invoke a benediction on it, saying, 'The Lord bless thee, oh habitation of justice, and mountain of holiness,' Jer. xxxi. 23.

"A token from your affectionate Pastor,
"ALGERNON WELLS.

"Upper Clapton, Dec. 20, 1850."

WARDLAW ON OUT-OF-DOOR PREACHING.

WE have had lying before us for some months a Sermon of great excellence, delivered by Dr. Wardlaw, in Glasgow, on Lord's day evening, Nov. 6th, 1851, on behalf of the Out-of-Door Preaching Scheme, in the city of Glasgow; and we think, as the summer draws on, the time is now come for turning it to account. We shall, therefore, here set forth the views of that venerable and eminent Minister of the Gospel on this not very popular, now-a-days, but thoroughly Apostolic and absolutely indispensable species of evangelical labour. The portion of the discourse which bears directly on the subject is the following:

"When, instead of confining yourself to stated official ministrations within the walls of your church or chapel, which the careless and ungodly multitude are prone to look upon as just your *paid work*, you take up your position on the street, and gather around you an audience of strangers, such an audience cannot fail to have the assurance of disinterestedness, and of your being actuated by no other motive than a sincere desire to do them good,—a state of feeling evidently fitted to gain a patient and attentive, because an unprejudiced and grateful hearing, and, at the same time, by the blessing of God, to ensure a favourable, and it may be, a saving impression.

"No doubt, this particular description of open-air preaching—preaching in the

street—ought to be conducted with a discreet regard to public convenience. The free transit of passengers must be as little as possible interrupted. Positions should be taken up where the hearers can assemble, and remain for a sufficient time together, without giving, on such a ground, any just cause for complaint. But to unreasonable complainers—complainers who have manifestly nothing to prompt their complaints but hostility to religion—no regard must be paid. The civil authorities, if they have any real concern for the moral benefit of the community, will, in such cases, be very slow to interfere. And should they discover, at any time, a disposition to lend too pliant an ear to such complainers, and to interpose their authority where there is really no annoyance, while it will be right to try, as far as possible, to accommodate to that authority, it may at times become imperative to act upon the principle, 'We ought to obey God rather than men.' Souls are not to be sacrificed to the wantonness of caprice, or to the wayward humour of 'a little brief authority.'

"Should any of you be now disposed to ask me, How comes it that, approving so heartily as you do of the Open-Air Preaching Scheme, you satisfy yourself with thus pleading for it?—Why have you not given it more decisive countenance, by personally taking your part in it?—I answer, first, It has not been without my practical countenance in days gone by. I have preached, not a few times, on way-sides, and hill-sides, and fields,—at market-crosses, and in public streets,—from stairs, and chairs, and horse-blocks. I once preached, on an excursion of this kind, chiefly in the open air, and moving from place to place, fourteen times in one week. And if asked further, Why not at all *now*? my appeal must be made to *gray hairs*, and to *medical orders*. But should the renewed strength, so graciously and so seasonably vouchsafed to me, be continued till another season, it will not be for the want of inclination on my part, if I do not make the attempt again.

"Oh, well may the ministers of Christ be 'instant in season and out of season,'—well may they seize with avidity every opportunity within their power for publishing 'the glorious Gospel of the blessed God,' when the reward—even the possible reward—of their labours is the 'saving of souls from death,' and the Divine Saviour thus 'seeing of the travail of his soul, and being satisfied!'"

Such are the views of a man who has long been deemed a model character—a remarkable combination of general excellence. We should like to know who, with this testimony—from the nature of the case, approaching somewhat to the testamentary—before him, will sneer at “Out-of-Door Preaching,” as a thing vulgar, contemptible, and beneath a man of education. Who speaks thus? Are they gentlemen? so is he. Are they scholars? so is he. Are they philosophers? so is he. Are they orators? so is he. Are they pastors of polite and elegant congregations? He is more. He is the *facile princeps* of Scottish Dissent, and a man loved, admired, and revered by the wise and the good of every community. We cannot now enter upon the subject of Open-Air Preaching; the time draws on, however, when that subject must be taken up in good earnest, and carried out upon a scale of which few, at present, seem to have any conception. The closing paragraph of the discourse, as bearing upon the same subject, is equally worthy of notice. The preacher proceeds:

“And with one remark as to the worth of such souls, let me now close, bearing, as it does, especially on the importance of such *Home Mission efforts* as we are now recommending. It is a common saying, that *all souls are alike precious*. Now, there is a sense in which the saying is true, and a sense in which it is *not* true. Regarded simply in themselves, as spirits possessed of a never-dying nature, and capable of endless joy or endless woe, the saying is true. But when regarded relatively to the various circumstances in which these responsible and immortal spirits may be placed, it is not true,—it is very far from true. We have been taught from our childhood, and it accords with the plain dictates of righteousness, and with the mind of God in his Word, that ‘some sins, in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.’ If this, then, be true, —and if it be further true, that *responsibility is according to privilege*,—that ‘to whom much is given, of them will much be required,’—it inevitably follows, that some souls must lie under a much heavier amount of guilt than others, and, by con-

sequence, under a proportionally more fearful sentence of condemnation. And surely, the heavier the guilt, and the deeper the condemnation, the more precious becomes that soul’s salvation. It is rescued from a more dreadful woe. And therefore, as it will be more tolerable for the heathen, who have never had God’s Word within their reach, nor enjoyed any accessible means of hearing of a Saviour, than it will be for those who live in a land like ours,—a land of Bibles and of Gospel privileges,—if those Bibles and those privileges are neglected or misimproved,—so much the more solicitous should we be to accomplish the salvation of our fellow-countrymen, seeing their salvation will be from a heavier sentence and a more aggravated vengeance. But let us be in earnest for the deliverance of both—of the perishing abroad, and of the perishing at home; exerting ourselves, individually and unitedly, to impart the ‘glad tidings of great joy,’—to impart *THE GOSPEL*,—to ‘them that are afar off, and to them that are nigh!’ He who, either by the proclamation of the message of mercy with the lips, by the dissemination of God’s truth from the press, or by pecuniary or other aid to the one or to the other, contributes to ‘save souls from death, and hide the multitude of sins,’ provides for himself a spring of joy that shall gladden his heart through eternity. While, were it possible for regret, as a source of pain, to be felt in heaven, we can fancy no cause more fitted to produce it, than the recollection of lost opportunities of doing good, and especially of ‘plucking brands from the burning.’ Let us follow, then, the wise counsel of Solomon: ‘Whatever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest,’ Eccl. ix. 10. And let us be stimulated to this duty of the diligent redeeming of time, by the example of Him who said, ‘I must work the works of Him that sent me while it is day; the night cometh, when no man can work,’ John ix. 4.”

DRINK, DEATH, AND TAXES!

Much has been said, in recent times, of the obligations under which Governments are laid to provide both education and religion for the people. As yet, however, we have not heard much said in the way of providing medicine for them, although it strikes us that it is not less

necessary to provide a Parish Doctor than a Parish Preacher, and a Parish Schoolmaster : in some lands, indeed, there is a "Parish Doctor." But we do not see why the paternal care of the State should be limited to these provisions. Why not also a Parish Tailor, a Parish Shoemaker, a Parish Grocer, a Parish Miller, a Parish Sweep, a Parish Barber, and a great many more Parish things,—even as many as the Parish needs? Men may reason as they please, but assuredly the principle, carried out to its legitimate consequences, would lead to this. It might further be contended that it was necessary for Government to provide a Parish "Groggery," that the people might drink and die for the benefit of the State! Has the reader ever met with the lines of Cowper on this point? If not, we shall cite them for his instruction, that he may see in what light that purest and loveliest of men viewed the subject :

Pass where we may, through city or through town,
Village, or hamlet, of this merry land,
Though lean and beggar'd, every twentieth pace
Conducts the unguarded nose to such a whiff
Of stale debauch, forth issuing from the *styes*
That live has licensed, as makes Temperance reel.
There sit, involved and lost in curling clouds
Of Indian fume, and guzzling deep, the boor,
The lackey, and the groom; the craftsman there
Takes a Lethæan leave of all his toil;
Smith, cobbler, joiner, he that plies the shears,
And he that kneads the dough—all loud alike,
All learned, and all drunk! The fiddle screams
Plaintive and piteous, as it wept and wail'd
Its wasted tones and harmony unheard;
Fierce the dispute, whate'er the theme; while she,
Fell Discord, arbitress of such debate,
Perch'd on the sign post, holds with even hand
Her undecisive scales. In this she lays
A weight of ignorance; in that, of pride;
And smiles delighted with the eternal poise.
Dire is the frequent curse, and its twin sound,
The cheek-distending oath, not to be praised
As ornamental, musical, polite,
Like those which modern senators employ,
Whose oath is rhetoric, and who swear for fame!
Behold the schools in which plebeian minds,
Once simple, are initiated in arts
Which some may practise with politer grace,
But none with readier skill! 'Tis here they learn
The road that leads from competence and peace
To indigence and rapine; till at last
Society, grown weary of the load,
Shakes her encumber'd lap, and casts them out.
But censure profits little; vain the attempt
To advertise in verse a public pest,
That, like the filth with which the peasant feeds
His hungry acres, *stinks, and is of use*.
The excise is fatten'd with the rich result
Of all this riot; and ten thousand casks,
For ever dribbling out their base contents,
Touch'd by the Midas finger of the State,
Bleed gold for ministers to sport away.
Drink, and be mad then; 'tis your country bids!
Gloriously drunk, obey the important call!
Her cause demands the assistance of your throats—
Ye all can swallow, and she asks no more.

Noble testimony this against the insane wickedness of a so-called Christian Government! But leaving the Poet, let

us now turn to a traveller well known in this and other lands,—the late Rev. Joseph John Freeman, Home Secretary of the London Missionary Society. Mr. Freeman, in the Work which he had just issued before his premature departure, has borne the following testimony to what must be viewed in the light of an experiment. This is no mere matter of gossip, but the testimony of a high military officer, borne to Mr. Freeman, and by him faithfully recorded and published throughout the length and breadth of the British Empire, with its Colonies.

"During my stay in Graham's Town, I had a long conversation with Colonel, now General Somerset, who holds a high and influential position here, and who is recognized as a staunch friend of the coloured people, and of their legitimate claims and rights. The Colony is much indebted to him for his prompt and vigorous service during the late war. It is thought by many that his promptness saved the Colony—his movements were so rapid and successful. He has a high opinion of the steadiness and gallantry of his men. He commands the Cape Mounted Rifles. They are Hottentots. He highly appreciates their docile character, but he deems it most essential that they should be under constant and effective superintendence. Well-trained and managed, they conduct themselves with excellent order and propriety; but neglected, and placed in the midst of temptation, they are too feeble to maintain their position. They have not, the Colonel thinks, any large amount of moral power. He alluded particularly to the snare of intoxication. He assured me that for eighteen months, during the war, and while having the command of from 3,500 to 5000 men, he had no cases of insubordination—no cases requiring punishment; which he attributed to the fact of there being no 'canteens' within reach, and no brandy or any ardent spirits being permitted to be introduced among his men. Now, indeed, within the Colony, and within the town, he finds it impossible to prevent the evil. So many canteens are licensed, that the men have easy access to them, and the vice of intoxication has become common. He has now sometimes one hundred cases of discipline in the course of a day, from this source alone, and is obliged to submit to the evil of having a 'canteen' within his barracks, as a less evil than that of allowing his soldiers to absent themselves in quest of the 'grog-shops'

in the town. The Colonel's testimony goes far to prove that the system of so extensively granting licenses for the sale of ardent spirits is fast ruining the labouring population of the Colony. It aids the revenue, but destroys the men—their character, their self-respect, their morals, and their health."

Now here, we repeat, is an experiment which deserves the attention of all right-minded men, whether lay or clerical. The fact is worth a world of mere speculation. With sobriety, there is abundant order, peace, and happiness; with strong drink, disobedience, anarchy, punishment, and distress. This is but one of ten thousand facts of a similar character, although few of them are, or can be, more decisive. These facts embody a principle which demands the attention of Moralists, Jurists, and Legislators. We are well aware that all appeals to our Senate, till it comprise more sense, more virtue, more patriotism, and more philanthropy, will be in vain. But it is to be hoped the time draws nigh when the subject will be forced upon Government. Our readers are to understand that the State of Maine, in the New World, is, at this moment, making a great experiment on the subject. The Government of that State has not only ceased to license "grog-shops," but has passed a law rendering it penal, in a high degree, for any person to sell strong drink. We wait with extreme anxiety for the result of the experiment. We can have no doubt as to its general character, and there is every ground to hope that it will constitute a starting-point from which a moral amelioration will commence, comprising, in its ample sweep, all the States of the New World.

WHERE IS HEAVEN?

To the Editor of the *Christian Witness*.

SIR,—Allow me to lay before you an idea which struck me very forcibly some time since, when I put to myself the oft-repeated child's query, "Where is Heaven?" It is a question which is always thrown aside as incapable of solution. "Where is Heaven?" Put the question to ten persons; nine of them will point upwards. That Heaven is up on high somewhere, seems to be the almost universal idea. Let us submit the question to that which, I am happy to say, is the most popular test—the Bible. In its first page, we read, "God called the firmament Heaven." The firmament, what is it? Why, the open air, the blue sky, the free "heaven." And the idea I want to raise out of all this is, that disembodied spirits do not fly away to a heaven hundreds

and thousands of miles away, in order to enjoy God's presence. That is an idea that ought to have been exploded long ago. If God is omnipresent, there can be no ground for supposing that when man leaves his mortal tenement, he will go away far, far from earthly scenes. Is it not *possible*—nay, more—is it not highly probable, that they still hover and wing about, and linger over those places where they once derived their greatest happiness, or perhaps follow the courses of those they most loved on earth? Their being near the earth, and being thus reminded of their past existence, would naturally tend to make them all the happier. So that there is nothing unnatural in the supposition of such a heaven; as God is everywhere, and will always be present wherever they wing their viewless way. Such an idea of the future state greatly enhances the pleasure of looking forward to it: it is in itself not only a *poetic* idea, but a *useful* one. Perhaps many a one might be saved from a vicious course by the belief that a father's, a mother's, a sister's spirit, pure, spotless, free from imperfection, was anxiously observing him—was watching the hidden motions of his heart—reading his inmost thoughts.

I am afraid some grave theologians will look sternly at me. But, perhaps, it is the truth. Reason is in favour of the supposition. Everything is in favour of it. Nothing is against it. It only wants the "Thus saith the Lord," and it would be one of the most beautiful articles of the Christian's creed. I might also suggest the new "heavens" and the new earth mentioned *together* in Rev. xxi. 1, may be prepared for the reunion of the soul with the glorified body after the final judgment. And this supposition is strengthened by that little-thought-of, scarcely-remembered clause at the end of the verse—"And there shall be no more sea." No more sea: what is the sea? It is the world's wash-basin. It is the receptacle where all our impurities are ultimately conveyed away. But in the "new heaven and the new earth," this will not be required. There will be no need of a universal wash-basin. We shall all be free from impurity.

Of course, if Heaven be where we have said, if every globe in infinity carries its heaven with it, the corresponding place of misery will be situated in the same manner. Their being near the scenes where they passed a *comparatively happy life*, would heighten their anguish. In the parable of Dives, he is represented as *seeing* Lazarus in Abraham's bosom, though between them was a great metaphorical gulf fixed. The ascensions of Elijah and Jesus were only "till a cloud received them out of sight." By this hypothesis, an infidel objection to the truth of the story of the transfiguration is outweighed; Moses and Elijah became visible without leaving their place of happiness.

In fact, I know of no rational objection that can be urged against such an idea, whilst everything seems to be in favour of it. Only one proof is wanting to complete the whole. A man says, "Heaven is on high," and points upwards. Ask him six hours

after—still he points upwards. Another six hours—still upwards. Does he forget that during these twelve hours the earth has swung round to the opposite point, and that consequently he has been pointing in all sorts of directions to where he fancies Heaven is? So thus he acknowledges my idea to be correct. He acknowledges plainly that

Heaven is everywhere,—*for he has pointed all round!*

And is it not much more reasonable to believe that it is *close*, all round, than that it is "infinite leagues beyond the sky"—ALL ROUND?

R. W. S.

April 20, 1852.

The Union Meetings.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

THE Twenty second Annual Meeting of this Body was held at New Broad-street Chapel, on Tuesday, May 11th. The Rev. JOHN HARRIS, D.D., took the chair. The Session opened with a devotional exercise. The Chairman then delivered the following Address, which will be found to be every way worthy of those of his predecessors, of himself, and of the occasion. Nothing could have been more opportune for the circumstances of the country, or more satisfactory to the assembled Union. It was the theme of universal praise, for its beauty, truth, judgment, and pertinence.

CHAIRMAN'S ADDRESS.

HONOURED AND BELOVED CHRISTIAN BRETHREN,—In calling me to this post you have conferred on me a great distinction. But in the very act of acknowledging the honour—and I do it most gratefully—I become aware of a corresponding responsibility. The fact, indeed, that the outline of your procedure is already prescribed, and the more important parts generally allotted, greatly reduces that responsibility. But considering the character of this assembly, and the nature of this occasion—an occasion on which one might aspire to speak principles, deeds, life, if that were possible—enough is still left for him who first addresses you, to compel him to cast himself, as I now unfeignedly do, on your kind construction and Christian sympathy.

The sentiment is a familiar one, that our strength, as a Christian denomination, lies, not in our numbers, our wealth, or our social or political status, but in our distinctive principles;—in the intelligence with which we grasp them, and in the completeness of our identification with them. The supreme authority of the Word of God; the consequent right of every man to interpret that word for himself, and to judge of the best means for so doing; the unsecular and voluntary constitution of the Christian Church, consequent on that right; and the internal completeness, or self-contained power of every church in relation to every other church, resulting from that constitution—these are the conditions of our denominational being, and the laws

authenticating it. The first protects us from the gulf of rationalism. The second delivers us from all ecclesiastical usurpation of the rights of conscience. The third is a protest against state interference in the domain of religion. And, by the fourth, we assert our official and individual independence of similar church-organizations even of our own community. Here is the most perfect synthesis of Divine and human rights; of the authority of the blessed God, and of the freedom of redeemed man.

"Repentance towards God, and faith in our Lord Jesus Christ," are, of course, presupposed. Salvation through Christ underlies the whole. The Church is but the soul of Christianity evolving and uttering itself through the body of the faithful. Every great thought or principle seeks to become a power, and to organise for itself the means of manifestation and diffusion. The creation is the thought of God projected in a word. "He spake, and it was done." His volition clothed itself in natural laws, and forms, and ever-active forces. The Gospel is, as far as sinful man is concerned, the great thought of God, his very heart of love asking for a body to beat in, demanding other hearts to throb in harmony with it; the river of the water of life, sweeping away all artificial aqueducts and helps, and forming its own appropriate channel deep in human sympathies and wills. Our distinctive principles are the simple recognition and expression of this fact. And I would devote the present brief address to the

purpose of indicating some of the duties which flow from them, and of inquiring how far we are, at present, exemplifying and recommending them.

I. Amidst the loud calls for change, and the prophecies of progress which surround us, social, ecclesiastical, and rationalistic, are we conscious of the *calm confidence of those who feel themselves standing on immutable principles, and who can foresee results?* Social amelioration is, with the public at large, the order of the day. But with almost one consent, men ascribe the evils to be remedied to purely outward causes. They are governed too much or too little. Economical or political mal-administration is denounced. Or, existing institutions have outlived their day. And hence the remedies are all looked for from *without* also. New forms of society are called for. These are to do everything for men, and nothing *by* them. Project after project calls our attention in quick succession, each promising to restore the golden age, not by exciting men to what they *ought* to be, but by making them happy as they are.

Now, doubtless, external changes are necessary, various and extensive changes. And the influence of such changes, wisely conducted, could not fail to be highly beneficial. And our religious principles are such as to give us peculiar facilities, and to lay us under proportionate obligation, for seeking such improvement. They engage our sympathy with the masses. Like the great elements of air and water, they have a vast range of affinities, and combine with properties widely different. In our march, we have no *impedimenta*. We are free alike for individual action, or for the confederation of all. Every hour is canonical, all places are consecrated, and all forms are free. Our principles form a great promise to society. Nor do I think that we can be justly charged with a disinclination to fulfil it.

But even in aiming at social melioration, we shall, if consistent, be jealous for the honour of the Gospel. We shall not even seem to assign to it, in the order of means, a secondary place. The function of social change is to arrest evil rather than to create the desired good; to prepare for the real remedy, not to supersede it. We may well smile compassionately at the ardour of popular expectation from every new patent and every social measure, as if a new era must forthwith commence; for we know,

judging from the past, that the new invention will bring with it most of the old checks, and that the very magnitude of the measure will but make more apparent the smallness of the results. We shall be philanthropists, therefore, without ceasing to be ever and chiefly evangelists. We know the real remedy, and how it operates. Christianity works not from the circumference to the centre, but, inserting the leaven in the centre, it works thence to the circumference; from the individual to the mass. Character is not a thing to be manufactured wholesale. Whatever attention we may give to institutional changes and external improvements, our chief regards must be concentrated on the man within. Instead of joining in the indiscriminate complaints of the mass, we must call the individual to effort. He has a kingdom of his own to govern, and if that stands in need of reform, no outward change can compensate for the want. Let his heart be renewed, and he himself will become a renovating power, and the nucleus of a new society.

The *ecclesiastical* signs of the day are even more ominous than the preceding. The social movement tends simply to ignore the Gospel, or to treat it as insufficient. Whereas this movement, whether in the Church of Rome or elsewhere, constructs out of the Gospel itself the weapons wherewith to assail its living power. Salvation by the Sacraments, and a monopoly of their administration—this, in substance, is the watchword and war-cry of the party. But let us not, on this account, attempt either to conceal the fact that Christianity has a visible framework and apparatus, or practically to disparage them. It has a written revelation, though that revelation is simply the record and instrument of its power. It has ordinances, though they are only the occasions and means of manifesting its power. And a society it has, a Church, though its members are only the monuments of its power. Their services it employs, though it is not necessarily dependent upon them for success. To suppose that it is, would be to make it both cause and effect at the same time. What, then, is it to us, though “all the world should wander after the beast,” though “all that dwell upon the earth should worship him whose names are not written in the Book of Life of the Lamb slain from the foundation of the world?” Our Church is in no danger. We are under no dread of

assailing our foes lest we should wound our friends. They are not commingled. We have "come out." We stand apart, and confronted; with a clear space between. "The voice which once shook the earth hath promised—to us it is *promise*—saying, Yet once more I shake not the earth only, but also heaven. And this word, yet once more, signifieth the removing of those things that may be shaken, as of things that are made, that those things which cannot be shaken may remain." And these immutable things are ours.

A tendency to *rationalism* exists around us. The Bible is not ignored. Portions of it are deferentially assented to. Not, however, as coming from God, or as being a Divine testimony, but merely on account of the self-commending nature of the subjects of which they treat; which is (as Lord Bacon remarks) giving assent to the *matter* not to the *author*, which is no more than we do towards a discredited witness. Nor is even the "matter" received as containing any positive revelation from God, but simply as brightening and developing the contents of our own consciousness. The result is a baptised Deism, or natural religion with Christianity *absorbed*.

Every religious denomination has its side of danger. Are we aware that lookers-on, whether right or wrong, regard our danger as lying in this direction? Do we, by connivance, treat the matter lightly, and thus aggravate the evil? Can we, as a body, fearlessly rebuke it, and calculate on a hearty response, confident that it exists only beyond the pale of our communion? The mind of the Reformation protested against human dictation, only that it might yield itself the more unreservedly to the divine authority of Scripture. We profess to represent that mind; and with this same sheet-anchor out, our vessel can ride in safety. But to tamper with it is suicidally to cut and fray the strands of our cable while a storm is threatening, and there are breakers ahead. In this connection, I heartily profess my gratitude for the able services of the *British Quarterly*. Its vigilance, fidelity, and perseverance on this and all correlative subjects, have, I conceive, laid the Body, the entire Christian community, under great obligations.

Others, yet further gone in the rationalistic direction, are impatiently awaiting the advent of some grand and all-eclipsing novelty. The principles which

have originated all our existing institutions of piety and benevolence are not good enough for them. The power which has made missionaries and martyrs is not strong enough for them. Nor the doctrines which have transformed myriads, refined enough. Meaner souls may be satisfied with truth in the husk; they must have the philosophy of the thing. A religion more complimentary to human nature, set to the music of man's nobleness, and pointing to his near apotheosis; this is the type they crave for. In numerous instances, indeed, the state of mind we indicate exists only as a vague, blind feeling. But a feeling it is. And hence any one who interprets, and gives it utterance, and panders to it, is hailed by them as next to him who shall satisfy it.

We are not insensible to the need of change. But an intelligent comprehension of our principles will show us, that the larger half of the change required must take place in those who call for it. They must abandon the Ptolemeian theory in religion, and be resigned to revolve around the sun. We shall feel that none of the conditions exist which would justify the expectation of a new advent of truth. What need of a new planet while the old earth remains stored with unknown riches? We shall remember that the Reformation was, not a departure from the Bible, but a return to it; and that every religious impulse since has been given by the enthronement of one or other of its grand truths. We shall not assume, indeed, that we have all the truth in our keeping, but we shall feel that we have the means of acquiring it all, and that we have a heart to welcome it all as it comes. We can join with the loudest in the cry for progress. We exist by progress, and for it. But it is a progress which enhances the value of the Gospel, because derived exclusively from it. In the oft-quoted language of our own Robinson, we are to be "ready to receive whatever truth shall be made known to us from the written Word of God,"—not from the so-called inspirations of genius, nor from the speculations of an *à priori* philosophy,—but "from the written Word of God."

II. In proportion to the clear comprehension of our principles we shall be prepared to *wait patiently for their progress and triumph*. Were our faith based on mere human policy, we might be excused for interpreting every delay into defeat, and for capriciously trans-

ferring our confidence from one expedient to another. But we profess to be in the secret of Divine principles; principles which work on vast periods, in which a lifetime counts only for one turn of the hour-glass. We assume to be living on a mountain height, while many others are only somewhere down the slope; to have merely to open our eyes in order to take in large views, and to see them all in a cloudless light, while they have to live, in comparison, on uncertain devices, and to correct their errors by painful experience. If we are consistent, then, we shall not lose our confidence in a Divine appointment because some human novelty may seem for a time to promise speedier results. We shall not withhold our support from the college, the school, or the press, because the fruit they yield grows by a noiseless process, and requires time to ripen. The noblest growths are commonly the slowest. We shall not join in the shallow and short-sighted cry against the "Voluntary" or any other principle, as if it were inefficient because it has not kept pace with our impatience, and brought on a millennium of indolence. As consistently, and on the same ground, we might decry the divinity of that gospel which begets it. The affairs of the kingdom of God are projected on a scale which requires all time. And in proportion to the grandeur and generality of our principles is the time and the space they ask for development. To the eye of faith each bears this inscription from the Divine hand, "Though it tarry, wait for it." Our only concern will be lest we should not be found acting on the scale of our principles.

III. If we love our principles better than ourselves, we shall *rejoice at seeing their diffusion, though by other agencies, and in other forms than our own*. Great truths cannot be impounded. They are the breath of God, and are meant to be taken up into the general atmosphere. And every action flowing from them tends to greater issues than the performer ordinarily designs. Divine agencies adopt them. A scheme wider than ours employs them, and makes them catholic. In this way it is that our views are at this moment working perhaps greater results, in the hand of God, beyond our circle than they are within it. In one guise or another they are to be met with everywhere. The geologist is not more surprised at finding boulders, drifted fragments, a

thousand miles from their native rock, than we are occasionally at discovering traces of our principles in what I may venture to call the lower lands of the Church, and in the unlikely quarters. In one part they are found leading to earnest protests; and, in another, to actual secession and freedom. Here, waking up a drowsy institution, or ekeing out the livelihood of a poor society, and there originating new movements of piety and benevolence. One party employs them without knowing it; another employs them consciously, but abstains from naming them; and a third villifies them, but yet employs them.

If, however, we can understand the magnanimity which rejoiced intensely that "Christ was preached" though "of envy and strife," we shall find reason for satisfaction even here. It is something to be the means of awakening in others a new consciousness of their resources. In effect, we are working with their hands, doing good indirectly. The facts we refer to are, in truth, signs of convergence. They prove that the progress of others is approximation to us; takes us in its way. All the greater should be our concern that our progress bring us nearer to God.

IV. The more we understand and confide in our principles, *the closer will be the denominational union which we shall be prepared for and desire*. Failing to comprehend their real nature, we shall be in danger of interpreting them into a protest against a real union. Our chief property of attraction will resemble that formerly known to physical science as the attraction of repulsion; our principal force will be centrifugal. Doubting their inherent strength, we shall look jealously on every approach to intimate union, as involving the sacrifice of so much freedom. If, indeed, our church-independence and our denominational union were two things so inherently hostile that they could not co-exist, I should certainly sacrifice the latter; feeling, however, that the painful necessity considerably detracted from the value of the former. But the truth is, the combination of the two not only involves no compromise, each supposes the other, and is unsatisfied and incomplete without it.

The Scriptural design of the separate church is, not to absorb or sacrifice the individual member, but to enable him to attain those ends of Christian self-

development and relative usefulness which he could not attain apart and alone. And the right aim of a union of such churches is, not to sacrifice the independence of the individual church, but to enable it to attain, by Christian sympathy and co-operation, those ends of piety, enlargement, and relative efficiency which it could not otherwise acquire. The great distinction between ancient governments and modern is, that in the former the individual existed for the State, while, in the latter, the State exists more for the individual. And the main difference between ourselves and other Christian denominations is, that while with them the individual church is more or less absorbed in the denomination, with us the general union is subservient to the multiplication, the prosperity, and the independence of individual churches.

In truth, Congregational churches alone are capable of true denominational union. In other sections of the Church there may be a union of church officers, but not a union of churches. A subjection of churches there may be, but not a denominational union. Such union is possible, in the highest sense, only to the free. To them, if they are true to their principles, it is easy, natural, and a source of strength. They alone can freely choose to unite; and union without choice is more or less a superficial or mechanical combination. They alone can afford to unite; for they need not dread that, like drops of water falling into the ocean, they shall lose their individuality. The centralising power of the sun affects not the attraction of cohesion by which the matter of the earth is held together. And the internal organization of the individual church is assuredly an adequate counterpoise to the outer and looser organization of a general union. So that the free only can fearlessly make the grand experiment how much they can multiply the bands of union, and how closely they can draw them, for they have ever their independence to fall back on.

The existence of *this* "union" proves, despite the fears entertained at its birth, the perfect compatibility of the independence of the separate church with the confederation of many churches. And the adoption, by the Union, of the three British missions—the Home, the Irish, and the Colonial—together with a valuable part of our periodical literature, indicates the manner at least in which

all our churches might combine for high and noble ends. But are we sufficiently aware of our peculiar qualifications and resources for closer union still? Are we adequately impressed with our peculiar obligations to such union, on account of our apparent isolation, and our real independence? Have we duly considered its advantages in augmenting our aggressive resources and efficiency? Have we the piety equal to it? If we have not, we had better remain as we are. For a forced or a false union,—union aimed at as an end, instead of being employed as a means; a union which did not flow from our sense of want, but which oustripped our piety, would soon defeat itself, and generate division. If our piety cannot bear a closer union,—does not actually call for deeper sympathy and more active co-operation,—if we do not feel that union is natural, our peculiar qualifications for it must continue to exist merely as so much unavailability, and our closer communion as a mere rich possibility. With greater piety we could not help it. An effusion of the Spirit, such as that which kept the disciples "together with one accord," would make it a necessary of our Christian life.

V. In proportion as we estimate our principles at their proper value, we shall *practically recommend them, and expect great things from them.* So long, indeed, have they been linked to certain forms of worship and external adjuncts, that not a few of our Body would regard the loss or the change of these as an abandonment of principle. Mistaking the shadow for the substance, they would make Congregationalism to consist more of the things which do not essentially belong to it than of those which do. But while cleaving, in the main, to our old simplicity, we shall yet see that our principles are capable of transmigration into other forms; that, like the principles of life, they are not restricted to one or two modes of manifestation. Instead of rendering them repulsive by reserving their exposition to the hour of controversy, we shall propound them as a part of the great body of Christian truth; and with the confidence that they can never be clearly and calmly stated, without calling forth from the best minds a spontaneous and hearty response. Instead of resting in them as ends, we shall treat them only as means for the attainment of godlike ends. Instead of acting as if we expected them to accom-

plish those ends themselves, and even in despite of our lethargy, we shall tax our ingenuity, if necessary, to beautify and commend them.

Let me ask, then, does our mode of worship recommend them? We should try to look at it, not merely through the medium of our own partial associations, but through the eyes of others also. Let it be but conjoined with that deep living seriousness of manner, and that holy unction and variety in prayer which it presupposes, and in which it originated, and our few and simple forms are sufficient, and we may continue to boast of their scriptural simplicity. But let us not blind ourselves to the fact that, apart from these qualities, they are neither scriptural nor simple. Their scripturalness departs along with the vivacity, earnestness, and power which ought to characterise them; and their simplicity degenerates into tameness, sameness, and unredeemable poverty. That which might have been our strength, becomes to us and to our principles a source of weakness.

Does our preaching recommend them? Is it a thin dilution of the Gospel, ill-prepared, and carelessly administered, or is it saturated with the rich evangelical element—that oxygen of the Christian atmosphere—which is able to save the soul? Do we preach Christ as a living, personal, present, all-sufficient Saviour? Is talent in demand, not merely in conjunction with holy earnestness and fidelity to the truth, but even as a substitute for them? We sympathise with a man devoted to his profession, whatever that profession may be, because he is devoted to it. Involuntarily we award him our silent praise. And in the present day of fierce competition, such professional dedication is indispensable to success. Early and late, and without intermission, must the man of secular occupation be at his post, or he certainly fails. And I thank God I can say of so many of my brethren, from personal knowledge, that no professional man outlabours them. They literally toil in their vocation. And we “glorify God in them.” But are there not those who are wondering at their want of success in the absence of everything deserving the name of labour; who are not so much working without hope, as hoping without work; measuring the amount of what they do, not by their official obligation, but by their personal convenience; who, with only the same amount of diligence, could not

expect to keep their footing in any secular profession? Let me affectionately ask, are those who are preparing for the ministry penetrated with a deep sense of its large capabilities; determined to put them in stress; to make the grand experiment how much, through God, may be accomplished by them? Are they humbly resolving to purchase their place in the Church by deeds; to bind up their future life with endless results in the kingdom of Christ? It is for such men, whatever their talents may be, our pastorless congregations are waiting and wasting for the want of them. And wherever men of this stamp settle, they are, as a rule, as successful as they are devoted. I speak the conviction of many of my brethren who have taken a wide survey of our churches, when I say that, setting aside exceptions which admit of easy explanation, our ministers generally are as prosperous as they deserve to be. Even the ministry of a man of second-rate talent, if his devotedness be first-rate, has first-rate success.

Are we, as a denomination, recommending our principles by corresponding deeds? The Metropolitan Congregational Chapel Building Association, the Congregational Board of Education, and the enterprising proposal of our Lancashire brethren to build fifty chapels in five years, furnish noble replies in the affirmative. They show, as specimens, what, with greater piety and union, we might do. And never were deeds so necessary as now. The *antagonism* of the world requires them; for do we not know that it encounters us with deeds? Were its opposition limited to words only, it would be harmless. But it embodies its hostility in an ever-wakeful spirit; in a consistent, pervading, laborious activity: in institutions and agencies mighty for evil; and only by a similar embodiment of power can it be counter-worked.

The *wants* of the people require them. Even this London of ours is itself an epitome of the heathen world. Almost every vice has its temple here, its priests, and its victims. The fatalism of the Mohammedan, the pantheism of the Hindoo, the idolatry of semi-barbarous tribes, with nothing wanting but the god, wide wastes of irreligion, with centres of volcanic impiety, all are here, and all at home. No one expects to reduce the mortality in certain unhealthy districts of the metropolis without strong sanitary

measures; and what but deeds divinely sanative—works of faith, labours of love, unusual efforts of combined liberality, prayer, and zeal, can avail, in the presence of a moral evil which words cannot even represent?

The zeal and progress of the propagators of a corrupted Christianity can be neutralised only by superior zeal. We need not wonder at their success, nor can we justly complain of it. The secret of it is, that, with them, proselytism is a passion. And a church with inferior principles, but devoted energy, will achieve more than we with our better principles but inferior activity. And they deserve the success. What care the masses for abstract excellence? How are they to know the superiority of our views except as we translate them into actions? They know their wants to be realities, and that realities alone can remedy them. Realities, therefore, they call for, delight in them, cannot have enough of them, and can hardly make enough of those who supply them. Earnestness is the world's piety, and they reward it with sympathy and yield to its power. Nor is the field less open to us than to our competitors. But if we, with our heavenly principles, are content to be less wakeful and energetic, we doom ourselves to the penance of deserved and ignominious failure.

Never was life a more serious thing than now. Never was the Christian life a more difficult thing. And never were church life and denominational life at once more arduous, and more essential to the highest interests of humanity, than they are to-day. Even the comparatively unthinking have an instinctive sense that principles older than humanity have at length entered the field; that the real forces engaged are spiritual. Only a strong Christianity can live, or deserves to live, in such a conflict; a Christianity characterised by a spirituality which places it apart from the world, by a power which places it above the world, and by a self-denial which shall furnish it with resources for the recovery of the world. And such a Christianity, or the means of acquiring it, we assume to be pre-eminently ours. And on the ascendancy of its spirit and principles, we believe the well-being of society—the salvation of humanity—depends. Human laws cannot restrain it, nor civilisation tame it, nor science save it. "The God of Heaven must set up his kingdom." Sublime responsibility! For its

amount of power over us will be the measure of our power over others. It is a *kingdom*, and we must impersonate it, embodying its laws in our self-denying holiness, republishing its edicts of grace in our efforts to save, and representing its world-wide designs of mercy in the conscious dignity of our office, and in the entireness of our dedication to it. But how can this be, except we enter often and alone into the presence of Him that sitteth upon the throne; enter, not to read, to reason, not even to pray merely, but to meditate, to enter into His counsels, to see with His eyes, to hold with Him high and unspeakable converse, till we feel ourselves taken up into His plans—one with Him. It is "a kingdom in power;" averse to all worldly aid from *without*, because superior to it; but averse also to all feebleness and indifference in its subjects *within*; calculating on their activity, living in their zeal, drawing inexhaustible resources from their ready self-denial. Ours, brethren, is a view of the kingdom of Christ, which requires a lofty piety. Slender, indeed, must be our resources if, while declining to take from the world to give to the church, we ourselves take from the church to give to the world. In vain, as a Christian community, do we disclaim alliance with a worldly polity if we admit to our heart a worldly spirit. The best that can be said of us in that case is, that we hinder God less than some others.

Ours is, indeed, a position which requires a lofty piety; piety which shall give us power with God; which shall render us the attractors and conductors of a transforming influence from heaven to earth. Did we but identify ourselves with the lofty ends to which our principles point, we should carry along with us the aid and agency of everything moving in the same direction. To place ourselves in harmony with physical law, is to arm ourselves with its might. To conform ourselves to moral law, is to clothe ourselves with its sacredness. But the church, or the community, that should place itself in direct and living communication with God, would become, from that moment, a Divine reality; an open pathway along which He would freely move; a power which would set all calculation at defiance. Only such a community can hope to become a power; no other deserves the honour; nor could use it rightly if it had it. Spirit of the Living God, baptize us all as with fire!

At the conclusion of the Address,

The Rev. Dr. FERGUSON moved the thanks of the Assembly to Dr. Harris, for the very admirable Address to which they had just listened, accompanied with a request that he would permit it to be printed and circulated.

The Rev. EDWARD MANNERING seconded the motion with much cordiality, which was carried by acclamation.

The Rev. Josiah Henson, the Rev. John Geikie (both from Canada), and two foreign pastors, the one from Switzerland, and the other from France, were next introduced to the Assembly by the Rev. Thomas James and the Secretary; the Chairman, in the name of the brethren, giving them each a cordial greeting.

The Rev. G. SMITH then read the Annual Report of the Union, which will be found at the close of the present Number.

The Rev. Dr. MORISON, in moving the adoption of the Report, said: It must be a subject of congratulation to us all to feel that we have been enabled, for nearly twenty-two years, to meet annually in connection with this Union, to transact various and complicated matters of business in a spirit which, I think I may say, has been, up to the present moment, compatible with that feeling of Christian love which it ought to be the object and aim of our Union to cultivate. (Cheers.) With that freedom of mind, Sir, which you have attributed to our principles, it would be extraordinary if we had not at times points coming up before us upon which there may be diversities of opinion; but it is truly delightful when these points can be considered, examined, and disposed of in a spirit consistent with the existence of that fraternal love and union which, I hope, will ever be dear to the hearts of all our brethren associated in this great and blessed cause. (Hear, and cheers.) We cannot, moreover, but feel grateful to God that although, in his inscrutable providence, he removed from us one who had done very noble service for so many years, I mean our late revered and beloved brother, the Rev. Algernon Wells, that he has kindly and graciously—I trust I may use these words so as to reach the convictions and feelings of the meeting—provided us with a successor in whom we can cherish, not only confidence, but exercise towards him warm and grateful affection,—one who, by his tact in business, and diligence in the trusts committed to him, will do good service to the Union. (Hear, hear.) We are again called upon to sympathize in the loss of one who, I believe, devoted his best services to the interests of the Union. (Hear, hear.) The quiet, humble methods which he uniformly adopted and displayed in the whole of his official labours must have left upon all your minds a very grateful feeling, and created for him sentiments of respect and affection in every heart. (Hear.) I cannot allow myself, though, perhaps, it is rather informal, to sit down without expressing the feeling of delight which I cherished in listening to the opening address. (Hear, hear.) I hope that address will not only find a large circulation—and the name of our Chairman will secure that—but I hope it will be instrumental, in the hand of God, to

produce a most salutary impression upon the mind of the churches and upon the minds of our brethren in the ministry. (Hear, hear.) I am sure there was everything in the spirit of that address which ought to make it welcome to every heart. (Hear, hear.) And I feel most grateful to God that he has enabled the Chairman of the day to deliver an address so peculiarly adapted to the circumstances of the times in which we live; so much kindness in the spirit of the address, and yet so much of that freedom of utterance of the truth for which, I trust, we shall all seek to distinguish ourselves in these times in which we live. (Hear, hear.) I have very great pleasure in proposing that the Report, which has been read, be adopted and printed under the direction of the Committee. (Cheers.)

The Rev. Dr. BROWN, in seconding the resolution, said, he thought he expressed the feelings of all present when he said, that they must all be filled with gratitude and humility—with gratitude, because of the honour which God was conferring upon them, in permitting them to occupy the position they did; and with humility, because that, with such principles as they professed, they had done so little. Many of them began the year with something of fear in connection with their new Secretary. (Hear, hear.) He rejoiced to say that these fears were all gone. (Cheers.) He had been, from time to time, associated with their new Secretary in his official capacity, and he rejoiced to bear testimony to his ability, and that he was, in all points, adequately fitted, in the providence of God, for the position.

The resolution was then put and carried.

The Rev. JOHN KELLY nominated the Officers and Committee for the ensuing year. So much did this resolution partake of a matter of form, that any remark was rendered unnecessary. He intended not to offer any eulogium upon the ability of his friend, Mr. Smith; but having had a good deal of intercourse with him for the past year, he could personally testify to the attentive and zealous care with which he had devoted himself to the interests of the Union.

The Rev. JOHN ALEXANDER, in seconding the resolution, said that he did so with feelings equally cordial to those which were expressed by his friend, Mr. Kelly.

The resolution was then put and carried unanimously.

The Rev. THOMAS JAMES next read a paper on British Missions, which stated, that during the past year there had been many circumstances which awakened hope. The receipts during the year were £5,646 16s. 9d.; the expenditure, £6,563 1s. 2d. No debt encumbered the operations, the excess being met by the former friends of the Society, both during their life, and by money left at death. There were at present connected with the Society 47 missionaries and 60 grantees; 6 young men were pursuing a course of study under Mr. Frost; there were 155 lay teachers, and 1,554 Sunday-school teachers. With regard to the Irish Branch, there were 15 pastors and 8 Scripture-readers. The receipts during the year were £2,217; the expenditure was £1,756

4s. 6d. *The Colonies.*—Colonization was going on more briskly than ever. The Colonial Missionary Society had sent out four missionaries to New Zealand and Australia. The receipts during the year had been £3,275 14s. 2d.; the expenditure, £2,963. Thirty-four ministers were supported by the funds of the Society. In Toronto, young men were being trained for the Missionary work. The British Colonies were growing in happiness and wealth, and a Gospel ministry there was particularly desirable. The work was proceeding, but not sufficiently satisfactory, and it was deemed advisable that a Deputation should be sent there. The office of Deputy had been accepted by the Rev. Mr. Gallaway, who had himself for some time resided in St. John's, New Brunswick. For the British Missions the amounts received were, £5,161 0s. 10d.; towards this sum, 290 churches, out of the 1,200 that were in England, only had contributed. That number was less than during the past year. The Committee commended this subject to the attention of the churches generally.

The CHAIRMAN then called upon the Secretary to read the Report of the Special Committee appointed to inquire into the working of British Missions.

The Rev. GEORGE SMITH moved the adoption of the Report.

The Rev. Dr. MASSIE rose to second the resolution. He observed, that, so far as irregularity had been referred to, the blank cheques were a matter of ten years' standing. (Hear, hear.) He mentioned this in justice to himself. (Hear, hear.) So far as indiscretion of manner or demeanour was concerned, he was never perfect. (Hear, and cheers.) He did not expect to be perfect, but he desired to be as perfect as possible; and having had some rather delicate and difficult duties to perform with some who were not perfect—(laughter and cheers)—and who never would be perfect—(renewed cheers)—he might have said to them or done to them things that seemed harsh. They might have been things that would not have been done by a wiser man, or a man less energetic and determined to work for the Missions. (Hear, hear.) He had no apology to make, and he felt a regret that there should have been anything like indiscretions to speak of; it was, and always would be, his object to gain and secure the confidence of his brethren. There had been several changes in Ireland, as the Report had mentioned, and circumstances which called for a very severe exercise of discipline with reference to some of the agents. (Hear, hear.) As far as the Home Missionary Society was concerned, it was in a healthy state, and it was his desire to render it an efficient and prosperous mission in connection with the churches of England. (Loud cheers.)

The Report was then received for discussion, in which the Rev. Drs. Morison, Tidman, Halley, Burder, and Massie, the Revs. John Kelly, J. Glyde, of Bradford, John Alexander, T. James, J. Waddington, Baldwin Brown, J. C. Gallaway, John Kennedy, E. Prout, J. de K. Williams, G. Rose, and Messrs. Heathcote, Josiah Conder, and S. Morley took part. Those parts of the Report

which referred to the British and Colonial Missions were unanimously adopted, the discussion turning almost exclusively upon the Irish branch of the Missions, a portion of the gentlemen being unwilling that a step so serious as that suggested by the Report should be taken without more time to inquire into its grounds and its consequences. Here, as in everything appertaining to Ireland, there was a great diversity of opinion, some insisting that what was now recommended by the Birmingham Committee was just what had been done for many years, and others affirming that what was alleged by the Committee was contrary to the fact. The Committee had considered, that, after a vast expenditure, the results were by no means such as to authorize perseverance upon the old plan. It came out, in the course of the discussion, that £100,000 had been laid out upon Ireland, while, at the present hour, only (as we understood) some eighteen churches remained, and not more than two or three of which were at that moment self-sustaining. It was alleged that the labours hitherto performed by the Evangelical Society had rather tended to the furtherance of Presbyterianism. It was insisted on by others, that the good was much greater in reality than in appearance; that many of the converts had emigrated; that the result, indeed, of the adoption of Protestant principles was the emancipation of mind, the elevation of spirit, and the infusion of a desire to rise in society, which prompted individuals to go to lands where there was more privilege and every prospect of more comfort.

The Report, after much discussion, was adopted.

THE DINNER.

On the conclusion of the business, the Assembly repaired to the great room at Radley's Hotel, Bridge-street, where they sat down to a sumptuous collation; Dr. HARRIS in the chair. After dinner, two ministers, one from France, and the other from Switzerland, were introduced by the Chairman, after which they successively addressed the meeting, first in French, which was excellently interpreted by Mr. Ashton, Jun. The French brother's statement deeply interested and affected the auditory, who appeared strongly to sympathize with the present afflictions of the Protestant Churches of France.

The next speaker was a pastor of the Free Church, who delivered himself upon a variety of points, with tact, point, and beauty. Although he was not fluent as a speaker of English, yet his words were well chosen, and happily expressive of elegant thinking, pervaded by a touching vein of humble piety. This gentleman intimated that he had no expectation in the morning of the felicity which awaited him, in being introduced to so great an assembly of English Nonconformists, and that he was indebted for the privilege to Mr. Douglas, who had brought him thither.

Dr. CAMPBELL then rose, and expressed a conviction that the Assembly were deeply indebted to Mr. Douglas for the treat to which they had just listened. But he asked,

Who is this Mr. Douglas, to whom they were indebted? He was none other than the son of James Douglas, Esq., of Cavers, to whom all there, and the Christian world at large, were deeply indebted for his admirable Works—for his "Advancement of Society in Knowledge and Religion," his celebrated work on the "Truths of Religion, and Errors in Religion," and other publications. The Assembly at once recognized their benefactor, receiving the intimation with loud cheering. Dr. Campbell then intimated that Mr. Douglas had spent the whole of the day in the Assembly; and this was not his first love, for he had been with them on the same occasion last year. The statement proved highly gratifying to the Assembly.

MR. DOUGLAS, JUN., then rose, and in appropriate words acknowledged the satisfaction he had derived from his intercourse with the Assembly on that occasion.

MR. GEIKIE, from Nova Scotia, was next introduced by the Rev. Thomas James, who read the credentials by which Mr. Geikie came accredited, which were of a very high order. Mr. Geikie then opened his commission with some very judicious and appropriate remarks on what had been said in the Union meeting in the morning, on the subject of self-sustentation among the Colonial Churches, stating the difficulties which stood in the way of that happy consummation. Among these difficulties were the following: the sparse character of the population, who had to be collected from wide distances; and in many cases the fact, that they had thrown aside the church-going habits which characterized many of them in their fatherland. To this he added the fact, that most of them had belonged to Established Churches in the mother country, where they received religious instruction, such as it was, for nothing. Some of the younger people told him that there was no hope of much being done for the Gospel till the old people died off; that their habits were incorrigible, and would accompany them to the grave. He adduced also the migratory character of the population. Society in Canada was engaged in one intense strife for life: so intent were men on temporal advancement, that they had little time and less disposition to attend to their eternal interests. He complained that the value of the Colonies was not duly appreciated on this side of the Atlantic, else a larger support than the present sum of £3000 per annum would be accorded to the Colonial Missionary Society. He reminded them, however, that there "England was being born again," and that, in future ages, the value of the Colonies, then in a nascent state, would be fully ascertained.

MR. JOSIAH HENSON was next called forward, and in a lengthened, multifarious, and characteristic address, exceedingly interested the audience, to most of whom he was obviously a new speaker. Nothing could exceed the zest with which his magical effusion was received. But amidst all the wit, there wanted no wisdom. Mr. Henson intimated that his object was to raise funds in aid of the education of the children of the Blacks, in connection with which he told some most affecting tales respecting the ignorance which

prevailed there some twenty years ago, when he himself had gone fifteen miles to get some one to read a letter for him. Such, however, was the progress now made, that there was no family, perhaps, in which there were not some, old or young, who could read the New Testament. He stated that the sum he required was £2000, and intimated that one gentleman, Mr. Sturge, of Northfleet, Gravesend,—his name deserves to be recorded,—had felt deeply interested in the enterprise: that he avowed his preparedness to make one of the £1000 forthcoming, provided the public would raise the other. Mr. Henson made special reference to the kindness he had received at the hands of Messrs. Eusebius Smith, S. Morley, and other gentlemen. On the close of his address, Mr. Morley stood up and corroborated some of the facts which had been recited, intimating that an address was just being issued, the object of which was to pave the way for an appeal on behalf of Mr. Henson, that he might receive the £1000 on which the other, by Mr. Sturge, was contingent.

SECOND SESSION.

The Second Session of the Union was held on Friday, in Broad-street Chapel. The Rev. Dr. HARRIS took the chair at half-past nine o'clock.

A hymn having been sung, and a portion of Scripture read, the Rev. JOHN GAWTHORNE engaged in prayer.

The Rev. Mr. DAVIES introduced to the assembly two foreign brethren—M. B. de Wateville and M. W. Turrettini, who were very cordially received.

The Rev. HENRY J. BEVIS next, without a single remark, moved,—

That this Assembly, having adopted the Report on British Missions from the Committee appointed at the last Autumnal Meeting of the Union to examine the working of these Institutions, would present its cordial thanks to those honoured brethren who gave their time and attention to this important inquiry, and would express the hope that these Societies may receive an increasing amount of support from our churches, and be the means of greatly extending the kingdom of Jesus Christ in the British Empire; and that the Report be transmitted to the Board of British Missions, with the respectful request that its various recommendations may be taken into their serious and speedy consideration, and, as far as possible, reduced to practice.

The Rev. JOHN GAWTHORNE said, that he had very much pleasure in seconding the resolution, which, he had no doubt, would be cordially and unanimously adopted. All the three Societies combined under the general name of British Missions were exceedingly important. (Hear.) He recollected the time when he could have taken a thread and drawn it in a straight line across a map of Derbyshire, and cut off 400 square miles where there was no church of their own denomination in all the district. (Hear, hear.) Yet he did not think that county was so much behind some other parts of the kingdom; and hence they saw how indispensably necessary and important a Home Missionary Society had been to the country. Liberally supported as that Society undoubtedly was, it nevertheless could not of itself meet all the wants of the community; and he therefore held it to be the indis-

pensible duty of every Christian church located in the large towns of the empire, to take care that the people in the regions around should have the Gospel proclaimed to them in all its simplicity and fullness. (Hear.) He hoped, by the blessing of God on the labours of the Congregational Union, each of the Societies would be well sustained, wisely administered, and made abundantly useful. (Cheers.)

The Rev. J. A. JAMES proposed a question, which he thought needed to be put by some one, as to the precise connection which subsisted between the Congregational Union and the British Mission Societies. He confessed, that he did not understand the nature of that connection. His impression was, that the Union simply gave its patronage to those Societies.

The Rev. ROBERT ASHTON said, that Mr. James had replied to his own question, his impression being perfectly correct,—the Union afforded its patronage to the Missions, and gave such advice and counsel as circumstances might require; but it had no control over them. He read the resolution which had been adopted when the Missions were affiliated with the Union, in confirmation of his assertion.

Mr. JAMES was still unconvinced, because members of the Board were *ex officio* members of the Union. A closer connection than he had imagined must, he now thought, exist.

The Rev. THOMAS JAMES believed that this closer connexion did exist, but the whole matter was vague and unsatisfactory. Many of the brethren thought the Societies would go on better without any connection—(hear, hear)—while others thought that the connection should be still closer. (Hear.) This was a matter, therefore, which deserved deep and serious consideration.

Dr. HARRIS thought it was a desirable question to raise, but not now to discuss. He suggested that a paper should be prepared on the subject, to be submitted to the Autumnal Meeting, or to the next meeting in London.

The resolution was put and carried.

The Rev. J. C. GALLAWAY submitted a resolution on chapel building, in the following terms:

That this Assembly is gratified in learning that the Committee of the Union have directed their attention to the important matter of Chapel Extension, agreeably to the resolution passed at the last Autumnal Meeting, and is encouraged, by the results of their inquiries, to take a further step in this direction, with a view to some ultimate practical issue. This Assembly, therefore, requests the Rev. Messrs. Kelly, A. Reed, J. L. Poore, J. B. Brown, J. C. Gallaway, Dr. Campbell, and Messrs. J. R. Mills, J. Finch, John Crossley, George Hadfield, S. Morley, T. E. Parson, Rice Hopkins, and the Secretaries of the Union, to be a Committee, with power to add to their number, to draw up some scheme for a general organization, to ascertain, as far as practical, the views of brethren generally on such scheme, and the degree of support it is likely to receive, and to report accordingly at the next Autumnal Meeting.

To some extent this subject had been taken up by the Union. Any large and decisive measure must, of course, be the result of

further inquiry. He thought, however, they might adopt the resolution with perfect safety.

The Rev. A. E. PEARCE seconded the resolution. The Chapel-extension scheme was, in his judgment, a step in the right direction. (Hear.) The Congregational Union had been objected to by some, on the ground that it did not aim at practical objects. (Hear.) He thought they were now in a fair way to silence that objection, seeing that they had now in connection with their Union the British Missions, the Hymn-book, and the Periodical Publications, which were all practical things; and now they proposed to aid in the extension of chapels throughout the kingdom. (Hear.) This was a work, he thought, to which they were specially called. He was not sanguine of speedy success, yet he could not but believe that a scheme of that kind would ultimately prosper. He urged those gentlemen who had not read Mr. Gallaway's paper, which was read at the last Autumnal Meeting, to do so. It was exceedingly valuable, containing, as it did, many practical suggestions. Although ministers generally could not give much personal pecuniary aid to such an object, they might doubtless do great things for it by the influence which they possessed over others. In Manchester, the Nonconformists were using great efforts to increase chapel accommodation, in some cases by the formation of new churches. Yet, with all their efforts, the increase in the population was so enormous, that they could not keep pace with it. (Hear.) He did not think that the Union ought to anticipate much united co-operation in this matter for the Dissenters of Lancashire, because they had set themselves to form a County Association for chapel-extension, and proposed to build fifty chapels in five years. (Hear, hear.) All they wanted was a few men like Mr. George Hadfield, who had promised £5,000 towards the erections, and others who had promised to contribute £1,000 each. (Cheers.) The resolution was unanimously adopted.

RICE HOPKINS, Esq., submitted a resolution, the object of which was to render more intelligible the nature and constitution of the Union. Some doubt having been expressed at the autumnal meeting concerning the qualifications for membership, a Committee was then appointed, and the resolution which he submitted was the result of their deliberations.

The revised Constitution being read, a short discussion ensued, in the course of which many conflicting opinions were expressed as to the meaning of the terms employed in the document, which seemed to indicate that the matter was understood very little better than before. As we understood, the subject now stands thus,—any Congregational Church may make its minister and deacons *ex officio* members by a yearly subscription of one shilling and upwards; and that any minister of a church which does not subscribe, may become a member by an annual payment of five shillings; but that no private member of a church can become a member of the Union, unless delegated by a subscribing church, or sustaining an office

in connection with any of the religious societies of the denomination.

The resolution proposing the alteration was ultimately adopted.

The Rev. Mr. GLANVILLE moved,—

That agents of the Home Missionary Society, being pastors of Congregational Churches, be eligible for admission to the benefits of the Deferred Annuities' Fund.

W. WILLS, Esq., of Bristol, seconded the resolution.

The resolution was adopted.

The Rev. Dr. BURDER said, that he felt no ordinary pleasure in submitting to the assembly a resolution which, he was fully persuaded, would not only be readily adopted, but be also gratifying to every person present. It was,—

That this Assembly hails with satisfaction the fact, that the Magazines of this Union continue to command a circulation so large as that reported on Tuesday last; and, at the same time, it would express the deep conviction, that these Periodicals are entitled, alike on the ground of literary excellence and benevolent intention, to a more extended patronage than they have hitherto received. That the best thanks of this Meeting are hereby cordially presented to their esteemed and laborious Editor, for his past invaluable services, with its earnest desires for his long-continued health and increasing usefulness. This Assembly would further express its concern that our pastors and churches would still more earnestly and extensively employ their influence in diffusing our literature amongst ourselves and others, believing that the Publications of the Union are adapted to extend Evangelical Nonconformity, while their profits are devoted to the accomplishment of important objects in connection with our entire denomination.

He supposed they would all agree in the opinion, that it was impossible to overrate the importance of religious periodicals. (Hear.) And he supposed, moreover, that it would not be easy for any of them to estimate the benefits which had already accrued from the publications to which his motion referred, when they considered the mass of intelligence which they presented to the public, the elucidations of various portions of the word of God which they contained, with appeals of the most spirit-stirring character in favour of enterprises of religious benevolence, and the exposure of various errors which the Editor might think it important to present to the minds of his readers, as well as the defence and exposition of their denominational principles,—all constituted, he thought, a mass of matter which was exceedingly valuable, and which it was highly important to circulate still more widely among the churches of Britain. (Cheers.) He could not look without very great delight also at the report which had been presented of the pecuniary benefits arising from those magazines. To

himself it was matter of much surprise, that a work selling at such an extremely low price should have produced such ample returns. And it gave him, of course, peculiar delight to think, while another periodical of longer standing provided by its funds for the relief of the widows of devoted servants of Christ, that this also provided comfort and valuable aid for the living and elderly ministers, and also aiding younger brethren, who were very properly anxious to make some provision for the autumn of life. (Hear, hear.) With regard to his previous expectations, he must acknowledge—and he did it with great delight—that the results of the periodicals, so far as profits were concerned, had gone very far indeed beyond his expectations. (Hear, hear.) He would venture to touch also upon another point. He had not the honour of being one of the projectors of the CHRISTIAN WITNESS, and he was not without many fears that it would very greatly injure the circulation of the *Evangelical Magazine*; and, as its Treasurer, he seemed to feel that he was in some sort a guardian of the interests of the poor widows. (Hear, hear.) He naturally felt deeply anxious for them, lest their interests should materially suffer. (Hear, hear.) He did not suppose that there had been no effect produced upon the circulation of the *Evangelical Magazine* by the extensive circulation of the CHRISTIAN WITNESS and PENNY MAGAZINE; but then he was so alive to the benefits arising from the circulation of these periodicals themselves, as well as to the importance of the funds which they had created, that he rejoiced in their success as cordially as if he had been one of their projectors. (Loud cheers.) He felt also that the measure of their obligations to their valued Editor increased from year to year. (Hear.) He did not wonder to perceive in the *Free Church Magazine* a reference to their Editor in a late Number of that publication, where there was some review, both of the *Evangelical* and the WITNESS. Speaking of the latter it said, "The CHRISTIAN WITNESS is well known to be under the editorial charge of the Rev. Dr. Campbell, of the Tabernacle—a man whose powers seem incapable of being overtasked." (Laughter and cheers.) This was no small encomium for an editor—(hear, hear)—and he believed that the powers of Dr. Campbell had been tasked to a degree much ampler than most of them could have attempted to meet; that the physical strength which had been put forth, as well as the mental energy, was such, that few besides himself could have exerted. (Cheers.) And he might be

permitted to say, that he had had peculiar and genuine gratification during the past year at perceiving the very kindly spirit—the truly catholic, friendly, and Christian spirit—(cheers)—which had pervaded the pages of the *CHRISTIAN WITNESS*. (Cheers.) He felt, then, for his own part, more and more indebted to the Editor for the value of his energetic services, which certainly were above all praise. (Cheers.) He felt more than ever attached to the Editor as a Christian brother. (Hear, hear.) The spirit which he had breathed had completely won his heart, although he had never regarded him but with respect and affection. (Cheers.) He, therefore, had very great pleasure in submitting the resolution which they had just heard. (Cheers.) Might he be allowed to touch upon another point, to which also there was a reference in the *Free Church Magazine*,—a point which had struck the writer of the article very forcibly, and which, therefore, served to commend it to their attention? (Hear, hear.) The point to which reference was made, was an attempt to give a new impulse to the circulation of Magazines, by appointing an officer in each church to endeavour to bring before the minds of the members of the church the claims of religious periodicals, especially those of a denominational kind. (Hear, hear.) Now, he was persuaded that this point was really deserving the attention of the Union; and he thought it would not be at all undesirable for the Committee to take it into serious consideration. (Hear, hear.) Dr. Campbell was of opinion, that if there were such an officer appointed to inquire how far such periodicals as their own were in circulation, and consider the best means for extending them, that even four times the amount of the present circulation could soon be attained. (Cheers.) The suggestion, then, was surely one strongly entitled to their regard. (Hear, hear.) He thought, moreover, that this was a very gratifying specimen of the fertility of the powerful mind of their Editor, who was always bent on doing good, and fully alive to the interests of the denomination. (Hear, hear.) He thought it was a suggestion well worthy of being fully considered, and he had the greatest delight in submitting the resolution for the adoption of the assembly. (Loud cheers.)

The Rev. J. A. JAMES seconded the resolution. On some accounts he could have wished it had fallen to some other individual better able to do it justice; but he rejoiced that it was in his hands, because it would be in the recollection, perhaps, of some present, that there was a period in the history of the

Union, when, if he neither thought harshly nor spoke harshly of Dr. Campbell, yet he did give utterance to expressions which at that time, he believed, produced some pain in Dr. Campbell's mind. He should never forget the look of his eye when he turned round upon him, and silently said, *Et tu, Brute*. (Cheers.) He felt it exceedingly at the time. He thought highly, none more so than himself, of the talent, the genius, and the generosity of Dr. Campbell; but, at that time, it did occur to him, that there was a little more severity of expression and manner than quite suited his own taste and feeling, and he might, perhaps, add principle; but it was common with generous-hearted men to speak strongly, and they must, therefore, not always be criticised too closely. (Hear.) He rejoiced, therefore, at having that opportunity of giving public expression to his continued and increasing affection for Dr. Campbell. (Hear, hear.) He could not avoid giving thanks to God that he had furnished them with a man so capable of wielding the instrument which had been placed in his hands by the Union. (Hear, hear.) He was not quite sure how far the Evangelical Alliance had had a side-long influence. (Laughter and cheers.) He did, therefore, on this occasion, most unfeignedly and most emphatically express the love which he bore to their honest friend. (Cheers.) The fervent wishes of his heart were for the continuance of his invaluable life and his colossal strength—(cheers)—and the increased circulation of the Periodicals which he so ably conducted. (Hear.) In expressing their thanks to Dr. Campbell, it should be distinctly remembered, that the gratitude which such an individual must value was increased endeavours to extend the sphere of his usefulness. (Cheers.) On the excellency of the Periodicals themselves it was unnecessary that he should for a moment trespass on their time. He valued them very highly, although he could not say that he always read every page; and who could read all the publications which at this day were streaming from the press? But he certainly would endeavour not merely to express his sense of the value of Dr. Campbell's services, but to extend his usefulness by more widely circulating the Periodicals; might he live long to conduct them! (Hear.) He iterated the expression emphatically, to convey the sense of the value which he had of the man and of his works. (Hear, hear.) It was the glory of their Denomination that they had periodicals which suited all tastes, except that taste which was bad. They had their noble *Quarterly*, and might nothing arise to

interfere with its wide circulation. (Hear, hear.) The circulation of the *Eclectic*, too, he trusted, would be fully sustained. (Hear, hear.) It appeared the other day, that under its present editorial conduct the circulation had increased fourfold. (Hear, hear.) He was delighted with the candour and kindness with which the resolution he was now seconding had been moved by the gentleman who brought it before the assembly, especially as he was the representative of the *Evangelical Magazine*. (Hear, hear.) There was no room for jealousy, although there might be for a little noble rivalry, which, in a world like ours, and in such a state of society, was perhaps almost necessary. He concluded by again expressing his high appreciation of Dr. Campbell's services, and most cordially seconding the resolution.

The Rev. Dr. MORISON said, if he were not a volunteer on that occasion in reference to this subject, he would be chargeable with something like a lack of feeling, which really did not pertain to him. (Hear.) He believed there were not—if his friend Dr. Campbell would allow him to say so—two friends in the Congregational ministry more closely linked in esteem and affection, one towards the other, than Dr. Campbell and himself. (Hear, hear.) He would make no allusion to the past, whatever it might have been. (Hear.) He was quite sure of this, that they were not opposed towards each other personally; and, if he might so speak, in their editorial position they could not fail, in some measure, to be beneficial to the interests of the Churches; nay, further, to the great religious communities around them. (Hear, hear.) He thought they had very considerable powers, uniting as they did, to do mischief; but they would certainly never unite for that object; and he trusted that they had the same power to do good; and he believed, that the day was far distant when there would be found, between the Editors of the two Magazines, anything but the most perfect Christian feeling and brotherly love. (Cheers.)

The Rev. ANDREW REED said, that it was once the most painful task of his life to differ politically with Dr. Campbell, but that circumstance never interfered with their private friendship. (Cheers.) He believed, indeed, that it was strengthened by what then occurred; on his part, at least, it was so. (Hear, hear.) He must say, that the agreement which was then come to, on the part of Dr. Campbell and certain others who differed from him, had been honourably and strictly fulfilled. (Cheers.) He, therefore, on his own part, and he believed also on the

part of those to whom he alluded, expressed their cordial sense of the value of Dr. Campbell's labours in the conduct of the Magazines. (Hear, hear.) In consequence of what had previously occurred, he did not like to give a silent vote on this occasion. (Hear.) He had most earnestly and cordially supported the Magazines, and he hoped that all the brethren would do so too. (Hear, hear.) It was a matter for great thankfulness, that at the present time there was scarcely any division or difference among those who constituted the Union; and he trusted that the same happy state of things would continue, and then their union would prove to be their strength. (Cheers.)

The Rev. J. G. MIALL, of Bradford, also wished to say a word. He could not give a silent vote upon the resolution, seeing that he was one of those to whom reference had been made. He testified to the generosity and magnanimity which had been manifested by Dr. Campbell on many important occasions in connection with that Body, and in the conduct of the Magazines, and bore witness to the value of the Magazines to the churches. There would always, of course, be diversity of opinion in such a body as the Union at times, and upon certain subjects; yet he thought that they were generally agreed on all great principles, and in consequence must admire the spirit which Dr. Campbell had displayed on all the great questions of the day as he had treated of them in the Magazines.

The resolution was carried with much cheering.

The Rev. Dr. CAMPBELL then rose, amid great cheering, and said: I beg, Sir, most gratefully and most sincerely to request that you will accept my thanks for the resolution you have just passed, and also that those esteemed brethren, Dr. Burder and the rest, who have expressed themselves so kindly, will accept the same. I really have nothing further to say, than that I am much cheered—(hear, hear)—and I shall go forth to the work of the coming year much strengthened by your cordial approbation. (Cheers.) I have sometimes been grieved, that I had not the entire concurrence of men whom I greatly respect; but somehow, even their disapproval was so blended with kindness and generosity, that if the pill was a little bitter, it was so sweetened by these ingredients, that I found it never did me much harm. (Laughter and cheers.) I truly reciprocate every sentiment of my brethren, and, not least, the sentiments of my friend—which I must say he is—Mr. Miall, of Bradford. (Hear, hear.) I thought, on a

particular occasion, Mr. Miall was wrong, and, of course, he thought me wrong. (Laughter and cheers.) But that is all over. He has written an admirable book, and I have had great pleasure in declaring the truth and nothing but the truth concerning it. (Hear, hear.) I allow nothing, under any consideration whatever, to approach the editorial chair but truth. (Cheers.) Where property and character are concerned, pique and partizanship must have no place. (Cheers.) I beg, therefore, through you, Sir, to reciprocate most fully the generous and unanimous feeling expressed this morning; and in the prospect of going next year to Bradford, it is all the more so. (Hear, hear.) If anything would have deprived me of the pleasure of going thither, it would have been, that there I should have had to meet with any esteemed brother, between whom and me there was a sense of coolness. I may just say, I was not behind in hidden good will towards Mr. Miall. (Hear, hear.) Last Tuesday I sat by him at Exeter-hall, when he made that brilliant speech on the subject of Ireland, which so moved me, that I could have liked to have patted him on the shoulder, and have said, Brother I thank you—that is excellent! (Cheers.) But I will not detain you longer, as the time is important; and hence I asked that the resolution might be put further back, that I might speak, more or less, or not at all, as circumstances might dictate. I had something to say upon the subject of periodical literature—(cries of “hear, hear”)—but time is short, and the business which still remains is great and urgent; besides, I have an opportunity of saying my say at any time during the year. (Hear, hear.) You have this morning two important subjects coming before you; and I have reason to know, the Essay of Mr. Swaine will give no ordinary satisfaction to your minds, and perhaps elicit some discussion; and, I do hope, promote a great deal of good. (Hear, hear.) It is important, therefore, not to waste one moment of our time. Accept again, Sir, and honoured brethren, my sincere and cordial thanks for your kindness. (Loud applause.)

The Rev. ROBERT ASHTON moved, and the Rev. G. SMITH seconded the following resolution, which was put and carried unanimously:—

That it be an instruction to the Committee to prepare a Paper for the next Autumnal Meeting, defining more definitely than the rules at present do, the connection between the Union and its affiliated Societies, and also the qualifications of brethren for participating in the benefit of the Deferred Annuities' Fund.

The Rev. JOSIAH VINEY then read a Paper on British Missions.

Mr. SAMUEL MORLEY read the Financial Statement.

The Rev. Dr. MORISON moved:—

That this Assembly recalls, with mingled feelings, the first announcement made by the Rev. Algernon Wells, at Sheffield, in the Autumnal Meeting of 1849, that it had been recommended to secure Homerton College for the service of the Congregational denomination, by purchasing it as a Training Institution for the Congregational Board of Education. It would rejoice that the project then hailed with so much fervour, and favoured with many assurances of approval by brethren from all parts of the country, has been successfully accomplished,—the cost, amounting to about £11,000, having been promised with willing liberality. While devout gratitude is acknowledged as due to Him in whose hands are the hearts of his people, this Assembly would earnestly commend the further and efficient support of this Institution to the friends of Education, being convinced that controversy is not required to prove the value of well-trained teachers, and of voluntary co-operation, by parents, in the suitable education of their offspring; and having the assurance that the addition of every such Institution, independently maintained and wisely conducted, brings multiplied advantages to the nation, and increases the facilities for popular improvement.

The resolution was seconded by the Rev. JOHN KELLY; and supported by the Rev. W. LEGG, of Reading.

EDWARD SWAINE, Esq., read a Paper on “Pastoral Incomes, their Frequent Inadequacy, with Remedial Suggestions.” This Paper, which was of considerable length, excited the deepest interest, manifesting wide observation, minute inquiry, and a thorough acquaintance with the working of the ecclesiastical polity of the Nonconformist churches. As the Paper will, of course, be printed, it is not to be expected that a larger analysis should be given here. After a luminous and impressive discussion of the general question, Mr. Swaine proceeded to say, that, in addition to supplemental aid being afforded, it would be well if more attention was paid by the deacons of churches to improved financial management; ministers' incomes would thus be considerably augmented. He feared that in many cases there was a great want of system. Being a deacon himself, he spoke the more freely upon the subject.

The Rev. S. M'ALL moved the reception of the paper, and that it be printed with the minutes. He thought it contained many valuable suggestions. He expressed a conviction that not a little misrepresentation had gone forth as to the conduction of Nonconformist churches. For his own part, he believed the deacons generally were a body of most excellent men, always alive to the welfare of the churches, and the promotion of the comfort and usefulness of the pastors. They had been often twitted with their 50% pastors. But he asked where they were? He knew not where to find them in large numbers, and he believed, indeed, the number whose incomes did not exceed 50% was very small. It might be well, in descanting on this subject, not to overlook effects which must always have a cause, to some extent, at least, corresponding. The families of Independent pastors were generally found to be respectable, and to occupy honourable positions in society. (Cheers.)

BENJAMIN HANBURY, Esq., seconded the adoption of the paper, the more so, as its

writer was a layman. He suggested that it would be better if laymen were more frequently than at present requested to perform like services.

The Rev. Dr. CAMPBELL referred to what had been done by the various bodies of Dissenters in Scotland for the support of their ministers, holding in his hands a pile of papers which professed to be documents connected with the economy of the United Presbyterian Church and the Free Church of Scotland, to which he paid a very high tribute, as, in point of financial operations, constituting the model community of modern times. He would not then enlarge on the subject, and only stood up to speak a word of encouragement, intimating that what was proposed, if they were not wanting to themselves, was thoroughly practical, forasmuch as it had been achieved already, to a very satisfactory extent, in the bodies to which he had just referred. (Hear, hear.) He then exhibited a tabular view of some eighty or ninety churches connected with the United Presbyterian Church, showing the number of members, contributions for pastoral support, and amounts received from the supplementary fund, and other matters of an interesting character. He intimated that it was his intention to give a series of essays on the subject in the CHRISTIAN WITNESS. Dr. Campbell was greatly pleased to find that Mr. M'All had been so happily circumstanced with regard to the deaconship, and also with respect to the emoluments of the poorer ministers; and uttered a fervent wish that his experience might be that of the ministers at large. He stated, however, that had Mr. M'All attended the meeting the other day for the distribution of the profits of the WITNESS and PENNY among poor ministers, he would have made a discovery for which he seemed not to be prepared; and were he to know what passed at the Congregational Board for the relief of distressed ministers, he would meet with many a mournful tale of heavy claims, hard work, and mean emoluments. He trusted that something would be done to gladden the hearts of their poorer brethren.

The resolution was carried unanimously.

Mr. SWAINE returned thanks for the honour which had been conferred upon him.

The Rev. BALDWIN BROWN proposed a resolution on Maynooth, in the course of which he expressed his cordial concurrence in what had been said at a former part of the meeting on the subject of the Magazines, and begged to testify to the great power which Dr. Campbell was bringing to bear upon the denomination, in regulating its views and urging it on to organized labour and general co-operation for the advancement of the public good.

The Rev. Dr. MASSIE seconded the resolution; but, as it did not meet the views of some gentlemen, a committee was appointed to remodel and bring it up after dinner.

Mr. JOSIAH CONDER then proposed:—

That this Assembly, cherishing, as it does, a warm and unabated attachment to the sacred principle of Religious Liberty, contemplates with deep anxiety its extensive violation on the Continent of Europe, as well by Protestant Governments as in

Roman Catholic States; it views with indignation the unrighteous acts by which Christian missionaries have been expelled from Austria, the rights of conscience trampled upon in Italy, the freedom of religious speech and conduct interfered with in Greece, and numerous injuries inflicted on Protestant voluntary communities, in various parts of France, Switzerland, Germany, and Northern Europe; deeply sympathizing with those of our brethren who are called to suffer persecution for the cause of righteousness and truth, this Assembly would fervently commend them by prayer to the grace and help of our common Lord and Saviour, and would stand prepared in every suitable way to assist them in obtaining from their several Governments freedom of conscience, liberty of Christian worship, and the right to diffuse the Gospel of the grace of God. Further, this Assembly instructs the Committee to send a copy of this resolution to Evangelical Societies on the Continent, and to any organizations which, in this country, represent their interests.

He deeply regretted that the sympathies of English Protestants towards their suffering brethren on the Continent were not more general and intense.

The Rev. Mr. JONES, of Plymouth, seconded the resolution, which was unanimously adopted.

The Rev. GEORGE SMITH proposed that the Rev. John Alexander, of Norwich, be requested to undertake the duties of Chairman of the Union for 1863.

The Rev. R. ASHTON seconded it with great pleasure. It was put and carried with acclamation.

The Benediction having been pronounced, the Union stood adjourned.

THE DINNER.

On the conclusion of the proceedings in the chapel, the assembly, as upon former occasions, adjourned to Radley's Hotel, where a sumptuous dinner was provided in the usual liberal style. The room was filled with the members and delegates of the Union.

The CHAIRMAN (Dr. Harris) opened the business by stating that the Committee appointed to inquire into the resolution relative to the Maynooth Grant was now prepared to submit it to the meeting.

The Rev. BALDWIN BROWN rose, and begged to submit the resolution in a now somewhat altered form to that which had been proposed in the morning. He thought that, as now amended, there would be no difficulty in agreeing to every word. (Hear, hear.) He begged to move:

That this Assembly desires to renew its emphatic protest against all endowments of religious teachers or religious institutions by the State under whatever pretence, and in whatever form, such an endowment may be made. The Assembly believes that the Voluntary principle, if fully developed, is capable of supplying amply the spiritual necessities of mankind, and regards State payments for the support of religion as contrary to the truth of God, increasingly opposed to the most enlightened convictions of the public mind and the tendencies of society, and condemned by the works, if not by the words, of the best members of those religious communities by whom it is received. On this ground the Assembly repeats its protest against every form of national support of the Roman Catholic College of Maynooth, in common with the *Regium Donum* to the Presbyterian Churches of Ireland, and other similar grants, believing such support to be a violation of a principle which it holds to be sacred, and

fraught with the greatest mischiefs to society, and danger to the civil liberties of mankind.

Since the occasion when the Premier and the Members of Her Majesty's Government had enjoyed the hospitalities of the City of London, he believed the doctrine of compromise had been very fashionable. ("Hear, hear," and a laugh.) Everything was founded on compromise, according to Lord Derby's view. The gentlemen who had framed the resolution had decided views of their own, and it was clear, in drawing it up, they must have arrived at something like a compromise. But compromise among free men was a noble thing—compromise amongst fettered men was a base thing. They could afford to make compromises, but he was not sure that a political government could. (Hear, hear.) Respecting each other's views upon the subject, they were anxious that their protest should be marked and go forth with emphasis and unanimity, and it was hoped that in the resolution every member would agree. (Hear, hear.)

The Rev. Dr. MASSIE, having seconded the resolution in its original form, and having been upon the Committee that had revised and brought it into its present form, had great pleasure in intimating his entire concurrence with it as it now stood; and he hoped it might be allowed to go forth as a salutary lesson, not merely to Roman Catholic priests, but to all those who took a one-sided view of the great question. (Hear, hear.) If time permitted, he thought he could show that the Church of England needed as much to be protested against in Ireland as did the *Regium Donum* itself; but the one was a grant by Parliament, and the other came from Parliament, notwithstanding the resistance of every man present. (Hear.)

The Resolution having been again read from the Chair, it was put to the assembly and carried unanimously.

The CHAIRMAN: The next subject referred to Church-rates; he begged to call upon Mr. Miall, of Bradford.

The Rev. Mr. MIALL, observing that the resolution spoke entirely for itself, begged to move,

That the Congregational Union of England and Wales, having frequently complained of the palpable injustice involved in the law and practice of Church-rates, in their bearing upon Dissenters from the Established Church, this Assembly is compelled, by the continuance of that exaction, again to protest against it as an evil of great and growing magnitude, and to express its conviction, that the evidence given before the Select Committee of the House of Commons on this subject last year clearly demonstrates the necessity of an immediate and final settlement of the question, and would respectfully ask Her Majesty's Government to adopt measures for accomplishing this most desirable result; and this Assembly would express the obligation under which Mr. J. S. Trelawny has laid the country in general, and the friends of liberty in particular, by bringing the subject of Church-rates respectfully under the notice of Parliament, and especially in obtaining the appointment of the Committee of which he was the Chairman, an epitome of evidence received before which he has published.

The Rev. ANDREW REED seconded the resolution. He belonged to a parish that,

he believed, had few parallels in this country. They had not had church-rates for many years, although they had actually sent delegates to the Anti-State-Church Association, and registered upon the vestry-book that they had done so. (Laughter and cheers.) However, the Church people thought that they had caught the Dissenters at last, for the legislative enactment enabled a minority to use a very oppressive power, and in the might of that power they met to exercise all their influence. However, the Dissenters managed to get up an opposition that was not factious. (Hear, hear.) They appointed a committee to inquire into the proposed rate,—a committee of course of their own friends—(laughter)—the Church people thinking this was fair—exceeding fair—and actually voted for it. They never asked the question whether the committee met, however, and it never had met. (Renewed laughter and Cheers.) Whether that example might be followed in all cases was another question, but he threw it out for the benefit of other parishes. (Hear, hear.) He had great pleasure in seconding the resolution, and he would avail himself of the opportunity of,—he would not say to *protest* against what his friend Mr. Brown thought correct,—for he had seldom occasion to differ from him,—of bearing his testimony against the doctrine of compromise. (Loud cries of "Hear, hear.") He thought there was no compromise in the resolution as now submitted, or he would not have adopted it. There might be a blending of individual opinion, but no compromise of principle—(hear, hear)—because there was no giving up of one jot or one tittle of what was due to principle. The governments of the world might make compromises in politics, but it would not do to adopt this course in matters of religion. (Hear, hear.)

The Resolution was then put and carried.

In reply to a question, as to the propriety of sending from the churches petitions to Parliament for the entire abolition of Church-rates,

The Rev. GEORGE SMITH said, that in the prospect of a dissolution it was not deemed advisable, but no doubt the expression of public opinion would have its due weight with the electors; and, if the Dissenters sent a man to Parliament who would vote for Church-rates, they deserved to be burdened with the tax for the rest of their lives.

The Rev. Dr. MASSIE intimated the propriety of sending copies of the resolution relating to Church-rates and to the *Regium Donum*, to the present Members of Parliament, as a broad hint to those who might succeed them. (Hear, hear.)

The Rev. Dr. STOWELL then moved,—

That the Assembly having repeatedly protested against the grant of public money for poor Dissenting ministers in England and Wales, usually called *Regium Donum*, was much gratified to learn that Her Majesty's late Chancellor of the Exchequer had announced his intention that the *foresaid* grant should not, in future, be brought under the consideration of Parliament, but thenceforth cease and determine; and this Assembly would hereby express its assurance that Her Majesty's present Government will fulfil the intention so publicly avowed respecting the cessation of the *foresaid*

grant, and thus relieve the Congregational Body from the imputation of inconsistency, by some of its members receiving personal assistance from Parliamentary funds, while, as a denomination, they are known to be opposed to all State endowments whatever for the support of the minister and institutions of religion.

This resolution was one of the same principle to that on the Maynooth Grant. If they remembered their own protest from time to time against the *Regium Donum*, if they remembered the promise and pledge almost of Her Majesty's late Chancellor of the Exchequer, and then observed with what perfect and beautiful consistency Her Majesty's present Chancellor of the Exchequer was walking in the footsteps of his predecessor, they could scarcely object to a word to which, otherwise, he should have objected—the word “assurance,” introduced in the resolution. Had things been different, he should have said, their wish, their hope, or their desire; but the late Chancellor of the Exchequer having been so squeezable, he should not be very squeamish in expressing assurance, that the present Government would walk in the footsteps of Her Majesty's late advisers.

The Rev. Mr. DICKINSON seconded the resolution, observing that he trusted this would be an exhibition of the practical result of the working of their principles.

The Rev. Dr. CAMPBELL: There was one word which grated in his ears in the resolution. It was a very nice thing for a large body of well-clothed, well-fed, polished gentlemen, after dinner, to pass a unanimous resolution against the grant to their poor Dissenting brethren. He would very much like the word “poor” to be taken out, and to leave the expression simply “for Dissenting ministers.” (Hear, hear.) There seemed something cold, otherwise, in the phrase—a sort of harshness. (Loud cries of “Hear, hear.”)

Dr. MASSIE: The expression was in the terms conferring the grant; he therefore suggested the word “poor” be included in inverted commas.

Dr. CAMPBELL: Let it be their expression, then, and not yours. (Hear, hear.)

The resolution, having been submitted with the proposed alteration, was carried unanimously.

The Rev. Mr. GLYDE then rose and said: Although they were now, as Dissenters, permitted to marry in their own places of worship, yet the law relating to marriage was in the very imperfect state as given to them by their friends the Whigs. They received it, however, with as much gratitude as the measure deserved; and they deemed the time had now come to put things on a fairer and more equitable footing. In prospect of a forthcoming election, it was proper to apprise their candidates of the importance of duly attending to this matter. There were six palpable difficulties connected with the subject, and he was not sure that each of these could be removed. He feared not; but he thought some alteration or modification might be made in this branch of the law as it now stood. The first objection was the registration of chapels and places of worship for the purpose of marriage—the pay-

ment of three guineas being connected with such registration was a most unjust thing. (Hear.) This objection assumed a practical shape in the non-registration of small chapels. In the next place, the amount of fees obtained in the case of all marriages, with or without licences, was very inconvenient, preventing frequently the offer of that which the parties might otherwise feel gratified in presenting to the minister who united them. He thought that the expenses of the registration system should be borne by the general taxation. (Hear, hear.) The third grievance was of still greater magnitude. In the case of marriage by licence, notice of a week was required; this notice had to be either laid before the Board of Guardians, or suspended, during that period, in the office of the registrar, in cases where Boards of Guardians did not exist. Now, people didn't like to be hung up in that way just before they were going to be married. (Laughter and cheers.) He, therefore, need not stay to point out the injustice of this part of the marriage-law, or the inconvenience and hardship frequently attending it. The fee, also, in such a case, was three guineas, not a shilling of which was received by the minister; and, after paying the fee, it was not even every rich couple that were disposed to add another. Then the connection of Dissenters' marriages with the Poor-law was highly objectionable. They desired to have as little to do with the Poor-law as possible. The attendance of the Registrar at marriages was frequently a matter of great inconvenience, although, at times, it might be desirable. But especially objectionable was the claimed right of the Registrar to force his way into a Dissenting chapel, and there celebrate the rite of marriage. (Hear, hear.) The chapel being licensed, it was held to be as open as any licensed or public-house. (Hear, hear.) There was here, then, he thought, a good *prima facie* case for inquiry. He therefore begged to move—

That the present state of the laws affecting Dissenters' Marriages is, in many respects, unsatisfactory and unjust; and that the Committee of the Union be requested to take such measures as may appear to them most appropriate, for securing its speedy alteration and amendment.

The Rev. Mr. ALLON, in seconding the resolution, said he thought there was no debateable ground in the matter. It was necessary to adopt some safe course with reference to the celebration of marriages, and this could be best attained by confining themselves simply to the question of inequality.

The Rev. ANDREW REED thought that, at least, Dissenting ministers should be in a position to solemnise gratuitous marriages, if they pleased. At present, this was not the case, the registrar, in every case, taking his five shillings marriage fee.

JOSIAH CONDER, Esq., recommended the propriety of submitting all such questions as that under discussion to the Board of Dissenting Deputies. He much regretted that the friends in the country did not more generally adopt this course. The subject had been under the consideration of that

Board, and the Registrar-General was taking the matter into his consideration.

The Rev. Dr. HALLEY confirmed the statement of the power of the registrar to enter forcibly a Dissenting place of worship, and there perform the marriage ceremony; and stated that the Duke of Wellington, when a member of Sir Robert Peel's Government, had said there were grievances connected with the marriage-law, which required complete removal.

The resolution was then submitted to the meeting, and carried unanimously.

The question of a Delegate to the Congregational Union of Canada was then introduced by

The Rev. THOMAS JAMES, who, in appropriate terms, moved the following resolution:—

That, as the Rev. J. C. Gallaway, M.A., is about to proceed, in the course of the ensuing month, on the behalf of the Colonial Missionary Society, to the British North American Provinces, he be respectfully requested to represent this Union in any meeting or meetings of the Canadian, Nova Scotian, and New Brunswick Congregational Unions at which he may be present, and to assure the pastors and delegates of the churches comprising those Unions of the earnest desire cherished by their English brethren for their increase and spiritual prosperity.

Dr. COOK stated, that their coloured friend, Mr. Henson, was present with a large quantity of his books, and would be happy to distribute them to the friends. He might also intimate that he had received a letter, as Mr. Binney's medical adviser, upon the state of that gentleman's health. (Loud cries of "Hear, hear.") That letter was to the following effect: "Mr. Binney was now in Scotland. He arrived on Tuesday last at a retired and beautiful spot on the borders of one of the lakes, where he proposed to remain for some time. He had not experienced for some days any return of the indistinct double vision, which, at one time, any effort of reading would produce. He was gradually regaining the power, and had great reason, on the whole, both for thankfulness and for hope." The information was received with loud cheers.

The Rev. Mr. RAVEN then seconded the adoption of the resolution, appointing Mr. Gallaway a Deputation to Canada. He begged to suggest that it would be well to return to the practice some fifteen years ago; more opportunity should be appropriated in such gatherings as the present to devotional exercises and to spiritual subjects. He thought that the chapels in London might be open to the different ministers during their brief residence in the Metropolis. Sermons or lectures, delivered during the session to the working-classes, would, he thought, be productive of much good. (Hear, hear.)

The Rev. Mr. GEIKIE, of Nova Scotia, said that in Canada they had great difficulty in getting books. If those friends who were desirous of sending books or newspapers thither would send them to him, he would forward them to their destination. Pamphlets might be sent to Canada at the rate of 6d. per lb.

The Rev. Mr. RALEIGH moved,—

That, at the close of these Sessions, this Assembly do stand adjourned until the Autumnal Meetings, to be held in the town of Bradford, Yorkshire, in October next.

The Rev. E. MORLEY, Hull, seconded the motion in a few fraternal and cordial observations.

The resolution having been supported by the Rev. Messrs. GLYDE and MIAL, it was put and carried.

A vote of thanks, moved by A. Good, and seconded by Mr. Vardy, to the deacons of New Broad-street Chapel, was then passed unanimously.

A vote of thanks to the stewards, proposed by Mr. GILES, and seconded by Dr. HALLEY, was put and carried.

The Rev. GEORGE SMITH: I have, dear brethren, a pleasing duty devolving upon me,—a duty which you will help me to discharge. I beg to propose,—

That the warm and grateful acknowledgments of this Assembly are due, and are hereby presented, to the Rev. Dr. Harris the Principal of New College, for the ability and kindness with which he has presided over the deliberations of these Sessions of the Congregational Union, and begs to assure him of the earnest desires of his brethren for his continued usefulness as the President of New College, and in his various services for the Churches of Christ.

"'Tis good to praise, when praise stands far off—alone,"

says Tennyson; but you all know how much we are and have been indebted to Dr. Harris. ("Hear," and cheers.) Never have we enjoyed a more united, fraternal meeting than on the present occasion; and I think we owe very much of it to that which we were prepared for beforehand, that he was enabled, by the grace of God, to pour upon our minds and hearts that beautiful and affecting train of sublime evangelical truth with which he opened our session on Tuesday morning, and the influence of which, I hope, will long continue in our midst. (Loud cheers.) With reference to myself, I feel the great kindness of my brethren, in appointing me again to be their Secretary; and I will endeavour to carry out your designs, and faithfully co-operate with my fellow-labourer, Mr. Ashton; and I trust that we shall be prepared to do your will and pleasure, and to promote the efficiency of the Congregational Union. (Loud cheers.) I feel, Sir, that there is great reason for congratulation and thankfulness in the position to which we have now arrived. The question of Education was an important and difficult one. Happily, it is now lifted far above the elements of strife, and is on the table-land of an honourable and an earnest activity. (Cheers.) I do not believe there will be any strife among us; but we must all endeavour to work with each other in furthering the progress of our common cause. Mr. Smith then said, that the observations of his friend, Mr. Raven, as it respected the latter portion, met with his cordial approbation; but the time allotted for the transaction of business was so limited, that it would be impracticable now to discuss them.

The Rev. ROBERT ASHTON seconded the resolution. He expressed the great satisfaction he felt at being appointed to the office of co-Secretary. He had served two appren-

ticeships to the work as an unattached officer, from which he had acquired a full knowledge of its duties, and he would do his best efficiently to perform them. The resolution was then put and carried with acclamation.

The Rev. Dr. CAMPBELL: Sometimes a word either killed or healed. The remarks of his friend Mr. Raven must have commended themselves to their hearts. For the last year or two he had been becoming greatly more and more alive to the necessity of a revival of the work of God in the churches throughout the land, and with Mr. Raven he had had conferences on the subject; and he rejoiced in the spirit in which his friend had uttered the feelings of his heart. (Hear, hear.) He respected the solemnity with which he had addressed them; but there was a possibility of so looking at one side, as to forget there was another side. (Hear, hear.) They could pray at home,—they did pray at home; they could conduct their devotions elsewhere; but they could not do the work which they did there elsewhere. (Hear, hear.) He thought, they had had rather too little time, than too much, for their work. (Hear, hear.) He would just like to balance the remarks of his friend. (Hear, hear.) They applied, he thought, only to one side; they must have work done. (Hear, hear.) It was too much the custom to forget temporalities in spiritualities; and he thought they required a great deal more of the financial element amongst them. He did not like the idea of a severance of British Missions from the Union, but thought a closer connection would be very desirable. How either could prove injurious to the other was to him utterly incomprehensible. (Hear, hear.)

In returning thanks, the CHAIRMAN said: Dear brethren, as I have to take part in a religious service in half an hour, I can say but one word in reply. I must express my great delight in having seen so large a proportion of the brethren present during the sessions of this Union. I think I never saw more, and, also, at the very late point of time each day, I never witnessed a larger number continue together. My cordial thanks, dear brethren, for the kind manner in which you have been pleased to notice my humble services on this occasion—services, however, which have been made very easy by your good behaviour, and by the efficient aid of our secretary. Next to the approbation of our great Master, believe me, I value the great esteem and the affectionate regard of my Christian brethren; in a word, I love my denomination, and am delighted at the opportunity I have had of occupying the honourable position to which you have invited me, and am delighted at every opportunity I have of rendering any service whatever to the Denomination. (Loud cheers.)

The proceedings then terminated.

SOIREE AT NEW COLLEGE.

THE business Sessions of the Congregational Union having terminated, Dr. Harris invited the ministers and their friends to a social meeting at New College, which took place on Saturday evening. About a hundred ministers, a considerable number of

lay gentlemen, and a goodly company of ladies, assembled in the College at five o'clock. Tea and coffee having been served, and the several portions of the building examined with much interest and curiosity by such as had not on any previous occasion visited the College, the whole of the company assembled in the library, which now contains nearly 18,000 volumes. The Rev. Dr. Harris took the chair, and, in the name of the Council of New College, expressed the deep satisfaction which was felt at seeing so many of the brethren assembled, to whom he offered a hearty welcome. It might be asked, Why had they been invited? It was not merely to give them a cup of tea, although they intended it to be a "loving cup"—(hear, hear)—nor merely to look upon their smiling faces, though that was a pleasant sight; nor was it intended merely to gratify the curiosity of those who had expressed a wish to see the building and the locality in which it was placed; but the main object aimed at was to excite and engage their kind sympathies on behalf of the Institution. Much of that sympathy, he was aware, they already possessed, but they coveted still more. The old saying was, that God helped those who help themselves; and on this principle they were acting in the present instance. (Hear.) They wanted sympathy, help, and encouragement. They wanted the sympathy and aid of the prayers of their brethren, and he believed that these would not be the more likely to be withheld for their having been at the College on that occasion. (Hear, hear.) And he trusted also that the Institution would not have less donations and subscriptions when they were applied for, for their having been within its walls. (Hear, hear.) In short, they wanted prayer, sympathy, and aid, and the brethren had been invited to spend an hour or two at New College in order that their hearts might be more zealously engaged in its behalf. (Hear, hear.) Among the gentlemen present was one whose name stood closely connected with Spring-hill College. (Hear, hear.) He believed the friends of that Institution had it in near prospect to plunge into the great brick-and-mortar question, out of which the projectors of New College had just emerged. (Cheers.) They would all be happy to hear of the foundation-stone being laid, and the top-stone being brought forth with joy. (Hear, hear.) Whether it was to have a tower or not he did not know; but in its moral architecture, in the name of Mr. James, it would have a tower of strength. (Loud cheers.)

The Rev. J. A. James, the Rev. John Alexander, the Rev. Thomas Adkins, the Rev. Dr. Campbell, and the Rev. Andrew Reed successively addressed the meeting.

Dr. HARRIS said, the brethren might rest assured, that the Council would remember what had been said, and, as far as possible, turn it to practical account.

The Doxology having been sung, the Rev. Baldwin Brown offered prayer, and the company dispersed, after registering their names in a book which had been prepared for the purpose, and which, Dr. Harris remarked, would be highly valued.

CONGREGATIONAL BOARD OF EDUCATION.

THE Annual Meeting of the Congregational Board of Education was held at Crosby Hall; Samuel Morley, Esq., presiding. Among the gentlemen on the platform we observed—Sir J. B. Williams, of Wem; Messrs. Alfred Rooker, Mayor of Plymouth; S. Morley, H. Rutt, C. Reed, H. Child, D. W. Wire, J. Conder, W. Rutt; Revs. T. Adkins, J. Kelly, A. E. Pearce, J. Gawthorne, J. C. Hine, J. N. Goulty, G. Smith, J. C. Harrison, J. Viney, S. Curwen, J. Kennedy, Dr. Massie, A. Good, W. J. Unwin, and Eustace Conder.

The Rev. J. N. GOULTY, of Brighton, having commenced the proceedings with prayer,

The CHAIRMAN rose and opened the business with a few luminous and appropriate observations, after which,

The Rev. JOSIAH VINEY read the Report.

It stated, that the great work of the Board from the beginning has been the training and appointing young persons, of both sexes, as efficient teachers of youth. This work has been steadily pursued. During the past year ten male and fifteen female teachers have been appointed to schools, making, since the commencement, 100 teachers who have enjoyed the benefits of the Institution. There are daily gathered, under the care of teachers trained by the Board, many thousands of children in different parts of the country. How varied and refreshing the streams which, through these multiplied channels, are continually flowing from this one fountain, to irrigate and to fertilise our land, it is delightful to contemplate. How great their results the future alone can divulge. The Board regrets to be under the necessity of reporting the resignation of Miss Whitmore as mistress of the female department, but is pleased to be able to add, that a successor has been found in the person of Miss Towers, who, from the testimonials received of her character and qualifications, promises to be an efficient and valuable coadjutor. A general reference was next made to the large number of public meetings, lectures, and conferences which had taken place during the year. The Board has issued, during the past year, many thousand copies of its various tracts. Twelve of these, forming a neat volume, are now presented to the public. The *Educator*, a quarterly periodical, which commenced last May, has secured a permanent place in our serial literature. The sale of school materials, at reduced prices, has considerably increased. Homerton College, sacred to Non-conformity, is now occupied by the Principal and Pupils of the Board of Education, and will henceforward be the *Alma Mater* of those who, in connexion with this Institution, shall be trained as teachers of the young. It has been thoroughly adapted to

the purposes and requirements of the Board, whose Normal and Model Schools, with their respective principals, will, for the future, here find a commodious, healthy, and, it is hoped, pleasant retreat. It is suggested, that, to place the Institution in an unfettered position, its permanent income must be considerably augmented. If all could be induced to do a tithe of what some are doing, embarrassment would be speedily at an end, and many long-cherished projects, especially those of aiding necessitous schools, and originating new ones, be easily accomplished. So nobly have the public responded to appeals on behalf of Homerton College, that there is danger of the annual subscriptions experiencing a collapse. To prevent this, great effort has been necessary, and has been put forth; and the Board earnestly entreats its friends throughout the country to second its exertions by their annual contributions. To ministers and deacons of churches it respectfully looks for a share in their collections—for the occasional use of their chapels or school-rooms when pleading for its objects—and for their personal advocacy of its reasonable claims; while from individual Christians it asks for a place in their benevolent assistance, assured that, however unromantic the object, a candid consideration will pronounce it second to few in its importance and its value. Glad would it be to dispense with the necessity for these pecuniary appeals, but as it has not yet reached the enviable position which would warrant such dignified silence, it must submit to the common law of benevolent organisations, and respectfully ask for what it cannot afford to forego. The Board is gratified to state, that it has received information of a legacy of £200, bequeathed by the late E. Wilcocks, Esq., of Alphington, Devon. Calmly reviewing its progress, and considering its position, the Board has no hesitation in avowing its belief, that it has a stronger hold upon public sympathy and confidence than ever before. There have been periods in its history when its continued existence seemed problematical, and its life hung in doubt; but such is not the case now. By steady perseverance, by practical development of its principles, by the success of most of its schemes, it may be by the decision of some who were wavering, and the confirmation of the decided, it has unquestionably gained ground, and is growing to goodly stature. Boasting, indeed, is excluded, as much by past experience as by present inclination; but gratitude is becoming, and it is well for the righteous to give thanks. These it does give, sincere and hearty—to its friends, as instruments—to God, as the mover of them all.

The Rev. Thomas Adkins, of Southampton; the Rev. S. Curwen, of Reading; Mr. Alderman Wire; Alfred Rooker, Esq., Mayor of Plymouth; the Rev. Mr. Pearce, of Manchester; the Rev. Eustace Conder, of Poole; Sir J. Bickerton Williams; and the Rev. John Kelly, severally addressed the meeting.

The Annual Meetings.

BAPTIST MISSIONARY SOCIETY.

ANNUAL MEMBERS' MEETING.

THE Annual Meeting of the Members of the Baptist Missionary Society was held in the Library of the Mission House, Moor-gate-street.

The Treasurer made the following Report:

Total receipts . . .	19,116	11	9
Balance due to the Treasurers, March 31, 1852	4,723	5	8
	<u>£23,839</u>	<u>17</u>	<u>5</u>

Total expenditure . .	18,088	6	1
Balance against the Society last year	5,751	11	4
	<u>£23,839</u>	<u>17</u>	<u>5</u>

PUBLIC MEETING.

The Anniversary took place at Exeter-hall. Samuel Morton Peto, Esq., M.P., took the chair at eleven o'clock.

The Rev. FREDERICK TRESTRAIL, the Secretary, read the Report, which begins with the almost singular announcement, that although some of the Missionary families have suffered from sickness, and the Rev. H. Smylie, of Dinagapore, has had to sustain the loss of his beloved wife, not one of the Missionaries themselves has deceased during the year, while some few additions have been made to the number. On the subject of native agency, especially in its relation to the pastorate of the Mission Churches, the Committee have adopted the following resolution:—"That, after an attentive consideration of the papers laid before them by the Secretaries on the pastoral office in the Mission Churches, and on Missionary work, the Committee are grateful to them for having recalled their attention to this subject, and now record their deliberate judgment—a judgment which is in entire coincidence with the views entertained from the earliest period of the Society's history, that it is in the highest degree desirable that the Churches should be placed under the care of pastors elected and supported by themselves, and that to this end the Missionaries be earnestly counselled to direct the attention of the Churches to such of the native converts as may be qualified by natural endowments and the grace of God to sustain the office." The principles involved in this resolution the Committee have already put in operation in the Bahamas, and they confide their further application to their successors. After noticing the generous conduct of William Jones, Esq., owner of the *William Carey*, in giving a passage to Mr. and Mrs. Makepeace, Mr. and Mrs. Jackson, and their families, and providing for their comfort on the most liberal scale, free of all expense to the Society (an act equivalent to a donation of two hundred and fifty guineas,) the Report deals with the subject of finances. It is explained that the total receipts are exclusive of about £800 of auxiliary expenses paid by the country trea-

surers this year, deducted from the amount printed in the contribution lists, for the purpose of showing, as far as possible, where the money has been spent, and of making the officers of the Society responsible only for what actually passes through their hands. But for this slight change, the total receipts would have appeared nearly £500 in advance of the previous year. The Committee have carefully watched the Home Expenditure, in which reductions have been effected, amounting to £278.

BIBLE TRANSLATION SOCIETY.

THE Twelfth Anniversary of this Society was held in New Park-street Chapel.

The Rev. Dr. STEANE, the Secretary, read the Report, which stated that in the Bengali language the version of the Old Testament has been completed, and a new edition carried through the press. Of this edition, 4,500 copies had been printed, of which 2,000 were, at their request, appropriated to the use of the Calcutta Auxiliary to the British and Foreign Bible Society. The New Testament in Bengali has been revised to the end of 1 Peter, and printed to the 5th chapter of Romans. In consequence of the demand for the Bengali Scriptures, and the necessity, therefore, of giving much time to them, but little progress has been made in the Sanscrit. In the Hindostani the edition of the New Testament in the Arabic character has been finished, and that in the Roman character is advancing. The reprint of the Persian Testament has also been completed. The distribution of the last year in the various languages amounted to 32,821 copies. The distributions from the commencement of 1847 to the end of 1851, amounted to 222,769, which, added to those previously sent into circulation, make a total of 609,960 copies of the Word of God, or of larger or smaller portions of it, issued from the Baptist Mission Press to the end of 1851. Of the 222,769 distributed during the last five years, 155,684 were in Bengali; 26,138, in Hindostani; 20,067, in Hindi; 8,715, in Sanscrit; and 3,025 in Persian—making in all no less than 732,115 volumes, and 112,406,550 pages.

The Treasurer's account showed, that the receipts for the year were £1,876; and the disbursements, £1,823: leaving a balance in the hands of the Treasurer of £53. The objects to which the income of the Society had been appropriated were stated to be £1,400 to Calcutta translators,—£100 more than last year; agents and expenses, £391 13s. 6d.; printing, &c., £32.

VOLUNTARY SCHOOL ASSOCIATION.

THE Fourth Annual Meeting of this Association was held at the London Tavern.

The SECRETARY read the Report, which stated, that acting in the catholic and comprehensive spirit that rejoices in the truth, by whatever denomination it may be pro-

claimed, the Committee had, out of a special fund raised for the purpose, rendered considerable assistance to schools in the colonies, which, though under the supervision of a missionary society, were managed by committees of various denominations, and conducted upon the principle of the Voluntary School Association. Out of this special fund, which was commenced in 1850, and has since been augmented, the sum of £495 16s. 2d. has been granted to upwards of eighty schools in the West Indies, connected with the London, Moravian, and Baptist Missionary Societies. As some of these schools have been temporarily closed, and others maintaining a constant struggle for existence, the Committee have it in contemplation to devote a considerable part of the balance now in hand to relieve them. The Committee reported the Conference, which was held last December in Crosby-hall, with a special reference to the systems of education which it was the object of that gathering to oppose; and the fact, that both the obnoxious Manchester schemes were still under consideration, was strongly urged upon the attention of the friends of free education. Their progress is to be carefully watched by the Association, and no exertions are to be spared to place before the Committee of the House of Commons facts and arguments in favour of voluntary education. The Rev. Henry Richard has consented to give his evidence on their behalf. The Male Normal School has been removed from the Kent-road to more eligible premises at Walworth; and the Rev. George Rogers has been engaged as Principal. There are at present nine pupils in the establishment; four have left during the year, and have given the most complete satisfaction in their different spheres. In the Female Training School there are four pupils—one of whom has received an invitation to a school at Scarborough. During the year the Committee had granted the sum of £121 1s. 9d. in money, and books and materials to eighteen schools. The finances of the Association were not in so cheering a state as the Committee could wish; yet they trusted to receive a considerable augmentation of funds during the present year. At the last audit, the balance in the hands of the Treasurer amounted to £828 17s. 11d., which is now reduced to £561 8s. 6d., of which £301 16s. 2d., belongs to the special fund, so that the amount disposable for general purposes is £259 12s. 4d., independently of all contingencies.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

THE Ninth Annual Meeting of this Society was held at Freemason's Hall.

Mr. G. YONGE, the Secretary, read the Report. The state of the Mission was, generally speaking, in a prosperous condition, and presented many cheering prospects. A larger number have been received into the visible Church of Christ by baptism than in any former year, and many of their unconverted brethren have witnessed the solemnity, and occasionally attend Christian wor-

ship, not to disturb, but to hear and judge for themselves. At Manchester one Missionary is pursuing his labours with zeal, and he has been instrumental recently in introducing one respectable individual to the church of Dr. Halley, and another has been baptized by the Rev. William Parkes. At Hull, one convert has been baptized. The Birmingham Missionary has gone to occupy a foreign station. In London "two of the seed of Abraham have died in the Lord," and several have been baptized. The female Scripture reader has been instrumental in supplying ninety families with the entire Scriptures by their own purchase. Her Bible-classes comprise fifty-seven Jewish females, and about sixteen of their mothers attend her Christian instructions. In Paris, through the labours of the Missionary, nine persons have been baptized; Lyons, Marseilles, Bavaria, Frankfurt, Gibraltar, and Palestine, were successively referred to, and it was shown that at every station the efforts of the Missionaries had been more or less successful. "A precious first-fruit of African devotedness to God has been given to the Missionaries, in the conversion of Mr. Ben Oziel's brother, at the age of nineteen." He had been educated for a rabbi, and had defied every attempt to win him to Christ; but the Word of God triumphed. "John Bunyan pointed him to the wicket-gate; and at the cross he lost his burden." He has grown in grace since, and commenced preaching the Gospel in Hebrew and Spanish, both to Jews and Papists. The Report closed with an earnest and powerful appeal to Christians to aid the Society in its efforts to preach the Gospel to Jews. It appeared from the cash statement that the year's receipts amounted to £4,620 4s. 2d., and that the expenditure was less than this by £146 3s.; which, it was urged, was an exceedingly small balance to commence the year with, and that subscriptions and donations were therefore much needed.

WEEKLY TRACT SOCIETY.

THE Annual Meeting of the above Society was held at Freemason's Hall. The room was filled with ladies and gentlemen, and the proceedings were of an exceedingly interesting character.

THE SECRETARY opened the business by reading the Report, which stated, that special exertions were demanded at the present time for the regeneration of Society, especially among the working population. Publications of a poisonous character were constantly being circulated, and it was the object of this Institution to stem the torrent of moral pestilence which resulted from these publications. The Society has made considerable progress during the past year, and was evidently being appreciated; the demands for tracts, both in town and country, had induced the Society to issue 5,000 weekly, exclusive of those published on special occasions. The total number published and circulated during the past year was 199,000. Numerous grants of tracts had been made to congregations, individuals, and districts, and these would be more extensively made as the

funds increased. During the time the Exhibition was opened, 40,000 eight-page tracts were published and circulated by the Society in the English and Continental languages, and were gratuitously distributed by an agent and others employed for that purpose; they were generally well received. The Report then proceeded to recite various instances in which the efforts of the Society had been beneficial. The Report concluded by observing, that the evils which called the Society into existence, demanded as much as ever its activity and zeal, and called upon the friends of truth to unite in this effort to regenerate mankind.

The balance-sheet was then read, from which it appeared that the receipts during the past year had been £339 16s. 4d.; the expenditure, £277 16s. 3d.: leaving a balance of £62 0s. 1d. Several other liabilities had been incurred, the accounts of which had not been received, but which would reduce the balance in hand to £26 2s. 7d.

ASYLUM FOR IDIOTS.

THE Annual Meeting of the friends and supporters of this charitable Institution was held at the London Tavern.

The Report was read by the Rev. Dr. REED, of which the following is an abstract:—

“The Board, in making their general and financial statement, were anxious not to supersede the Report made last year, which contained a plain statement of the working of the Institution, and awakened such interest in the object as to have run through four editions, and was still much in demand. The numbers reported at the last meeting were 141 patients, and 180 persons in family. The numbers now were 170 pupils, and 219 persons in family; which, by the election of that day, would amount to 234. The year just terminated testified to progress, not only in numbers, but also in physical and mental improvement. In the course of another year, the term of five years would have expired with several of the pupils, and the Board were already quite prepared to say that the majority of those would leave qualified for the duties of life. Since the last Report, the Charity had been benefited by the following donations, viz.:

	Guineas.
J. R. Durant, Esq.	200
S. W. Shepherd, Esq.	400
S. M. Peto, Esq.	1,000
Thomas Dickenson, Esq., by will	2,000

“Most of these sums have been given in favour of the Building fund, and by this great liberality the Board had been encouraged to advance. They had advertised for plans, which were to be presented by the 1st of June, and they had intimated the hope that the first stone would be laid in the beginning of the spring of next year. On the other hand, so numerous and so pressing had been the applications, that they had felt it necessary to provide for 400 beds instead of 300, as at first intended. This would of course increase the expense one fourth; so that they could not prudently

look to the laying of the stone till they could see their way to £15,000. The work was great, but by strenuous exertions, and in dependence upon Divine Providence, it would doubtless be accomplished. In looking to the end, much might be done by seeking new subscribers—by disposing those who subscribe to double their subscriptions for the next five years, and by securing the promise of sums from five guineas to 100 guineas, to lay on the first stone. If motive be required in this great and needful work, let it be remembered that they were helping the most helpless of their race, those who suffered, being innocent,—that they had suffered much by neglect and ill-usage in time past,—that they were capable of improvement and of gratitude,—that the object of the friends of the suffering was to provide for them a permanent home in the midst of the people,—and that inasmuch as they did it to the least of those, they did it to Him, our blessed Lord and Saviour, who had both lived and died for them.”

The Treasurer then read the cash account, from which it appeared that from 31st December, 1850, to 31st December, 1851, the receipts were £8,249 10s. 5d.; the expenditure £7,570 7s. 7d., leaving a balance in the Treasurer's hands of £679 2s. 10d.

ORPHAN WORKING SCHOOL.

THE Ninety-fourth Annual Meeting of this Charity took place at the London Tavern, when John R. MILLS, Esq., the President, occupied the chair. The Report was read, of which the following is an abstract:

“In presenting their ninety-fourth Annual Report, the Board of the General Committee desire to record their gratitude to Almighty God for the mercies which have been bestowed, and the preserving care which has protected the orphan family during another year, by which every life has been spared, and general good health enjoyed by the children of the Orphan Working School.

“The Board are also thankful to be able to state, that the conduct of the children has been good, and discipline well maintained. The following, from the House Committee, dated April 20, will confirm the statement:

“The House Committee have much pleasure in reporting that, during the past year, the health of the children has been more than usually good. No case of serious illness has occurred, and the infirmaries are seldom occupied. The progress of the children in their education has been satisfactory, and the master and mistress, with their assistants, attentive to their duties. Upwards of 4,000 articles, in clothing and household linen, have been made and marked, in addition to which, the girls have done all repairing for themselves, and the boys' bedding, the table, and house linen. The conduct of the girls in the house department has been good; and the house and grounds are in a state which reflects credit on the establishment. The plan of allowing the children fourteen days' holiday having been found to work well last year,

the Committee have agreed to allow the same privilege during the present year."

In the Annual Report for 1851 it was shown that the number of children in the schools after the election in April was 240, which was exactly the number the school-building was intended to hold. The encouraging state of the funds, and the fact that there was still room unappropriated, induced the Committee to recommend that a still further increase should take place during the present year. Although it was seen that the larger portion of the children would not leave until the latter end of the year, it was determined to admit 25 in April, as well as 25 in November, making 50 for the year. There will, therefore, be an increase with the admissions in May to 258, but a diminution in December to about 250, the number approved by the General Court in November last.

In the school, as reported above, last year	240
Left during the year	33
To leave immediately	3
	— 36
Admitted by election	50
Ditto by purchase	4
	— 54

In the school after present election—
boys, 171, girls, 87: Total 258
Increase during the year, 181!
Total increase in ten years, 158.

The Board have the pleasure to announce the payment of several small legacies during the past year, which will appear in the Auditor's Report, and also a notice of £300 by the late Ebenezer Wilcox, of Alington, Devon.

By the Auditors' Report it appeared that the total receipts upon the year have been £5,692 13s. 3d., and the total expenditure 5,149 7s. 8d. After paying the Treasurer a balance due last year to him of £4, and the purchase of stock to the amount of £294 7s. 6d., there was a balance in hand of £252 18s. 1d.

CHRISTIAN INSTRUCTION SOCIETY.

The Twenty-seventh Anniversary of the above Society was held at the Weigh-house Chapel.

The Rev. ROBERT ASHTON read the Report, of which the following is an abstract:—

"The proceedings of the past year might be regarded as a specimen and type of its doings and its capabilities. The Committee had to report, that 99 Christian congregations were associated in fellowship with the Society; that nearly 2,000 of their numbers were engaged in domiciliary visitation, who paid more than 40,000 visits of mercy yearly to 49,670 families; and that they had 70 stations for preaching and prayer in their respective vicinities. They had prevailed on 991 persons to attend to public worship, and 1,482 children Sabbath or day-schools. In 2,000 cases temporal relief had been administered; and 385 copies of the Scriptures distributed. They had purchased, during the year, 61,250 covered tracts for loan pur-

poses; while, among the more necessitous, 5,350 had been freely given. But the Society had done a great deal more than this, much of which would never see the light. The Report then went on to detail a few incidents illustrative of the nature and benefits of the domiciliary visitation. The miscellaneous efforts of the Committee had not been unimportant. Preaching had been carried on in tents which had been pitched on Kennington Common and Bonner's Fields; also at Brentford, Halliford, Twickenham, Ashford, Hounslow, Heston, Whitton, Hanworth, Ealing, Turnham-green, Hammersmith, Shepherd's-bush, Nottin'-dale; and Kensal-green. Tracts had been extensively distributed at Greenwich fair, both at Easter and Whitsuntide; at Wandsworth fair, at Battersea Sunday fair, at St. Helena gardens, at gardens at Deptford, and Primrose-hill. Out-door preaching has been carried on in Hoxton-market, Calthorpe-street, Camberwell-green, Blackheath, Smithfield, Wandsworth, and Battersea-fields, but not with encouraging audiences. The principal effort of the Society had been lecturing to the working classes. To this the Committee had given a more systematic and protracted attention than at any former period, and the experiment had fully answered their expectations. The lectures had become popular; the mind of the working man had been stimulated into activity. To prevent the mischiefs of infidel and sceptical teachings, the lectures had been carried on through the winter in various parts of the Metropolis. The first course was delivered at Hawkestone-hall, the second at King Edward Ragged-school, the third at Trinity Chapel, Poplar, the fourth at Horsleydown, the fifth and sixth at the Lambeth Ragged-schools, and the seventh at Tottenham-court Chapel. During the past year they had received from the Religious Tract Society a grant of tracts of the value of 60*l.* for ordinary distribution. One thing distressed the Committee on retiring from office, and that was, that they left their successors to carry on the miscellaneous and lecturing operations without any visible means of support. Hitherto the Society had lived chiefly on charity, on occasional donations, and other contingent supplies; and for the last few years there had always been a considerable balance in hand; but then the treasury was empty. The receipts of the Society during the past year amounted to 617*l.* 1*s.* 7*d.*, and the payments 617*l.* 1*s.*, leaving a balance in the hands of the Treasurer of 7*d.*,—7*d.*, their capital with which to begin their year's labours! The Report then went on to make an earnest appeal to the friends of the Society for an increase of support proportionate to the increase of the extent of the Society's operations."

SUNDAY-SCHOOL UNION.

The Forty-ninth Anniversary of the Sunday-school Union was held in Exeter Hall, on Thursday, the 6th May. Seldom has a more splendid gathering taken place within that spacious edifice. Every approach to the building, for a considerable time previous to

the commencement of the meeting, was besieged with visitors, and the hall itself, at the hour of taking the chair (six o'clock) was crammed in every part, the interesting assembly presenting one of the most magnificent spectacles of the kind that could possibly be witnessed.

The chair was taken by ALFRED ROOKER, Esq., Mayor of Plymouth.

The CHAIRMAN, who was received with loud applause, rose and said: He felt he had no claim whatever to the honour of presiding over that great and imposing meeting, other than that of the kind and unmerited request of the Committee, and he believed those present had been long enough connected with Sabbath-school instruction to know, that it was their duty to obey their superiors. (Hear, hear.) The first thing they had to do in connection with the Sabbath-school work, was to learn the study of subordination; and, therefore, when the request or the command came, he felt prepared and delighted to accede to it, throwing on the Committee the entire responsibility of the invitation they had made. ("Hear hear," and cheers.) And yet he had been filled with deep interest for many years on behalf of Sabbath-school instruction. (Cheers.) Before he was ten years old, he was a Sunday-school teacher—(hear, hear)—and was filling the office of superintendent of a Sabbath-school at the present time. (Loud cheers.) More and more interest did he feel in connection with the work, and more and more conscious was he of its abiding importance; and he was there to testify to the great value of the services rendered to the cause of Sabbath-school instruction by the noble Society whose anniversary they were then celebrating—(cheers)—the value of its services in the publication of works suited to youth—in the publication of works that had trained and prepared the minds of the Sabbath-school teachers of England for their great and arduous engagements. (Hear, hear.) Nor could he fail to refer with pleasure to the unostentatious, voluntary, and most valuable labours of the Committee—(cheers)—who, solicited by country Unions, and often unsolicited, were fain to come into the county towns, and render the full benefit of their services. (Cheers.) He could himself testify to the value of those services; how the influence they had left behind had been long felt; and the whole work of Sabbath-school instruction invigorated by the promptness given through their labours. (Cheers.) There might be those present who felt discouraged by the comparatively contracted sphere of their labours; but that sphere was one which God was honouring, and would continue to honour. Their work, therefore, was not in its results contracted. It was not correct to judge of God's dealings in the way in which they judged of man's. Measuring things, not by results, but by principles, he conceived that there might be as much of earnest devotion in their labour, as much of untiring exertion, as much of those noble sentiments which stirred up the Reformers to shake that system of error that had long pervaded the Continent, and in the overthrow of which martyrs had been nerved

for the stake. ("Hear, hear," and cheers.) While much was required of the Church—much required by the world—they looked to the Sunday-school teacher as doing a great work. When error in many forms was rising in fierce antagonism to God, he felt that it was a mighty thing that every Christian individual in the land was prepared to stand, if need be, in the very front of the battle. (Cheers.) Never, in the whole history of the world, was so much demanded of the Christian as at the present time. The antagonistic forces to religion seemed to be occupying the two extremes of dark and gloomy superstition, and of avowed and dreadful scepticism. (Hear, hear.) The Christian world had to contend with these powerfully opposing forces; and, while the Sabbath-school teachers looked to the churches of the land, they, in turn, looked to the Sabbath-school teacher, that, by united efforts, they might check the evils which existed in society. Look to the dangerous tendency of much of the literature of the age; look to the condition of large towns—to the lowest class of the population that could be found in London—to the circles which no direct ministry ever yet reached. Where were they to look for the diffusion of religious truth among these vast masses, but to the chapels, the churches, and the Sunday-school teachers of the land? (Hear, hear.) Then, remember, that the Sabbath-school teacher might be, in effect, preparing either himself or his pupil for Missionary toil in the distant parts of the earth. Another thought of an interesting character was, that from week to week, and from day to day, an immense amount of emigration was going on. (Hear, hear.) Thousands and tens of thousands were every day availing themselves of the benefit of emigration; and thus the work in which the Sabbath-school teacher was engaged grew in magnitude and importance, when it was remembered, that to many of these emigrants he imparted a knowledge of Divine truth, and thus assisted to constitute the foundation of religious communities in those distant lands. (Cheers.) He desired to impress upon them the vast importance of regularity and punctuality in their engagements at the Sabbath-school; much depended upon strict attention to this. It was not so necessary to have a large grasp of intellect as to have an earnest desire for the welfare of immortal souls. There was great danger sometimes of getting indifferent to the work; although not unfaithful to God, a Sabbath-school teacher might be just saved,—“saved so as by fire,” and, like a ship on the ocean, only be driven into haven after having sustained material damage by the rocks and the storms she had encountered. He entreated them to be rather like the gallant vessel that had weathered out the storm, and had glided beautifully into the harbour prepared for her reception. Thus should an abundant entrance be administered unto them of their Lord and Saviour Jesus Christ. (Loud applause.)

W. H. WATSON, Esq., one of the Secretaries, then read the Report of the operations of the Committee during the forty-ninth year of the existence of the Union, from

which it appeared, that in Denmark three schools continued to be supported at the expense of the Parent Society in the neighbourhood of Copenhagen. In France the sum of £20 has been granted to Le Pasteur Verrue to aid him in his efforts for the religious instruction of the young at St. Sauvant, Département de la Vienne. In South Africa, a grant of £5 in books has been made. From Van Diemen's Land, Australia, New Zealand, the East and West Indies, Central America, &c., interesting communications as to the progress of Sabbath-school work have been received, and to several of these places grants have been made. In reference to home proceedings the Committee report, that they have, during the last year, made eight grants for buildings, amounting to £92, making the total number of grants for such purposes, 306; value, £6,819. 209 libraries have also been granted during the year, making a total of 2,507. The schools thus assisted contain 41,456 scholars, of whom 25,464 are Scripture readers. The retail value of these libraries amounts to £1,298 6s. 8d., for which the schools only paid the sum of £432 4s. 11d. Deputations from the Parent Society have visited many of the local Unions, and, during the summer of 1851, the Committee took advantage of the visits of many country teachers to the metropolis to arrange a series of weekly conferences on subjects of great importance in connection with their work. The Report then referred at some length to the great gathering of Sunday-scholars in the Peel-park, Manchester, in October last, on the occasion of Her Majesty's visit to that city. The schools assembled on that occasion represented twenty-one denominations, including Roman Catholics, Unitarians, and Jews,—the number of schools was 222, and the number of scholars about 80,000. The Committee have to lament over the loss of their able coadjutor and friend, Mr. Needham, the Secretary of the Manchester Sunday-school Union, and also of Mr. John Holiday, a member of the General Committee. The balance of £320 reported last year as due to the Treasurer, on account of the benevolent fund, has been reduced to £117. The sales at the Depository for the year ending 31st Dec., 1851, amounted to £10,080 7s. 1d., being £303 18s. 3d. more than for 1850. The first prize of £10 for an essay on Infant classes was awarded to Mr. Charles Reed, and the second prize of £5 to Miss Baron. The circulation of the Notes on the Scripture Lessons continues to increase, and more than 15,000 copies are now issued monthly. The statistics of Sunday-schools within a circle of five miles from the General Post Office are as follow:

	Schools.		Average	
	Teachers.	Scholars.	Attendan.	
Schools connected with the London Auxiliaries	345	7,259	75,657	52,259
Unconnec. Schools	145	2,253	24,279	17,709
Total.....	490	9,512	99,936	69,968

The Right Hon. the Earl Roden has retired from the Presidency of the Union, and W. B. Gurney, Esq., the founder and first secretary of the Union, has accepted that

office. The vacant Treasurership has been filled by Thomas Challis, Esq., Alderman of London. The nett profit on sales of publications, &c., for the year, amounts to £1,020 10s. 11½d., which is applicable to the benevolent purposes of the Union. In conclusion, the Committee suggest to their friends, that, as the operations of the Parent Society are much impeded from a want of sufficiently commodious premises, it would be a fitting commemoration of the Jubilee of the Union if, during the coming year, a sum of £10,000 were raised to be applied in the erection of a building in which their increasing commercial transactions could be efficiently transacted; a reading-room for periodicals and newspapers apart from the library establishment, and in which, from time to time, meetings with the teachers and auxiliary Committees might be held. The Report elicited frequent applause during its reading.

RELIGIOUS TRACT SOCIETY.

THE Fifty-third Annual Meeting of the Religious Tract Society took place at Exeter-hall. The Earl of Chichester took the chair at six o'clock. The large hall was well filled, and the platform was crowded with the more prominent friends of the Society.

The Rev. Mr. SAFFERY read the Report, which glanced at the principal scenes of the Society's labours throughout the world, including France, Sweden, Denmark, Holland, Belgium, Germany, Switzerland, Italy, Russia, India, China, the South Pacific, Australia, Africa, and North and South America. Its home proceedings were next reviewed, especial reference being made to what had been done with a view to stay the progress of Romanism, and the supplanting of cheap vicious literature by the publication of the *Leisure Hour*. The libraries granted during the year, for destitute districts, were 258; for Sunday-schools, 489; for Union Houses, 13; making in all 760, at reduced prices, and exclusive of books to ministers and schoolmasters for their private use. The new publications amount to 174. The issues of the Society have been 22,546,747, being an increase of 1,659,683. The total benevolent income was £7,975 7s. 8d., exclusive of the Jubilee Fund, being an increase on the preceding year of £973. The grants of money, paper, and publications have amounted to £9,525, being £2,036 beyond the entire benevolent receipts for the year. Additional grants have also been made for the Jubilee Fund, amounting to £1,309 17s. The sales have been 50,337, being an increase of £2,837. The total receipts in hand, in 1851, amounted to £68,126, being an increase, on the past year, of £5,957.

LONDON CITY MISSION.

THE Annual Meeting of this Society was held at Exeter-hall.

THE SECRETARY read the Annual Report. That document commenced by stating, that the condition of masses of the population of London was such as to create a feeling in Christian minds of the deepest abasement

and humiliation, as being pre-eminently a disgrace and a reproach to the Christian churches of this city. The efforts of the City Mission, however, had been well sustained; and the continually increasing support which was afforded to the Society allowed no room for discouragement. Last year many of the missionaries were actively engaged among the visitors to the Great Exhibition; and there was every reason to believe that their labour had not been in vain, but that many a visitor to the metropolis on that occasion had had his pleasure mingled with substantial profit. One missionary had been appointed to visit for six months in the neighbourhood of Leicester-square, and the result of his labours was of a gratifying nature. The Report then alluded to the taking of the census, and the results elicited therefrom in connection with the metropolis. It was shown, that within eight miles of St. Paul's, the population had increased in ten years by 424,520 individuals, an increase larger than the whole population of any other city or town in England, or than almost any of our entire counties, and all but equal to the increase in the entire population of the United Kingdom within the same period. The people were now more painfully crowded together than ever; and the efforts which had been made during the past ten years, beyond those of any other decade in the history of modern times, in the erection of new churches and chapels, had only provided sittings for one-fourth of the increase in the population. There were only 600,000 sittings for more than 2,000,000 of individuals. The supply, though increasing, was becoming more and more inadequate. Ten additional missionaries were required every year for the increase in the population. Two hundred had been added during the last ten years. There were still extensive districts in London unvisited. Some of the parishes between the City and the suburbs were almost entirely covered with missionaries; of these were Westminster, Paddington, and St. George's, Hanover-square; but there were other large parishes in this middle circle without a single missionary,—as Limehouse, Rotherhithe, Stepney, &c., while Newington Butts, with a population of 64,000, had only one missionary. Three missionaries had died during the past year. The number of missionaries now employed by the Society was 270, there having been an increase of twenty-five during the year. The districts newly occupied included some of the worst portions of the metropolis, in the parishes of White-chapel, Bethnal Green, Lambeth, Cripple-gate, St. Clement Danes, Shoreditch, &c. Four districts not yet visited by the Society had been brought under religious instruction by an alteration which had taken place in the Society's arrangements. The Marylebone Committee had pledged themselves to the support of twelve additional missionaries, making the number of missionaries of that important auxiliary forty-nine, exclusive of several missionaries supported by them without their own boundaries. The Report next alluded to country auxiliaries,

with special reference to, and commendation of, the one formed in Sunderland. The receipts of the Society for the present year were £23,216 17s. 4d., being an increase on last year of £162 18s. An additional sum of £125 4s. had been received for the Disabled Missionaries' Fund, and £124 9s. towards the erection of a few almshouses in one of the suburbs, which would serve as an asylum for incapacitated missionaries and their families. One missionary, aged seventy-seven, had been pensioned off at £24 a year. The number of visits paid by the missionaries was 1,176,055, being an increase over last year of 95,144. Visits to the sick and dying, 100,713; increase 2,227. Meetings held in the abodes of the poor for prayer and the exposition of the Scriptures, 21,303; increase 926, giving an average of 58 meetings held every day. Readings of Scripture in visitation 358,581; increase 31,980. The distribution of tracts, quite unprecedented in the history of the Mission, owing to the large numbers distributed at the Exhibition, amounted to 1,750,000. Books and tracts lent, 16,858. Children sent to school, 5,986. Adults induced to attend public worship, 2,041. The Report referred to the efforts of the missionaries among shopkeepers who kept their shops open on Sundays. The average number of shops open on the Sabbath-day was 14,103, making a continuous frontage of thirty miles. Number of drunkards reformed, 384; fallen women reclaimed and lodged in asylums, 138; restored to their homes, 35; otherwise rescued, 38; other disorderly persons reclaimed from open and gross iniquity, 777; families induced to commence private prayer, 300; individuals received as communicants, 551; unmarried couples induced to marry, 203.

BRITISH ANTI-STATE-CHURCH ASSOCIATION.

MEETING OF THE COUNCIL.

THE Annual Meeting of this Body was held at the rooms of the Association, 41, Ludgate-hill. S. COURTAULD, Esq., of Braintree, was called to the chair.

THE SECRETARY read the Report, of which the following are extracts:

"Among the objects which have had the anxious attention of the Committee during the past twelve months, has been the prosecution of the literary scheme which formed an important feature in the Report submitted at the last annual meeting. They had indulged the hope of being able to congratulate you to-day on the completion of the fund of £2,000 estimated to be necessary for its accomplishment; but as they have still to make application in many quarters from which contributions have not been received, they will not cease in their efforts to obtain the required sum.

"The volumes of the 'Library for the Times' which have been issued from the press during the year are as follow:

"1. The Church of England in the Reigns of the Tudors.

"2. The Church of England in the Reigns of the Stuarts.

"3. John Milton: a Biography; especially designed to exhibit the Ecclesiastical Principles of that illustrious Man. By Cyrus B. Edmonds.

"4. The Test of Experience; or, The Voluntary Principle in the United States. By J. H. Hinton.

"5. Footsteps of our Forefathers; what they Suffered and what they Sought. Graphically describing localities, and portraying personages and events most conspicuous in the struggles for religious liberty. By J. G. Miall.

"6. The Life of Constantine the Great. By Joseph Fletcher.

"7. The Life of Roger Williams, Founder of the Colony of Rhode Island. By Dr. Elton.

"These will be followed, during the present year, by

"8. The Free-Church of Ancient Christendom, and its Subjugation by Constantine. By Basil H. Cooper.

"9. The Treasure-Seeker's Daughter; a Tale of the Days of James I. By Miss Lawrence.

"10. Poetical Companion to the Classical Selections.

"11. The Covenanters. By G. Gilfillan."

Religious Intelligence.

BAPTIST METROPOLITAN CHAPEL BUILDING SOCIETY.

WE have no ordinary pleasure in announcing that our Baptist brethren have at length come to the wise determination to "rise and build." They have too long neglected this great work in London. The people whose history—to say nothing of living men, who would be an ornament to any community—boasts a Booth, a Fuller, a Carey, a Marchman, a Hall, and a Foster, ought, long ere now, to have presented a very different attitude in the Metropolis of England. From an advertisement, which will be found in our advertising sheet, it will be seen that they are now in a fair way to make up, in some measure, for lost time and lost ground. We cannot doubt, that under the guidance of such an embodiment of intelligence as their Committee presents, the work will go prosperously forward. But it may be permitted to us, from the regard in which we hold the Baptist body, to intimate an expression of opinion as to what is incumbent on the more opulent members of that Communion throughout the country. It strikes us, then, that help, prompt and ample, ought to come from every quarter. As a first step, not less than *ten superior edifices* ought, within the space of five years, to be erected in the Metropolis. The tactics of Napoleon are specially deserving the notice of our friends in this great work. Instead of isolated movements here and there, their wisdom will be to concentrate their forces in a given locality, beginning with the Metropolis. When they shall have achieved a reasonable number there, they may then remove and converge those forces successively upon the other great towns and cities of the land, and perform a like work there, till they shall have travelled the round of the realm, leaving everywhere behind them edifices worthy of their doctrinal principles and their ecclesiastical polity, and

suit to the worship of the living God. We wish the enterprise such a measure of the Divine blessing as shall secure for it the most abundant success.

OPENING OF CLAPTON CHAPEL.

THIS beautiful and substantial structure was opened for Divine worship on Thursday, April 29th, by the Rev. J. Harris, D.D., and the Rev. Samuel Martin. The subject of Dr. Harris's discourse was the proneness of man to mistake the Divine manifestation. He expatiated with great ability and much eloquence upon the nature and tendencies of Pantheism and Materialism, characterising them as a mighty fiction, and an aggregate of deceptive appearances. Mr. Martin preached from Psa. lxxviii. 28, "Thy God hath commanded thy strength;" and by beauty of conception and pathos of language riveted the attention of a crowded audience.

The chapel, which is an elegant and massive edifice, is built entirely of Bath stone, and is therefore calculated to be exceedingly durable, while the interior is lined with Caen stone, after the manner of New College. The length of the building is about 80 feet, its breadth 44 feet, and the height 60 feet. The clerestory is supported by five handsomely moulded arches on piers, enriched with Purbeck marble shafts. The principal feature of the interior is a noble five-light window at the west end, filled with beautifully stained glass. The jambs are highly enriched with marble shafts and carvings. Beneath the window, and behind the pulpit, is an arcaded organ screen. The organ is an excellent instrument, by Messrs. Snell. The chapel gives accommodation for about 750 adults and 120 children; but, in order to accomplish this, it has been unfortunately necessary to introduce shallow galleries in the aisles and at the east end. It possesses a great advantage over several of the new chapels which have been erected in the metropolis. It is a primary one; the voice of the preacher can be heard distinctly in every part of the edifice. The total cost of the building is £5,000. It is proposed to build schools in the rear, at a cost of £2,000.

The Union Chronicle.

REPORT OF THE CONGREGATIONAL UNION,

Presented to the Twenty-second Annual Assembly, held on Tuesday, May 11th, 1852.

THE yearning for a manifested union in the Church of Christ is a prevalent feature of the times in which we live. By a variety of methods, and by copying different models of ecclesiastical unity, the attainment of this object has been sought by various bodies of professing Christians. Some, by the alternate or combined use of coercion and flattery, have endeavoured to bring surrounding elements into visible and acknowledged conformity to their own principles and practices; while others have sought, in the undervaluing of evangelical truth, to lay the basis of union in the indulgence of scepticism and the favouring of doubt. Some have invoked the aid of legislative enactment, and made demands on the treasury of the nation to carry out their designs; and others, by bold assumptions, the revival of obsolete claims, and the advancement of new and aggressive pretensions, have sought to subdue all things unto themselves, and to present to the admiring gaze of the world a church at once local and universal, catholic and sectarian, intolerant and Christian.

Your Association, beloved brethren, is in harmony with the spirit of the age as it regards design, while it has the honour to differ from it in much that respects measures and modes of operation. It has ever been the object of this Congregational Union, by the employment of the simple elements of truth and love, to aid the glorious design of calling forth the power inherent in our churches, and, by the cultivation of an extensive care for the interests of the kingdom of our Lord and Saviour Jesus Christ, to promote the unity and efficiency of the churches of our faith or order. The history of this Association, during the period of twenty-two years, furnishes abundant evidence that its object is feasible, and that it has pursued its designs without infringing, in the least degree, the noble principle of the independency of our churches. Far better would it have been that it had never been called into existence; and every way would it be desirable that it should disappear, rather than carry out its designs by trampling upon one sacred truth respecting the exclusive headship of the Saviour in his churches, and their unlimited submission to his revealed will. It is, however, abundantly manifest, that the intercommunity of the churches can be promoted without the infraction of their independence, and that co-operation in every good word and work may be maintained in perfect harmony with the exercise of those sacred liberties which belong alike to the smallest and poorest as to the most numerous and influential of our churches.

The Committee, in presenting to you, beloved and honoured brethren, the report of their proceedings during the past year, desire thankfully to acknowledge the goodness of God which has attended their endeavours to do his will. They entered on the

year with solicitude and anxiety of no ordinary kind. You know the things that had befallen them, in the loss of counsel, affection, and leadership of unusual worth. Devoutly did they address themselves, for guidance and support, to that ever-living Redeemer, who remains immutable under all the changes of earth and time; and they rejoice if it shall be found that they have been enabled to discharge the various duties which have devolved upon them during the year in a spirit which has secured His blessing, and which will meet the approbation of their brethren.

The different matters of business referred to the Committee by the last Annual Assembly were promptly attended to. The protest adopted against the Slavery sanctioned by Christian churches in the United States of America, and especially against the Fugitive Slave Law, was duly published, and will stand on record as the solemn deliverance of our associated churches against that enormous evil of domestic slavery, which violates at once the principles of justice, the claims of humanity, and the religion of Jesus Christ.

The Resolution passed on the subject of the *Regium Donum* was printed, and a copy of it, accompanied by a respectful note, was sent to every member of the House of Commons, entreating, that when the vote should be proposed in the miscellaneous estimates, honourable members would withhold their sanction at least to that part of the sum which is applied to the relief of poor ministers of Congregational Churches. The Committee were gratified soon after to learn, that the Chancellor of the Exchequer announced in his place in Parliament, that if the Government should be in office this year, they would not again propose this vote, as it was reluctantly received by unwilling participants. The hope is indulged that this intention will be respected by their successors in office, but as no pledge to that effect has been given, it appears desirable, that, with the concurrence of this Assembly, measures should be taken to bring the subject under the notice of Her Majesty's present advisers, and to obtain from them an exemption from an imagined boon, the reception of which, in any manner, is opposed to our recognised principles, while its secret and irresponsible method of distribution renders it additionally objectionable.

The resolution adopted by the last Annual Meeting, on the subject of the Peace Congress assembled in this Metropolis in the memorable year of the Crystal Palace gathering, was duly transmitted to the Committee of the Peace Society. Our confederation has thus shown, that, while diversity of views on some of the abstract questions of war and peace prevails amongst us, we are, as Christians, anxious to promote, by all lawful means, the coming of that period when the reign of tranquillity shall be uni-

versal, and the horrors of war be for ever unknown.

It is with peculiar and grateful delight that your Committee report the character and results of the Autumnal Meetings held in the town of Northampton. The assembly was large, and the number of visitors great. The brethren were met by the most cordial greetings and hospitalities of our pastors and churches, and friends of other Christian denominations. All the expectations entertained of the pleasure and profit that might reasonably be hoped for from the Union assembling in the town distinguished by the labours of the gifted and sainted Dr. Doddridge, and of holding its sessions in the sanctuary in which, for so many years, he preached the glorious gospel with seraphic zeal, and that in the year which was the centenary of his death, were abundantly realized. The public meetings were crowded with interested auditors, and the one which was held, in conformity with the practice of the Union in its Provincial Assemblies, for the exposition of our denominational principles, was one of great pleasure and advantage. It would be impossible to convey any adequate impression of the deep, thrilling, subduing emotion which attended the delivery of the Memorial on Dr. Doddridge by our beloved brother, the Rev. John Stoughton. The effect was universal and unmistakable, and it is hoped that the publication of the entire essay, a part of which was read only, for want of time, will revive, perpetuate, and extend the hallowed feeling which was then so graciously produced.

At the Autumnal Meeting a paper on Chapel Extension was read, at the request of the Committee. This paper directed attention to several facts, with a view to demonstrate the importance of the object, and suggested the formation of a general society for its promotion. The Assembly adopted a resolution for the publication of the paper, and remitted the full consideration of the subject to the Committee, with an instruction to report fully upon it to the present meeting. The Committee lost no time in giving their best attention to the matter; they printed and circulated several hundred copies of the paper, accompanied by a circular containing inquiries respecting the practicability, the desirableness, and the general provisions of the suggested association. These circulars were addressed to the Treasurers and Secretaries of the county Associations, and to several other influential members of the denomination, lay and ministerial. The replies have been quite as numerous and encouraging as could have been expected, considering the newness and admitted difficulties of the subject of inquiry. Very few only of these answers expressed doubts as to the practicability of a general organization: none of them are adverse to the movement on the ground of its incompatibility with our principles; while most of them are not only favourable to the design, but contain valuable suggestions respecting the details of the proposed plan.

As the result of these inquiries, the Com-

mittee are emboldened to ask the Assembly to authorise further measures, with a view to prepare the way for the formation of a Chapel Extension Society. In taking this step, they would respectfully remind their brethren that they are not acting altogether without precedent. As long since as the year 1843, the subject of Chapel Building Associations for the country was brought under the consideration of the then existing Committee, at the request of the churches at Liverpool. At the Autumnal Meeting held in Leeds that year a paper, containing several practical propositions on the subject, was fully considered and adopted. A special Committee was then appointed to proceed with measures for the formation of Chapel Fund Societies. It appears from the Minutes of the Committee of the Union, that the subject was occasionally noticed and deferred, and that no action was taken on it. The Committee venture to express the opinion that the present position of our churches, and the altered circumstances of our country, will justify the Union in prosecuting this subject to a successful issue. In the course of the present sessions a resolution will be submitted to the Assembly for the appointment of a select Committee to mature a plan and bring it up for consideration at the next Autumnal Meeting. Without anticipating the deliberations of the gentlemen to whom this important matter may be entrusted, the Committee would observe that, in their judgment, the proposed Society should not undertake the liquidation of debts, but only the erection of new chapels, though they deem the extinction of all existing debts upon our chapels a most important matter, and an object which should be steadily sought, and that under great encouragement derived from the fact that in Scotland, and in some English counties, this has been undertaken and effectually accomplished. They further think that the proposed scheme should aim more at stimulating and supplementing the efforts of others than at incurring the responsibility of erecting buildings itself; that it should aim at the formation of district associations, such as the one for London, and that noble one recently formed in Lancashire, rather than by working from one general centre only. They further think that it should be distinct from the Congregational Union, while it stands in friendly relation to it, and should present an annual statement of its affairs to the Assembly. The Committee confidently leave the whole subject to the wisdom and zeal of their honoured brethren, and will stand prepared to aid the Committee who may be appointed to inquire into the amount of support such an organization would be likely to receive, and the principles and plans which should be embraced in its formation.

The Autumnal Meeting directed the attention of your Committee to the fact that some uncertainty prevailed as to the qualification for membership with the Union, and requested them to publish, in a clear and concise form, the actual terms of membership, and the way to secure it. The Committee have given the subject their best

thought; and while convinced that we do not want a new constitution, but willing hands and hearts to work the existing one, they have endeavoured to simplify the rules, to adapt them, by verbal amendments, to the altered relation of the Union to County Associations, and by inserting a clause to the effect that "the amount of contributions from churches is left to their own judgment, having respect to their number and capabilities," to obviate, as far as possible, any reasonable objection that might be felt to the specified amount of a money qualification. The alterations thus proposed will be submitted by a resolution to the judgment of the Assembly.

Considerable anxiety had been felt amongst some respected brethren, on the subject of admitting Home Missionary Agents to a participation of the fund for securing Deferred Annuities. The Committee, having carefully considered the matter, arrived at the conclusion that the rules, as now constituted, for the administration of that fund, are not intended to admit that class of ministering brethren to its advantages; yet, considering the fact that fewer applications have been made from Independent pastors for the assistance of the fund than was at first expected, and considering also the importance of the Union doing all it fairly can to uphold the Home Missionary Society as an affiliated Institution, and to advance the influence and position of its agents, from whose ranks some of our most valuable ministers have been drawn, recommend to the Assembly to adopt the following rule, as supplementary to the existing regulations: "That Home Missionary agents, being pastors of Congregational churches, be eligible in future for admission to this fund."

Your Committee heard, with the greatest satisfaction, of the conferences held in London, Leeds, Manchester, and other towns, during the summer and autumn of last year, on the subject of Education, as promoted by the Congregational Board, and of the generous zeal and liberality of its friends in supplying the funds requisite for purchasing and completing Homerton College as a training-school for teachers, and enabling the Society to carry out its general designs. At the same time, while some honoured brethren, not thoroughly at one with the Board in its principle, felt themselves in danger of being compromised by their connection with the Board, through the Union, the Committee, after a full and candid consideration of the whole, placed on their minutes a record of the fact "that the Board of Education originated with and derived its constitution from the Congregational Union; that upon several occasions, at the Spring and Autumnal Meetings of the Union, after lengthened and anxious deliberation, resolutions have been passed by large majorities, and repeatedly without a dissentient vote, approving the desirableness of the connection which has subsisted between the Union and the Congregational Board of Education. But aware that there never has existed in our denomination perfect unanimity of opinion on the subject of popular education, the Committee has always

understood that the connection existing between the Union and the Board of Education does not compromise any member of the Union; since it must be understood that individual members of the Union are not, by this connection, committed to all the views embodied in the constitution of the Congregational Board of Education."

The adoption of this minute met the views of the gentlemen present, and its approval by this assembly, and publication in your Report, will, it is believed, relieve every mind of any conscientious scruple, and advance the educational movement in the career on which it has entered, from the region of discussion and controversy to the higher and holier one of earnest, persevering labour.

An inquiry into the whole working of British Missions was devolved by the Northampton Assembly on a large Committee, then chosen, with an instruction to report thereon to this Meeting. The Committee assembled in Birmingham on the 29th October last, and again, by adjournment, at the same place, on November 25th and 26th. They gave the most patient attention to the whole subject. Your retiring Chairman, the Rev. John Kelly, presided over the deliberations of the Committee. They expressed themselves deeply indebted to him, as doubtless the Union will, for the zeal, judgment, and kindness with which he addressed himself to the delicate and difficult business. He will present from the Committee to-day a report, which your Committee fervently hope will be of such a kind as to increase the confidence of our churches in these valuable Societies, and promote their hallowed influence in the work of evangelizing our home population, and the inhabitants of Ireland and the Colonies.

In proceeding to speak of your publications, all honour and prominence are cheerfully given to the Magazines. The CHRISTIAN WITNESS has more than maintained its circulation during the year, and the PENNY MAGAZINE has found new friends and openings at home and abroad. It is as much a matter of surprise as of congratulation, that amidst all the competition to which they are exposed, these Periodicals continue so extensively to receive support, and to carry sound evangelical truth, and the principles of enlightened Nonconformity, to their myriads of readers. This is greatly to be attributed to the diligence, diversified talent, and unwearied zeal, and Christian temper of their distinguished Editor, whose literary career had been as the shining light, and will, it is hoped, shine more and more to a remote period, and in an ever-widening circle. Cordial thanks are due to those brethren who have used their influence to increase the circulation of these monthlies, and if all our friends would emulate their zeal, the balance-sheet of the fund would be much more favourable than it is. The profits of the two Magazines last year amounted to £940 3s. 2d. Of this noble sum £406 were yesterday appropriated by the distributors to the relief of forty-eight aged brethren in the ministry, some of whom are, by growing infirmities, laid aside from pastoral work, and others of whom have their declining

years cheered by some additional comforts thus readily supplied. The remaining sum has been applied to the augmentation of the Deferred Annuities' Fund, which now amounts to £6,000, invested in the three and a quarter per cents.

The sale of the Hymn-Book is steadily on the increase. The numbers sold last year were in advance of those of the preceding year, and the total number of copies put into circulation is nearly *Two Hundred Thousand*. It cannot be too generally known that the book is bound up with the whole of Dr. Watts' Psalms and Hymns in one volume. New editions are about to issue from the press, and the Committee hope that the work will, ere long, obtain that place in our churches which its value and relation to our denomination require. A small demand has been made for Hanbury's Memorials, a few copies of which only now remain unsold. The smaller publications of the Union continue a steady sale as usual; the Church Records are better in sale than last year, and the impression of the Year-Book, amounting to 3,500 copies, were speedily exhausted, and the work is now out of print. The Committee take this opportunity of expressing the pleasure with which they regard the proposed publication of a cheap and uniform edition of the Congregational Lectures. The attention of our denomination was directed to this important subject in the pages of the *Christian Witness*; they are glad that it has taken hold of the public mind, and that a sufficiently large number of subscribers was at once obtained to warrant the going to press with the first four volumes, which will be ready for delivery in the autumn of the present year.

Cultivating an unabated anxiety to extend Christian sympathy with other Christian churches and communions, the Committee has done as much as they possibly could, during the year, to promote the fraternal fellowship of the Union with other bodies of Christians. The Rev Edward Venue, one of the Pastors of the French Reformed Church, appeared at the Autumnal Meeting, and furnished the Assembly with much interesting information concerning the state of religion in the South of France. The Committee received a request early in the present year, to send a Delegate to the Synodical Meeting of the Congregational Churches, to be held in Paris in January. They endeavoured, but in vain, on so short a notice, to obtain the services of a brother suitably qualified to perform this mission, and the Secretary, as instructed by them, wrote a letter of sympathy and assurances of goodwill to our brethren in that land of error and despotism. Your Committee feel that the Protestant Voluntary Churches of Christ on the Continent have, at the present time, peculiar claims on the advice and prayers of Christians in this country, and they doubt not but you will readily testify how much you are concerned for their welfare.

At the request of the Congregational Union of Scotland, our beloved brother, Dr. Morison, was sent to represent you at the Annual Meeting. His services were cordially received by the assembled pastors and

delegates. He will furnish you to-day with some account of his visit; and the Scottish Union will reciprocate your communion by sending a Delegate to represent them at the Autumnal Meeting. It was expected that your next provincial Assembly would meet in Hull, the birth-place of Andrew Marvel, and the home of early and precious associations connected with Nonconformity; but circumstances have, for the present, prevented the realization of this expectation. The pastors and churches of Bradford have kindly acceded to the request of your Committee, and the Autumnal Meeting will be held in the midst of that large and thriving community.

The Report of last year opened with a lengthened reference to the loss sustained by this Union, in the removal from the toils of earth to the recompense of heaven of our honoured and beloved brother, the Rev. Algernon Wells; it must close this year by allusion to the death of another of your officers. The hand that penned that Report has lost its skill; the tongue that read it in your hearing is silent in death. The Rev. W. Stern Palmer, after protracted sufferings, departed this life on the 2nd of last month. The Committee appointed a deputation to attend his funeral, expressed their Christian sympathy with his bereaved family and church, and placed upon record their estimate of his worth by adopting the following resolution:—

“That this Committee have received, with feelings of deep sorrow, the tidings of the death of the Rev. W. S. Palmer, one of the Secretaries of the Congregational Union of England and Wales. In recording this event, they would express the sense they have always entertained of the deep piety, the consistent conduct, and the devoted public spirit of their departed friend. During the lengthened period of nineteen years, in which he sustained the relation of a Secretary to this Union, they are of opinion that, by his wise and Christian counsels, and zealous and persevering endeavours, he conferred invaluable benefits on the Congregational Body, and materially assisted in carrying into effect those plans of usefulness which the Assemblies, at their Annual and Autumnal Meetings, had resolved on; while, in the details of official business, he displayed peculiar aptitude, and in his intercourse with his brethren and others, exhibited a conciliatory manner and a general intelligence which could not fail to commend themselves and the Institution they served to all around.”

And thus it is, beloved and honoured brethren, that one by one we pass away from the scene of our toils in the Church militant. The shortness and uncertainty of human life constitute a powerful motive to diligence and activity in our blessed Master's service. We must “work while it is day, for the night cometh when no man can work.” It is a comfort to remember, that though we die, our principles will live; that the truths we hold, and for the defence of which we are set, is imperishable, and, like their great Author, abide “the same yesterday, to-day, and for ever.”

Theology.

THOMAS, THE DOUBTING APOSTLE.

THE Apostle Thomas, who is the subject of this paper, was also called Didymus, —both words signifying a twin. It was not unusual for the Jews and other Orientals, when they conversed with foreigners, to assume names in their language of the same meaning as their own. The object of this was to remove the harshness and uncouthness with which their own proper names would fall upon the ears of foreigners. For though there may be some general analogy in languages, there are some that appear to differ so widely from each other, that proper names in the one cannot be pronounced in the other without a harshness and grating on the ear. This is removed by the substitution of an equivalent word in the adopted language. They are thus softened and brought to some general affinity. We have frequent illustrations of this custom in the New Testament. Thus the Syriac word *Tabitha*, which means an antelope or roe, is changed into the Greek word *Dorcas*, which means the same. So with *Cephas* and *Peter*, both meaning a rock; and so it is in the case before us,—Thomas was also called *Didymus*, which mean a twin.

We know but little of the personal history of the Apostle Thomas. It is supposed he was a Galilean of humble birth, probably a fisherman. We have no distinct record of his call to the apostolic office, though we find him again and again numbered with the twelve. All we know of him, with the exception of his incredulity respecting the resurrection of the Saviour, is very much to his credit; and it is just possible that we may have been wont to judge him too harshly in reference to that fact. He appears to have been distinguished by the candour and simplicity of his heart, and by the ardour of his piety. We have an interesting illustration of his simple piety and attachment to the Saviour, when, in the face of considerable danger, he was about to go up to Jerusalem to raise Lazarus from the grave. Thomas was anxious to share the danger with his Master, and said to the other disciples, "Let us also go, that we may die with him."

On the night when the Saviour was betrayed, when he ate the paschal lamb with his disciples, and announced to them the sorrowful truth, that he was

about to leave them, to prepare mansions for them in his Father's house, Thomas, who appears to have been anxious to follow his Lord whithersoever he went, said, "Lord, we know not whither thou goest; and how can we know the way?" This question elicited from Jesus the glorious truth, "I AM THE WAY, AND THE TRUTH, AND THE LIFE: NO MAN COMETH UNTO THE FATHER BUT BY ME." His doctrine, sacrifice, and example, constitute the *way* of salvation; he teaches the *truth* which directs us in that *way*; and he gives us *life* here and glory hereafter, which are to be enjoyed by walking in that way.

The next notice we have of the Apostle is after the resurrection. Jesus had appeared in the midst of the disciples, on the evening of the first day of the week, and had breathed on them, and given them the Holy Ghost. "But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples, therefore, said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then said he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God," John xx. 24—28. After this he disappears from sacred history. We have to trust to the dim light of tradition for what we know of him subsequently.

There is a curious tradition which has been preserved by some of the early Christian Fathers, to the effect, that the king or toparch of Edessa, a chief city of Mesopotamia, wrote to invite Jesus into his kingdom, that he might cure him of a grievous malady with which he was afflicted. The Saviour told him in reply that he must accomplish the special work for which he had come into the world, and then return to the Father who had sent him; but after his ascension he would send to him one of his disciples to heal him, and give life to him and to

his family. The Apostle Thomas was entrusted with this commission, who sent Thaddeus, one of the seventy, and who was supposed to be the twin brother of Thomas, who cured the king of his malady, and received him into the Church by baptism. Perhaps there is not much confidence to be placed in this tradition.

The Apostle himself, it is said, resided in Parthia, whence, after labouring with much success, he travelled eastward, preaching the everlasting Gospel. The modern Indians and Portuguese tell us that he preached in India, beyond the island of Ceylon, or Sumatra; and they add, that he suffered martyrdom at Meliapore, or St. Thomas's, in the Peninsula this side the Ganges. They tell us that his body was found there, with certain marks that he had been slain with lances. This tradition of his death is also held by all the Eastern nations. Whether this be correct or not, we cannot say. Perhaps all we can say with any measure of probability is, that he really suffered martyrdom in the cause of his Master; and that this was somewhere in India.

These are the most trustworthy of the scanty records which we have of the Apostle Thomas. For the purpose of bringing out the characteristics of the man which we have given in the title of this paper, we shall make some remarks on the passage already quoted from the Evangelist John.

After the resurrection the Saviour appeared to his assembled Apostles, and confirmed their faith in the reality of his resurrection by showing them the prints of the nails in his hands and his side. Thomas was not with them on this occasion; and when he was told by the ten that they had seen the Lord, he would not believe. He demanded to put his hand into the side, and his finger into the print of the nails in the hands of Jesus, before he would yield his faith to the fact. Eight days after the Saviour again appeared in the midst of his Apostles. Thomas was with them on this occasion, and now he had an opportunity of assuring himself in his own way, that Jesus had really risen from the dead. He was fully convinced, and acknowledged him as his Lord and his God.

How great was the Apostle's incredulity! He might have known that the fact of the resurrection was predicted in Old Testament Scriptures. Peter shows this triumphantly in his address on the day of Pentecost. David had spoken of it in the glorious words, "Thou wilt not leave my

soul in Hades, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life." These words, the Apostle argues, could not refer to the prophet himself. "He is both dead and buried, and his sepulchre is with us unto this day. * * * He seeing this before, *spake of the resurrection of CHRIST* that his soul was not left in Hades, neither his flesh did see corruption." There was nothing, then, so improbable in the resurrection of Christ.

Again; Jesus himself had predicted it. Matthew tells us, that he began to tell his Apostles, "how he must go up to Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, AND BE RAISED AGAIN THE THIRD DAY." And on another occasion he said, "The Son of Man shall be betrayed into the hands of men, and they shall kill him, AND THE THIRD DAY HE SHALL BE RAISED FROM THE DEAD." And John tells us that he addressed the Jews, who demanded of him a sign from heaven, in these words, "Destroy this temple, and in three days I will raise it up,"—meaning the temple of his body. Now Thomas knew all this, and yet he would not believe!

Again; he had the testimony of the whole ten Apostles. They had seen him; they had heard him; he had breathed upon them, and, therefore, they could not have been deceived. He had been palpable not to one sense only, but to three senses. It could not have been a mere optical illusion, for they *heard* and *felt* him, as well as *saw* him. Hence when they met Thomas, they could boldly and confidently say, "We have seen the Lord." Notwithstanding all this, he protested that before he would believe he must put his finger into the print of the nails, and his hand into the side. He would not even believe the testimony of his own eyes, or of his own ears; he must actually touch the Saviour's wounds! This was incredulity indeed!

The question now comes, How can we account for this?—and how far was the Apostle blameworthy?

He does not appear to have had any metaphysical difficulty in believing the resurrection. He did not sceptically ask, like the man whom Paul supposes, "*How are the dead raised up, and with what body do they come?*" He did not reason, as some of our learned philosophers have reasoned since, on the impossibility of a resurrection under any circumstances. As far as we can discover, he

had no difficulty of that kind. There are two ways of accounting for his unbelief.

It might have been from the very constitution of his mind. He was always ready to act on his convictions,—to follow his faith even unto death. He was anxious, therefore, carefully to examine the evidence of his faith; he could take nothing on trust. Once let him believe, and he cared not to what his faith might expose him. As he was willing to die for his faith, it must be well established. It has been somewhat quaintly though truly said, "Nobody likes to suffer martyrdom by mistake." Thomas, then, must have extraordinary evidence to a fact in defence of which he was prepared to lay down his life. We certainly meet with persons who appear to be constitutionally doubting. Tell them the plainest fact, and before you have half narrated it, you are stopped with a question which must be answered before you can proceed a step forward; and then when you have done, some apparent discrepancy, quite immaterial, will be gravely pointed out, as if the truth of the whole narration were invalidated by such an apparent discrepancy! And yet you will find such persons, when they *do* believe, firmly maintain their faith against all comers.

Or the unbelief of Thomas may have been the result of deep grief, and of that despondency which takes possession of the mind when a long-cherished hope is taken away. In such cases, when the wrecks of our dearly-cherished hopes lie around us, it requires strong and clear proofs to overcome such despondency, and convince us that notwithstanding our previous disappointments, we may still attain the object of our desires. Thomas believed that Jesus was the Messiah, that he had come to redeem Israel, that the hour of triumph had returned for his people. He did not understand the spiritual object of the Messiah's advent. He had high earthly hopes and expectations; but all these had been overthrown when Jesus died. And when he thought he had been deceived, and his mind brooded over his disappointment, his heart was sad, and he was chary of allowing hopes to be again excited which might be destroyed in the same way. Once he believed, and his faith had been overthrown; and he was determined to have the surest evidence before subjecting himself to a like disappointment.

Now, if either of these reasons is sufficient to account for the unbelief of the Apostle, many of us will have cause to modify our views of his blameworthiness.

For a whole week he continued in this state of doubt and uncertainty. He had too much evidence entirely to reject the question, and yet he had not sufficient thoroughly to settle his mind and establish his faith. It must have been an unhappy week to him.

The next Lord's day, the Apostles, including Thomas, were again assembled together for worship, when Jesus stood in the midst of them, and said, "Peace be unto you." Then, turning to Thomas, he called upon him in his own way to prove the fact of the resurrection,—to put his finger into the print of the nails, and thrust his hand into his side, and be no longer faithless, but believing. This was sufficient. He at once exclaimed—"My Lord and my God." Then Jesus commended him for his faith, but commended more those who had believed without so much hesitation.

Here we have an illustration of the condescension of the Saviour. He met even the weakness of the Apostle. He gave him just the kind of evidence which he required. He was anxious to convince even the most incredulous of his followers of the truth of the resurrection; and for this purpose suffered him to touch his wounds! "A bruised reed shall he not break, and the smoking flax shall he not quench."

Here we have a proof of the Saviour's proper divinity. One of his Apostles addressed him as his Lord and his God. We know that they who deny the divinity of Jesus Christ have tried to avoid the force of this proof by asserting that this is a mere exclamation of surprise and astonishment, on being convinced that it was indeed the Saviour, and not a recognition of his proper Deity; but it is well known, that no phrase of this kind by which the Jews were accustomed to express surprise and astonishment has yet been produced; and there is no evidence that such a phrase, with the sense alleged, belongs to the language.

Again; the Evangelist tells us that Thomas addressed these words to *Jesus*: "He said unto him, My Lord and my God." It was not, then, a mere exclamation.

Again; the commendation which the Saviour immediately bestows upon Thomas forbids the other interpretation. He is commended for having seen and be-

lived; but of this there was no evidence at all, if this were a mere exclamation of surprise.

Again; if this were not the clear and distinct confession of faith in the divinity of Jesus, then it was an act of profanity: it was taking the Lord's name in vain, which Jesus allowed to go unchallenged and unproved! Can we admit such a thought?

It was the Apostle's confession of faith in the divinity of his Saviour; and it was a *true* confession, or Jesus would at once have corrected him. It is impossible that he would have permitted such language to have been addressed to him unless it were *true*.

Away with such unworthy and puerile attempts to invalidate the force of this glorious testimony to the divinity of Jesus! Rather would we say with the great Transatlantic commentator, "When I behold the glory of the Saviour, as revealed in the Gospel, I am constrained to cry out with the believing Apostle, 'My Lord and my God!' And when my departing spirit shall quit these mortal scenes, and wing its way to the world unknown, with my latest breath I desire to pray, as the expiring martyr did, 'LORD JESUS, RECEIVE MY SPIRIT!'"*

We have here a proof of the value of *simple faith*,—faith without sight. "Because thou hast seen me, thou hast believed: *blessed are they that have not seen, and yet have believed.*" We must believe what God has said, *because he hath said it.* It may appear hard to credit, almost impossible to us,—we may not understand it; but the question is, Is it written? Has God spoken it? If so, blessed are those who believe!

Christian reader! our faith now apprehends a crucified and risen Saviour. We have not seen him with the bodily eye, but we *know* that he died, and that he rose again, that "he was delivered for our offences, and raised again for our justification;" and we love him though he is unseen, and our faith and love make us rejoice: "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."

W. H.

Doncaster, May 11, 1852.

* Moses Stuart's "Letters to Dr. Channing on the Divinity of Christ;" a book which everybody should read, and which may be had for a few pence.

CHRISTIAN CONSISTENCY.—THE EXAMPLE OF DANIEL.

"Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God."—DAN. vi. 5.

WHAT a testimony is here given, and that by bitter foes, to the character of this servant of God! How honourable to the man for whose ruin these "presidents and princes" were planning, is this extorted but truthful statement. There Daniel was, surrounded by powerful and unprincipled enemies; who, not being able to find faults of state with him, thought of the notable project of making that legally wrong which they knew he would regard as religiously right, and under the penalty of which they fully expected he would fall. These wicked men would suspend praying "to any God" for "thirty days," or as many months, if by such conduct they could advance their political position; but they had every reason to believe that the Hebrew captive whom they envied would pray daily to the God of Israel, in despite of all royal decrees, and regardless of all threatened consequences. Although these men hated Daniel intensely,—although his elevation to a post of great dignity, in which his sterling integrity had placed him, was as gall and wormwood to their tastes, they are yet forced to acknowledge that in all matters connected with his high position he was unassailable; and that, therefore, unless they could devise some plan by which it would be legally wrong for Daniel to do what his religion would not allow him to leave undone, they could "find no occasion" against the innocent object of their hatred. What beautiful examples of straightforward, God-honouring conduct, are recorded in the Bible; and what a subduing power there is in the moral influence of holy conduct, to give proof that there is *reality in religion*! It is impossible to estimate the amount of good that may be effected by even *one* consistent Christian. And, alas! how great an amount of evil is frequently found to result from the inconsistent conduct of some single professor of religion! This is especially felt in rural, or small places, where each individual is known by all around him.

There are many words in the vocabulary of Christianity of great importance—such as *salvation, faith, repentance, regeneration, atonement, justification, &c.*; but there is one word which, in the estimation of all Christians, covers a large

extent of idea, and deserves to be deeply pondered, oftener prayed over, and more habitually regarded in all we do, or leave undone, say, or leave unsaid, think, feel, or purpose,—it is *CONSISTENCY*. We cannot think much on this word without calling to mind many of the holy men and women of former times, whose conduct proved that to be *consistent*—to please God, they were willing to forego all earthly smiles, all creature favours, and even to endure “the loss of all things,” even of life itself. To love *consistency* is both our duty and privilege; and if we would oblige an unholy world to come to the conclusion that we really believe what we tell them are our received principles, *we must be consistent*. It is when Christians earnestly desire to “walk worthy of the vocation to which they are called,” that they glorify God most. Oh, what triumphs of principle are recorded in the Inspired Volume, illustrating the power of *consistency* over time-serving and worldly policy, and furnishing bright examples for our imitation. Here we see the “fruits of the Spirit,” for “it is not in man that walketh to direct his steps,” as many of those heirs of heaven did; nor can human nature, uninfluenced by the Author of “every good and perfect gift,” rise thus above its own poor wretched level. Many of those Scripture worthies, and thousands of similar characters since then, have stood up for truth and God against kings, popes, and other tyrants, who had the power in their hands of treating them with all imaginable cruelty, even unto death. “This also is from the Lord.”

It was to give form and manifestation to *consistency* that an ancient man of God toiled patiently and perseveringly for a very long period, in obedience to his Maker's command, Gen. vi. 14, &c., while exposed to the insults, mockeries, and scornful tauntings of the whole world, which was leagued with one heart and soul against him. Yet *he obeyed*, for he loved *CONSISTENCY*, and by so doing he greatly honoured his Maker, and “condemned the world” of the ungodly.

It was in obedience to this principle that a man of large possessions, when commanded to turn his back on his patrimonial inheritance, and the manifold endearments associated therewith—to abandon “country,” “kindred,” and “father's house,” Gen. xii. 1, to commit himself to the guidance of his God, and to trust in him for present and future good, *cheerfully obeyed*, doing homage to *CONSISTENCY*.

It said to a favourite of royalty, who had the most dazzling earthly prospects before him, Exod. ii. 5; Acts vii. 21, 22; Heb. xi. 24—26, “Come down from thine honoured elevation; become a cheerful associate with the crushed slaves of a powerful and God-despising government; stand by the oppressed and despised, who are to become a nation for the Divine honour; partake willingly of their bitter afflictions, as they feel the iron of despotic cruelty entering into their souls; and do this in opposition to the terrors and frowns of a powerful monarch;” and *he promptly obeyed*, on the wise principle of “choosing rather to suffer affliction,” of the bitterest character, “with the people of God, than to enjoy the pleasures,”—the very highest that earth and kings could then give him,—“of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt!” What a full-length portraiture of *CONSISTENCY* is here exhibited! While we admire, may we ever be able to imitate so illustrious an example.

On another memorable occasion, the pathway of this great virtue lay across—not merely a waste, howling wilderness, where all possible dangers were to be apprehended—but the flaming floor of the “burning fiery furnace,” Dan. iii. 17, 18; and, preferring that horrible doom, *with CONSISTENCY*, to royal smiles and apostasy from their God, the noble-minded heroes were willing to be made a burnt-offering on the altar of truth, sooner than dishonour Jehovah; and, as the sequel shows, they glorified Israel's God before a heathen monarch and people.

It demanded the holy man whose name stands at the head of these remarks to keep company, in their horrid den, with hunger-bitten lions, and *he cheerfully offered himself* to be food for their devouring jaws, sooner than violate that *CONSISTENCY* which he loved very much more than life, Dan. vi. 10, 16. How many of the time-serving brotherhood would say, “Could he not have prayed in secret, and have given up the public and avowed act, and by this means avoid the lion's den?” That he *could* have done so is plain enough; but that he could have then maintained his *consistency*, is altogether out of the question. “He that denieth me,” says Christ, “before men, shall be denied before the angels of God,” Luke xii. 9. Who does not know that many of the primitive Christians might have avoided their

threatened martyrdom, if they would merely throw a few grains of incense on the altar dedicated to some heathen god? But, doing even this would have amounted to denying Christ, according to the construction which their enemies would have put upon the act; and therefore they suffered death, often in its most terrific forms, *holding fast their consistency*, sooner than enjoy their emperor's favour, and a prolonged life, by doing that which, though a very trivial act, would have amounted to a denial of Jesus before men.

This same principle desired certain Christian converts—who had, when servants of Satan, enriched themselves by the guilty arts of chicane and legerdemain—to throw their volumes of deceiving jugglery into the blazing fire, and thus to confess before all men in what light they regarded their lately-practised craft, even though they thereby destroyed the means of acquiring worldly riches, and had, perhaps, no honest occupation to live by. But *they did this*, Acts xix. 18, 19, for it was required by *CONSISTENCY*.

It urged a persecuted servant of Christ to utter burning words of condemnation against, and in the face of, the Jewish Sanhedrim and people; and he spoke out in tones of holy indignation, although "they gnashed on him with their teeth," and he well knew that, in defending the claim of Jesus to be the Messiah, he was doing that which exposed him to the fury of his countrymen, and, perhaps, would send him to perish as a refuted blasphemer. No matter, let their thirst for his blood be manifest,—let them drag him to the felon's doom,—let the stones hurl from their vengeful hands against him; he preserves that which he values far more than life—*CONSISTENCY*—and dies gloriously, witnessing for Christ, Acts vii. 56, &c.

When a loving and meek man of God was pointed to a friendless island, a barren rock in the Icarian sea, Rev. i. 9,—where he would be regarded as an enemy to law and government, and offered the alternation of dwelling there, in entire isolation from all his fellow-believers and earth's comforts, or of denying his Saviour; to maintain *Christian consistency* appeared to "the beloved disciple" of so much importance, that he could cheerfully say, "Give me Patmos and a good conscience, rather than the emperor's smile and the loss of my loved integrity."

It was this important principle that made Wickliffe, Huss, Jerome of Prague, Luther, Zuinglius, Calvin, and their brethren in the faith, stand up in the name of God and truth against Papal Europe, and nerved their souls with fearlessness and zeal in proclaiming the long-hidden doctrines of the Bible, although they thereby incurred the anathemas and threatened tortures of the "Mother of harlots."

It told more than TWO THOUSAND ministers of Christ in England, that on a given day* they must turn their backs on the many comforts of their legally-secured salaries and homes,—the standing which they held in society, and, what to them was of far greater value, the many opportunities they had of doing good to men's souls, sooner than sell their consciences for gold and place, by declaring their belief of "all and everything contained in the Book of Common-Prayer," and, like "the father of the faithful," *they went out, not knowing whither they went*, although many of them knew not where to get bread for themselves, their tenderly-loved and hitherto comfortable families! But why did they act thus?—It was because they determined to act on principles of genuine *CONSISTENCY*. Oh that we had more of their God-honouring spirit, and a powerful lesson would be read to the world on the homage that Christians are constrained to yield to the requirements of Divine law.

How often has this principle called upon the people of God to die more deaths than one: first, to tear reluctant natural affection from the embrace of wife, husband, children, &c., and then to tread the way, as reputed enemies of God, to the faggot-pile, or the malefactor's block, and there to prove, in their last act of heaven-born, moral heroism, their unquenchable love of *CONSISTENCY*? Who can recount the almost incredible exploits that have gladdened angels and pleased God, the fruits of this great, this all-subduing principle? Well did one who embodied it largely in her own character, say, "Consistency presents Christianity in her fairest attitude—in her lovely proportion of figure and correct symmetry of feature! Consistency is the beautiful result of all the qualities and graces of a truly religious mind united and brought into action, each individually right, all relatively associated. Where the character is consistent, prejudice cannot ridicule, nor infidelity sneer. It may,

* In August, 1662.

indeed, be censured, as holding up a standard above the attainment of the careless. The world may dislike, but it cannot despise it."*

How important, then, that believers should diligently study, and seek to be more habitually influenced by *Christian consistency*! Its value is as great as ever, and its silent power on the minds of "those who are without," is far more than is oftentimes thought. To give a bare outline of its requirements would fill many volumes, embracing illustrations of all the commands, exhortations, and precepts contained in the Bible. It tells all Christians to believe God, even if by that belief all *men* and *angels* were made liars, Rom. iii. 4; Gal. i. 8. It commands us to hate all sin, but to exercise tender and compassionate love towards every sinner. It urges all believers to be very active in their Lord's service, yet very humble in their spirit, Eccles. ix. 10; 1 Pet. v. 5; to be liberal with wealth, labour, and every other talent, Tit. iii. 1, but studiously to avoid everything like ostentation or self-seeking, 1 Cor. xv. 10. It demands of the rich cheerful condescension towards their poor fellow-creatures, ever whispering in their ears, "Sirs, ye are brethren," Rom. xii. 16; James i. 10. It tells the poor, while not losing sight of their dignity as immortal beings, to give all due respect to those placed by Divine providence above them, 1 Pet. ii. 17. It tells Christians and ministers everywhere to be fearless witnesses for Christ,—to dread neither the scoffs nor frowns of those amidst whom they live,—but to watch diligently lest they be tempted to lower the standard of *consistency*, in obedience to the customs, usages, or suggestions of their worldly neighbours. It commands all who love God to do everything in their power to diffuse the word of truth, both by their lips and the printing-press; and to exhibit the practical power of godliness in their individual and collective deportment. It exhorts ministers to be laborious, faithful, evangelical, affectionate, and earnest; to speak "as dying men to dying men," with urgent entreaty that they "repent and believe the Gospel." It tells missionaries of the cross, whether at home or abroad, to live, plan, and work under the ever-open eye of Him whose servants and messengers they are; and it urges all disciples of the Saviour to remember the cares, toils, and anxieties of those who are set more publicly

for the diffusion and defence of the Gospel. It tells pastors and gifted brethren in city and town churches to *move out a little* on all sides of their favoured places of residence, into the neglected villages and hamlets where souls are perishing for lack of that knowledge which maketh "wise unto salvation." It exhorts those who profess to be under law to Christ, to love, and highly prize, all the means of grace, and to be found punctual in their attendance on the ordinances of religion—whether private, social, or public. It gives full permission to hold fast our denominational preferences, but condemns, with unequivocal condemnation, all who refuse to love real, devoted Christians, for no other reason than that they refuse to receive views which they deem unscriptural, or will not pronounce the Shibboleth of another party. Finally, it allows no principle to be our guiding one but that of *seeking to please and glorify God*, 1 Cor. x. 31; and it forbids all heaven's heirs to confer in the things of religion, with "flesh and blood." And, in order to compress its legislation into a few easily-remembered sentences, that might yet embody all holy requirements, it says—and leaves nothing more that can be said—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." "Whatsoever things are true, honest, just, pure, lovely, or of good report . . . meditate on these things." "Let your conversation," or entire deportment, "be as becometh the Gospel of Christ." "Walk worthy of the Lord unto all pleasing, being fruitful in every good work." "Let this mind be in you which was also in Christ Jesus." (See Luke x. 27; Matt. vii. 12; Phil. iv. 8; i. 27; Col. i. 10; Phil. ii. 5.)

We may safely ask, What virtue—what grace—what God-honouring course does not *CHRISTIAN CONSISTENCY* inculcate? What is there unbecoming, unworthy, or dishonourable,—whether in reference to God or man,—that it does not condemn? Its moulding influence would make noble and sterling characters to go forth in the name of Jesus. Were we more habitually governed by it, our happiness and usefulness would be greatly increased, and the world of ungodly men around us would be obliged to confess—"We shall not find any occasion against

* Hannah More.

these people, except we find it against them concerning the law of their God." Oh that it were even so! Then would it be manifest before all men that we were the subjects of *genuine, lovely, Christian* CONSISTENCY.

EVANGELIST.

May 10, 1852.

CHRISTIAN STEADFASTNESS.

"And the steadfastness of your faith in Christ."—
COL. ii. 5.

THE Apostle is expressing his great concern for the Colossian Christians; his fear lest they should be beguiled, and the joy he had in their order and faith, (ver. 1—5) Steadfastness of faith in Christ was very important in regard to the interests of the individuals here addressed, and is so in respect to all Christians. May we enjoy its valuable benefits, always aiming at that fixedness of principle and elevation of character which, under the influence of Divine grace, is attainable. When our Lord uttered the parable of the sower, he described the different characters of those who were affected by the preaching of the word, Matt. xiii. 8. Now, I think all those that failed truly to receive, and obey, and enjoy the profit of the word were defective in steadfastness. He that had the word caught away from his heart by the wicked one,—he that with joy received the word and endured not, and he in whom the word was choked by the cares of this world and the deceitfulness of riches, seem in all, in some respect or other, to have been destitute of firmness. The Apostles were concerned that their converts should receive the truth, and continue in it. We also should have the same desire for ourselves and others. Let me, then, offer a few remarks,

I. On the consideration that a firm faith in Christ is important.

II. That such a faith may be assaulted, and the persons possessing it be misled.

III. That Christians should attend to the proper means of preserving it.

I. We remark, that a firm faith in Christ is important.

Jesus Christ is the great and peculiar object of faith according to the Gospel, not barely the doctrine or mystery of Christ, (ver. 2.) The Apostles preached Christ: the convinced and contrite believed in Christ. The infidels, both Jews and Gentiles, did not believe in Christ. All that truly received him found his name precious to them. It is very observable how the Apostle of the Gentiles in this Epistle, and in other places, holds forth the glory of Christ, where that

glory was likely to be hidden by the doctrine of false teachers concerning angels, or other sources of confidence than the Saviour. Firmness or steadfastness of faith in Christ may have respect either to knowledge, to evidence, to dependence, to devotedness, or to the hope of meeting him with acceptance at the day of his coming.

1. With respect to knowledge.

It is admitted by all who profess the Christian religion, that to possess correct ideas of the person of Christ is of essential importance; that, if a person be in error respecting him, he cannot be right in anything connected with religion. The Scriptures contain a great fund of knowledge concerning him, and they are the only means by which a correct knowledge of him can be obtained. The views given of him in the Old Testament Scriptures,—the testimony of John the Baptist, and the Lord's own teaching,—the doctrine and testimony of the Holy Ghost by the Apostles, are so many different, but agreeing, sources of authentic information concerning Christ. And we should seek to know, and be established in these truths. We may be ignorant of many things, and yet be safe and happy; but to be ignorant of Christ is to be destitute of faith in him, and faith in him is indispensable to salvation by him. "He that believeth shall be saved, and he that believeth not shall be damned."

2. It is the same with regard to evidence.

Our religion is built upon testimony, and that testimony is firm. It is good that our minds should be fully satisfied and remain firm in the evidences of the truth concerning Christ. Christians may, according to their different wants, have an opportunity of searching into these things; but if they be not in general established in their faith in the truth, they will be uncertain and wavering. If the foundation be destroyed, what can the righteous do? Look at Christ's birth, life, miracles, doctrines, sufferings, death, resurrection, ascension, and the evident results of all these, and see if they accord with the writings of Moses and the prophets. We might select a hundred pages out of the Old Testament, which all relate to some distinguished personage who was expected, and behold them all fulfilled in Jesus of Nazareth, and in no other person that ever appeared. On observing this, we are constrained to exclaim, "We have found Him of whom Moses in the law and the prophets did

write, Jesus of Nazareth, the son of Joseph."

3. Firmness, or steadfastness of faith in Christ may have respect to dependence.

Not on ourselves, not on the world, no, nor even on the Church, but entirely and exclusively on him, never forgetting that all our disposition and ability for duty are from him. He is our life and strength. "Be strong in the Lord, and in the power of his might." Rely upon his promise, which assures you that, as your day is, so shall be your strength. Come every day to the fulness of Christ; and of his fulness you shall receive, and grace for grace. Your own strength is perfect weakness: "It is not in man that walketh to direct his steps." This every Christian gathers not only from history, and from the word of God, but from experience also. He sees how little he can depend upon his persuasions, however clear, and his resolutions, however firm. How often have they given way, and filled him not only with grief, but astonishment. Day after day has told him that he who trusts in his own heart is a fool; and that he is not wise who leans to his own understanding.

"Man's wisdom is to seek
His strength in God alone;
And e'en an angel would be weak,
Who trusted in his own."

4. To devotedness.

Let there be a constant manifest adherence to the authority and will of Christ. Be always what you profess: "What you do, do it heartily, as to the Lord:" take pleasure in your commonest and most inconsiderable occupations, as occasions of serving him. Let your zeal appear in small as well as in great things for his glory; and especially in seeking the advancement of it by promoting religion in your own souls and the souls of others. The desirableness of steadfast faith in Christ is very evident. It is so as affording pleasure and satisfaction to ministers of the Gospel, and strength to the Church. It is so in regard to comfort. It is so in regard to holiness. It is so in the production of the fruits of love. It is so in preparation for eternity. Indeed, if there be no firmness of faith, the professing Christian is like a city without walls, liable to the incursions of numerous and violent enemies, who may lead him from the narrow path into the depths of destruction. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for-

asmuch as ye know that your labour is not in vain in the Lord."

5. This steadfastness includes the hope of meeting him with acceptance at the day of his coming.

Let this hope be as the anchor of your soul amidst all the waves of trouble. The period is not far remote when time with you will expire,—when the place that knows you now will know you no more. Then the warfare will be accomplished. Then trials and distresses will have terminated, to be succeeded by perfect and everlasting joy and blessedness. "Hold fast the confidence and the rejoicing of your hope firm unto the end." "Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." We remark—

II. That steadfast faith may be assaulted, and persons possessing it be led into error.

For only observe how the Apostle, in the context, writes concerning his Colossian brethren, in whose steadfastness in faith he rejoiced: "And this I say, lest any man should beguile you with enticing words," (ver. 4.) "Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily," (ver. 8, 9.) It is evident from this language, that the Apostle of the Gentiles feared even for his *steadfast brethren* at Colosse, and made use of the means which were the most adapted to strengthen them in faith. In the present day, also, I conceive, persons may arrive at a considerable degree of steadfastness in the faith of Christ, and yet some subtle error, or some plausible temptation, may lead them from the truth. And if so, it becomes all Christians to be humble, not to trust in their own wisdom and strength, but devoutly to use the means for maintaining steadfastness in the faith of Christ which he has appointed. "Let him that thinketh he standeth, take heed lest he fall." We notice—

III. These means.

We might here enter upon a wide field of consideration relative to the means of preserving or increasing steadfastness. But it will be more simple, intelligible,

and profitable, if we confine ourselves to the directions of the Apostle, as they follow immediately after the words before us: "As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving," (ver. 6, 7.) We may make from these words such observations as the following:

1. Let Christians value the knowledge they have already received of Christ, according to the Scriptures. They have received Christ under a consciousness of their need of him; they have fled to him as their only refuge from condemnation: let them abide in him, continuing experimentally and practically to hold what they have truly known concerning him. As the branch cannot bear fruit of itself, except it abide in the vine, no more can we, except we abide in him,—for without him we can do nothing.

It is in Christ we stand, in Christ we conquer. What an example have we in the Apostle, who says, "The life that I now live, I live by the faith of the Son of God, who loved me, and gave himself for me." "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

2. Let it be their concern to be rooted and built up in Christ, confirmed in the faith, rejoicing and being thankful under the influence of this faith.

Let them consider as when they first believed the grace and glory of their Lord, and cordially and heartily consented to be his, and ever abide close to him, cleaving to him with full purpose of heart, and with gratitude. There have been found some in every dispensation of the Church, who have avowed their attachment to him, who have subsequently apostatised and gone over again to the enemy—"In time of temptation they have fallen away." Let it be our determination to avoid their example, and to continue to look to Him "who is able to keep us from falling," and to invigorate and encourage us in our Christian course. For this cause, let us bow our knees unto the Father of our Lord Jesus Christ; of whom the whole family of heaven and earth is named; and entreat of him that he would grant us according to his riches in glory, to be strengthened with might by his Spirit in the inner man: thus we shall run and not be weary; we shall walk, and not

faint. "Then shall we know if we follow on to know the Lord. His going forth is prepared as the morning. And he shall come unto us as the rain, as the latter and former rain unto the earth."

3. Let them be aware that the doctrines they have received, and are to receive and continue in, are not the word of man, but of God.

Let them take heed, and avoid in their religion the philosophy and principles of the world—the sophistry and guile of seducing spirits. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." "Blessed are they that have the word of God, and keep it."

4. Let them walk under a believing apprehension and firm conviction of the supreme headship of the Lord of all, and of the fulness of spiritual blessings enjoyed in connection with him," (ver. 10—12.)

A sense of the value and fulness of all spiritual blessings to be enjoyed in connection with Christ, and only by the faith of him, will have a powerful tendency to keep the heart steady in attachment to him. "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

R. R.

Hall-Fold.

MAN'S EXTREMITY THE DIVINE OPPORTUNITY.

(Notes of a Sermon by the late Rev. John Cooke, of Maidenhead; taken at the time, about 1817, by a Friend.)

"And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury [zeal] it upheld me."—ISA. lxiii. 5.

THE doctrine of the text is, that salvation, of every kind and every degree, is from the Lord. It was always his own arm that brought salvation. No arm can bring salvation to the soul but that which can make man a new creature in Christ Jesus. No arm but this in the conflict with temptation, disease, and death. Let us apply this to the great work of saving man from sin and punishment.

I. This points out to us that men, all men, are in a miserable condition. Why should man need salvation? He is lost, and he knows it not. Can any arm but that of God bring salvation to a soul that does not feel its lost condition? Who can

give a broken and a contrite heart? None but God. Man's awful condition is a subject of wonder, and that amongst the countless multitude of beings fallen and unfallen, there is none can help him! "I wondered," &c.

Man is a sinner. He cannot quarrel with the law, for that is good; and God, who gave it, is good; and both are unchangeable. The sinner cannot look to the good law, for he has broken it; nor to the good God, whom he has offended. Some sinner may say, I will look to the mercy of God. But he is just and holy, and you are a rebel. Sinner! would you look to the heavens? they are all obedience. To your own conscience? that condemns you. To angels? they are holy, and must hate sin. To Adam's sin, for an excuse? you love sin, and indulge it, while you condemn it in others. Do you look to your repentance? That only proves you to be a sinner. The moral law nowhere says *Repent*, but *Do*. Then you may look for help in vain; for the prophet declares, "I looked, and there was none to help."

II. The text implies the interposition of God.—The speaker is the great Messiah, and he speaks in righteousness. Yes, there are difficulties in the way of a sinner's recovery which none can remove but God, and they are all removed in the doctrine of imputed righteousness. "The righteousness by faith" is accompanied by the power of God, and this alone can save the soul. This alone will teach a soul to look to Christ, and see what sin is in his sufferings. This will make him hate sin, and abandon it for ever, while he will look to the righteousness of Christ alone for acceptance before God. The Son of God comes, and consents to have all the sins of his people laid upon him, that he might endure the curse. He brings in everlasting righteousness, to be imputed to the believing soul. He is mighty to save. He that brings in this righteousness must be free from sin. "He was holy, harmless, undefiled," &c. There is no merit, then, but in Christ. In his obedience you can find a righteousness equal to that of Adam and all his posterity, had they not fallen. "By the obedience of one man, Christ Jesus, shall [the] many be made righteous."

His righteousness is infinitely superior, because he was the Son of God. But suppose that Adam and all his posterity had been sent to hell, there to suffer for ever; that would have been worthy of the holiness, justice, and power of God,

and some compensation for the dishonour done to his law. If a sinner be saved, there must be an equivalent for all this suffering, and we have it in the Lord Jesus Christ,—in his amazing sufferings in the garden and on the cross! In his death an infinite satisfaction was rendered. "The Lamb of God!" What a glorious righteousness, what a glorious salvation is this! How unreasonable the fear of the soul that says, "My sin is too great to be forgiven!"

1. This shows God's knowledge of the dreadful condition of the sinner. He lays help on One mighty to save.

2. It bespeaks his forbearance. God witnessed all this, and yet he was patient and long-suffering, till the time when Christ should pay down the price of redemption, Rom. iii. 25, 26.

3. It implies the impossibility of man's being saved but by a Divine arm; and the all-sufficiency of God to save sinners, however deeply sunk in sin, misery, and guilt.

4. Here is the language of triumph, as though God delighted in this work of saving sinners: "Mine own arm," &c. He had a sufficiency of wisdom to devise the plan; a fulness of merit to justify, of the Spirit to sanctify, of mercy to pity, and of grace that should abound, in the sinner's pardon, and in the purity and peace of his conscience.

III. The advantages of a salvation so replete with wisdom, power, righteousness, &c.

1. The full character of God is displayed. Here I see God to be just and wise in pardoning the sin he punishes, and showing his abhorrence of the sin he forgives.

2. Salvation is secured to every believer. His arm shall bring it home; his grace is all-sufficient. Do you see the evil of sin, and find a difficulty in believing this truth? Has he made any exception to you? Has he not said, "Come—whosoever will, let him come?" And do you yet plead your inability to come? Now, then, is the time; look up for the power of God. He can make willing in the day of his power.

3. This secures all the glory to God.

4. It is the most encouraging that could have been devised. A soul may say, Good, and suitable, and free as the salvation is, I cannot receive it, I cannot believe it; but here he provides a power: "Mine own arm," &c. God's mercy and power, and Christ's merit, are infinite.

5. It binds the strongest obligation on us. If saved without any power or merit of my own, what shall I render for such a salvation to such a sinner? Oh, what a debt of eternal devotion to God do I owe!

Come, awakened sinner, trust in Him who is mighty to save. Backsliding soul, come to Him who is able to restore you. Come, tried saint, and sing,

"In all my fears and all my straits,
My soul for thy salvation waits."

Lessons by the Way; or, Things to Think On.

GEN. JACKSON ON PREACHING.

The following anecdote is related of Gen. Jackson, while he was President of the United States. It is a good story, even if not true.

In the winter of 1832, President Jackson conferred the mission to Russia upon a justly distinguished son of Pennsylvania. Before the newly-appointed minister, however, had departed on his mission, he deemed it due to the President to ask his counsel in reference to the selection of a Secretary of Legation. The President declined all interference, and remarked to the minister, that the United States Government would hold him responsible for the manner in which he discharged his duties, and that he would consequently be at liberty to choose his own Secretary.

The minister returned his respectful acknowledgments, but before taking a final leave, sought his especial advice in regard to a young gentleman then in the service of the State Department, and who was highly recommended by the (then) Secretary. Gen. Jackson promptly said, "I advise, you, Sir, not to take that man; *he is not a good judge of preaching.*" The minister seemed puzzled, and observed that the objection needed explanation.

"I am able to give it," said the old hero, and he thus continued: "On last Sabbath morning, I attended Divine service in the Methodist Episcopal Church in this city. There I listened to a soul-inspiring sermon by Professor Durbin, of Carlisle, one of the ablest pulpit orators in America. Seated in a pew near me, I observed this identical young man, apparently an attentive listener. On the day following he came into this chamber on public business, when I had the curiosity to ask his opinion of the sermon and the preacher. And what think you, Sir? the young upstart, with consummate assurance, pronounced that sermon all froth, and Professor Durbin a humbug! I took the liberty of saying to him, '*My young man, you are a humbug yourself, and don't know it.*' And now," continued the venerable old man, his eye lighted up with intense animation, "rest assured, my dear Sir, that a man who is not a better judge of preaching than that is wholly unfit to be your companion. And besides," he added, "if he were the prodigy the Secretary of State represents him to be, he would be less anxious to confer his services upon you; he would rather be anxious to retain them himself."

The President's advice was of course followed by the Ambassador, and the young man's subsequent career of vice and folly

proved that the General's estimate of his character, albeit founded upon a commonplace incident, was substantially correct.

VIEW FROM MOUNT TABOR.

Notwithstanding the desolation of Tabor, compared with its glory in other days, we beheld there what man has neither given nor can take away—the glorious view of the surrounding country, which is unsurpassed in all Palestine. I would that I possessed the power of graphic description, that I might tell you of what I saw from the summit of this noble Mount, and how deeply the beauty and splendour of the scene are written in our choicest recollections. How grandly loomed up in the far distance, to the north, the snow-crowned Hermon of Scripture! How picturesque appeared the hills and mountains to the north-east and the east, beyond and on this side the silvery Jordan, which springs out of their bosom! How lovely seemed that lake, of all others most interesting to the Christian's heart,—the Lake of Tiberias, a part of which we could plainly see! How noble, toward the south, looked the valley of the Jordan, Gilead, Gilboa, the Little Hermon, and the charming vales between! But how surpassingly beautiful, which I cannot find words rightly to express, was the scene in the west, as at this commanding elevation, some fifteen hundred feet above the plain, we looked down upon Esdraelon, in all its glory and magnificent verdure, its extent, its fertility, its loveliness, its surrounding hills, its streams and rivulets, its river Kishon, and its many, many points of attractiveness! Believe me, I stood as it were entranced on the steep brow of Tabor, and beheld this scene with emotions too deep for utterance.—*Spencer's Travels.*

NO COMMERCIAL UNION WITH SLAVEHOLDERS.

"If our Northern brethren are so conscientious, if they are sincere and honest, let me say this to them: there is a *very easy way* to get rid of slavery in the United States, without doing one single thing that the nicest caviller could censure, and which, I believe, in sober seriousness, *will effect your object as certainly as day succeeds night*, and which we have no right to object to or complain of: TOUCH NOT, TASTE NOT, HANDLE NOT, ONE SINGLE PRODUCT OF SLAVE LABOUR."—*Isaac E. Morse, Member of the American Congress, and a Slaveholder.*

Isaac E. Morse, in this impressive declaration, spoke the language of every slaveholder to every abolitionist on earth. "If they are sincere and honest," he says, (and all the

slaveholders, slave-drivers, and slave-trappers in the world say after him,) "If they are sincere and honest." Well, what then? Why, they will conform their practice to their profession. Is that all? That is enough to abolish all the human slavery in existence. The way they define is easy and effective. It is the straight high road of consistency, from which the sincere and honest abolitionist may not turn to the right, left, or backward. If every man, woman, and child, who denounces slavery, should walk in that way, the fetters of the slave would burst from his limbs like singed strings of tow. The fires of the forge, wherewith his manacles were fashioned, would go out. The many-thonged scourge would be hung up to the abhorrence of the world, with the old relics of man's inhumanity to man. Dragons and beasts of the wilderness would lair by day in the baracoons of the slave-trappers on the African coast; and all the prowling kidnappers in the world would confess their occupation gone.—*Elihu Burritt.*

THE WORD SELAH.

The translators of the Bible have left the Hebrew word *SELAH*, which occurs so often in the Psalms, as they found it; and of course the English reader often asks his minister, or some learned friend, what it means. And the minister or learned friend has most often been obliged to confess ignorance; because it is a matter in regard to which the most learned have by no means been of one mind. The Targums and most of the Jewish commentators give to the word the meaning, *eternally, for ever*. Rabbi Kimchi regards it as a sign to elevate the voice. The authors of the Septuagint translation appear to have regarded it as a musical note, equivalent, perhaps, to the word *repeat*. According to Luther and others, it means, *Silence!* Gesenius explains it to mean, "Let the instrument play, and the singers stop." Wucher regards it as equivalent to *Sursum corda*—Up, my soul. Somer, after examining all the seventy-four passages in which the word occurs, recognizes in every case "an actual appeal to the Jehovah." They are calls for aid, and prayers to be heard, expressed either with entire distinctness, or if not, in the imperative, "Hear, Jehovah! or, Awake, Jehovah! and the like, still earnest addresses to God that he would remember and hear," &c. The word itself he regards as indicating a blast of trumpets by the priests. *Selah*, itself, he thinks an abridged expression, used Higgaion *Selah*; Higgaion indicating the sound of stringed instruments, and *Selah* a vigorous blast of trumpets.—*Bibliotheca Sacra.*

PHYSICAL BENEFIT OF THE SABBATH.

The Sabbath is God's special present to the working man, and one of its chief objects is to prolong his life, and preserve efficient his working tone. In the vital system it acts like a compensation-pond; it replenishes the spirits, the elasticity and vigour, which the last six days have drained away, and supplies the force which is to fill the six days succeeding; and in the economy of existence it answers the same purpose as in the econo-

my of income is answered by a savings' bank. The frugal man who puts aside a pound to-day, and another pound next month, and who, in a quiet way, is always putting by his stated pound from time to time, when he grows old and frail, gets not only the same pounds back again, but a good many pounds beside. And the conscientious man, who husbands one day of existence every week—who, instead of allowing the Sabbath to be trampled and torn in the hurry and scramble of life, treasures it devoutly up, the Lord of the Sabbath keeps it for him, and in the length of days and a hale old age, gives it back with usury. The savings' bank of human existence is the weekly Sabbath.—*North British Review.*

THE ART OF THINKING.

One of the best modes of improving the art of thinking is to think over some subject before you read upon it, and then observe after what manner it has occurred to the mind of some great master: you will then observe whether you have been too rash or too timid, what you have omitted and what you have exceeded; and by this process you will insensibly catch the manner in which a great mind views a great question. It is right to study; not only to think when any extraordinary incident provokes you to think, but from time to time to review what has passed, to dwell upon it, and to see what trains of thought voluntarily present themselves to your mind. It is a most superior habit, in some minds, to refer all the particular truths which strike them to other truths more general, so that their knowledge is beautifully methodized, and the particular truth at once leads to the general truth. This kind of understanding has an immense and decided superiority over those confused heads in which one fact is piled upon another without any attempt at classification or arrangement. Some men always read with a pen in their hand, and commit to paper any new thought which strikes them; others trust to chance for its appearance. Which of these is the best method in the conduct of the understanding? The understanding must, I suppose, depend a good deal upon the understanding in question. Some men can do nothing without preparation, others little with it; some are fountains, others reservoirs.—*Sydney Smith.*

CHOICE SAYINGS.

The best method of defeating heresy is by establishing the truth. One proposes to fill a bushel with tares; now if I can fill it first with wheat, I shall defy his attempts.

I can conceive a living man without an arm or a leg, but not without a head or heart; so there are some truths essential to vital religion, and which all awakened souls are taught.

We should take care we do not make our profession of religion a substitute for religion.

It is very important in debate to introduce but few arguments, and sustain them well. In war, Philip of Macedon and Alexander the Great owed their success to the introduction of the *phalanx*. Napoleon gained his victories by concentrating his forces upon a single point.

Biography.

LEILA ADA, A JEWISH CONVERT.

A VOLUME has just come to hand, entitled, "Leila Ada, a Jewish Convert,"* which is one of the most interesting books of its class to be found in English literature. The number of memoirs of converted Jews is not great, and the bulk of them are those of the male sex. Of the few sketches of female conversion, by far the most interesting known to us is that before us. Referring to her father's retirement, a sequestered but beautiful spot in Cornwall, our Author, Mr. Heighway, says,

Before taking possession of this mansion, A. T—, Esq., had buried the wife of his youth; and on coming to this charming retreat, he, and an only and lovely daughter, named Leila, lived in comparative seclusion from the world. He knew no happiness independent of his child, for all his enjoyment consisted in promoting her interest and gratification. She was, indeed, the very being to excite the most tender lavishment of paternal love. Beauty surrounded her as a mantle, but her cultivated mind and amiable disposition threw around her an influence superior to any of the short-lived fascinations of the body. In her conduct and manner there was a freshness of innocence, and a winning *abandonment*, which could not fail to arrest the interest of every beholder. She was highly accomplished, and could read and write several languages with fluency. The idol of her fond father, he loved her tenderly; a feeling which she as tenderly reciprocated. Being of the seed of Abraham, he had educated her in the strictest principles of the Jewish ritual, and felt the most intense satisfaction in witnessing her early seriousness and devotion. To her religion he thought her an ornament.

At the age of sixteen, Leila began to keep a diary, which has been of great service in revealing the workings of her heart. Even when she knew nothing of the Gospel, and very little of the Jewish Scriptures, she manifested a great deal of seriousness of its kind, and cherished fervent longings for Divine teaching, for she seems to have come to know her need of it. That jumble of absurdities, the Talmud, formed the basis of her religious education. At length, however, she found her way to the Word of God, and soon profited as one taught from above. The following Resolutions show of what spirit she then was, although she had not read a word of the Gospel:

For the regulation of my life, and balancing my conduct, I resolve—

* Published by Partridge and Oakey.

1. That the salvation of my soul shall be my first and great concern.

2. That I will never be ashamed of my religion, but will always avow it when and where it shall seem proper so to do.

3. That I will always carefully speak the truth; never indulge in the very *least* equivocation, but always be both verbally and substantially correct; and to this end I will carefully watch the meaning of all I utter.

4. That I will always be ready to confess a fault, or ask forgiveness for it, no matter what the character or position of the person against whom I have offended.

5. That I will do nothing to another which I should object to their doing to me. That I will never do anything which if I saw it committed by another would cause him or her to fall in my esteem.

* * * * *

7. That when I have fixed a principle in my mind I will never abandon it, whatever occurs, unless I am convinced that it is a wrong one, or would involve me in bad consequences.

8. That in fulfilling a clear duty, or in the pursuit of a good and proper object, I will never allow myself to be overcome by any trials or difficulties whatsoever.

9. That I will daily study the Scriptures.

10. That I will encourage meditations upon eternity.

* * * * *

13. That upon all occasions I will discountenance improper levity and conversation, in whatever company I may be.

14. That I will carefully guard my temper, and never show the least symptom of impatient emotion, not even by an altered tone of voice, or expression of countenance. That I will do this, even if from physical causes I feel fretful and uneasy: no one else should suffer on this account.

15. That I will never speak sharply or crossly to our servants; on the contrary, I will be gentle and affectionate, which will gain all my desires the sooner.

* * * * *

17. That I will never waste a moment.

18. That I will be temperate in eating and drinking.

19. That I will strictly guard against pride in dress, and every other of its manifestations; against vanity, self-conceit, and indulging supposed superiority of mind.

* * * * *

21. That I will love my dear father with all my might, and do everything I can to promote his temporal and spiritual happiness.

The person who thus felt was not very far from the kingdom of God. In her eighteenth year, in company with her father, she made a visit to the Holy Land, and her account of the country of her fathers' sepulchres is depicted with a beauty and a tenderness which only a

mind superior and highly cultivated, and that mind the mind of a Jewess, could have executed. Passing over much that is interesting, we hasten to her conversion. The following extract will speak for itself:

"O, that I could express half that I feel of love to that gracious Being who has kept me hitherto, and led me from my deep darkness into spiritual light. I have not yet the evidence that He has pardoned my sins through the blood of the Atonement—through my Jesus, but I earnestly pray for it; I am determined to agonize for it in simple faith. I know, I believe—oh, yes! *I do believe*—that Jesus died for me. I thirst, I pant for the spirit of adoption, whereby I shall be enabled to cry, 'Abba Father.'

"O, my Father, I thank thee; I adore and praise thy holy name, that thou hast removed from my heart that dark, impervious veil which so long separated between me and thyself, and so between me and the source of all happiness. Now, through thine infinite mercy, I behold thy glory, who art full of grace and truth, and the form and comeliness of him who is altogether lovely, even the Saviour and Preserver of my soul.

* * * * *

"I am convinced by the experience of every day that I am utterly dependent upon thee for all the power through which I can *persevere*. O, continue to help me! Give me thy *present* assistance. Without this aid from thee, I sink—I die! Enable me to rigorously fulfil all the means Thou hast prescribed for the salvation of my soul; and, O, do thou bestow the blessings which thou hast promised shall attend their use. Only believe, and all things are possible; believe, and all the fulness of the blessings of the Gospel are mine, Christ Jesus is mine, full and perfect salvation—holiness is mine, and the blissful fruition of holiness, in the enjoyment of God for ever in heaven, is mine—all are mine through faith. Lord, I do believe; help thou my unbelief. Blessed Jesus, my hope is in thee! Take up thy abode in my heart; there reign and direct my every thought and act.

"Father, forgive my manifold sins and offences against thee! My rest is on thy mercy, through the atonement of my Lord Jesus Christ. Make me a temple for thyself. Be near me in the hour of temptation. O, be with me in the future: thou knowest what is before me to endure, but do thou only make the season of worldly trials a time for communications of thyself, and I will cheerfully embrace whatever thou shalt appoint. Lord, hear and answer my petition: increase my faith and my humility, and make me wholly thine, through the merits of my Saviour. Amen."

And it was not long after this ere she was enabled to rejoice in the God of her salvation; her heart was filled with joy and gladness, and her mouth with praise. This delightful change took place while receiving the sacrament of the Lord's Supper, after having been dedicated to God in baptism. In her diary she thus refers to it—

"Bless the Lord, O my soul, and never forget this day's benefits! I have sealed the covenant—have enlisted under the banners of the cross, by receiving the ordinances of baptism and the Lord's Supper—but, let me write while my eyes overflow with tears of joy—*my gracious Redeemer has manifested his presence to my soul, has filled me with the joy and peace of believing.* That blood which the Jews have imprecated upon themselves and their children, has been showered upon me in the most abundant and unspeakable mercies; I am happy beyond expression; I do, indeed, rejoice with a joy that is unspeakable and full of glory. I feel on the very verge of heaven; I have experienced a glorious elevation of soul—*Christ is mine, and I am his.* Unspeakably happy conviction! Come unto me all ye that fear God, and I will tell you what he hath done for my soul! Bless the Lord, O my soul, and never forget this day's benefits.

It is a solemn season, a day to be held in everlasting remembrance. When the cup was held to me and the solemn words were pronounced—'The blood of Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life! Drink this in remembrance that Christ's blood was shed for thee, and be thankful,'—I felt that my God was reconciled through my Saviour's death, and I was enabled to feed upon Christ in my heart through faith, and with thanksgiving.

"O, my Jesus, help me now to *persevere*! There are heights and depths in religion which I long to experience: my soul is on fire with the Divine love. Help me to tell to all what a gracious, what a mighty Saviour thou art. May no motives of personal comfort induce me to swerve from the character of an Israelite, indeed, in whom is no guile. O, that thou wouldst give me thine assistance, and direct me by thy Holy Spirit, *while I make it known to my dear father!* Do, O my Saviour, hear my prayer for this, and to thee I will give all the glory, now and through endless ages. Amen.

"I bless and adore thee—Father, Son, and Holy Ghost, that all have united to deliver me from my guilt and bondage. And now, O God, my heart is fixed; my heart is fixed to *live* in Christ. Nothing but the *constant* indwelling of thyself will satisfy my soul. O, for that mysterious and incomprehensible union with my God which shall produce in me mighty faith, ardent love, lively hope, and active obedience. Blessed be God, all this is promised! I believe it. Who shall circumscribe the Holy One? He can so touch the heart as to extirpate sin, and save with this full salvation; for it shall be my never-ceasing prayer. Lord, enable me to feel myself as nothing, and thou, my all. Keep me in the hollow of thy hand. Prepare me for all thy righteous will, for I have given up all my soul and body's powers fully and unreservedly to thee. O, accept my sacrifice; enter into covenant with me and ratify it in heaven. Amen!

"And now, I beseech thee, be thou my helper. Choose thou for me my future portion; be my inheritance, calm my agitated spirit; have I not committed the event to

thee? O, be with me on the morrow, when I shall be questioned respecting the hope that is in me; do Thou be *very* present with me, and enable me to speak as becomes a temple of the living God. May I be saved from bringing any disgrace or disrepute upon the religion of Jesus—that Divine cause which now possesses my heart. May my feet be firmly fixed upon the rock, Christ Jesus! and then, whatever shall occur, whether I live or die, I shall be happy—for I shall be the Lord's.

"It is with gratitude I record that my soul is impressed with a sense of the Divine presence and love. I can rejoice in the blessed conviction that my beloved is *mine*, and I am *his*!—I have a *present* salvation. Blissful hopes—animating prospects are before me. Whatever results happen to me, temporally, may my soul but enjoy the presence of God, and all will be well. O, my Father, baptize me largely, and still more largely, with the hallowing influences of thy Holy Spirit; this will renovate my nature, and cleanse the very thoughts of my heart. This is what I want—*inward holiness*—to be holy as thou hast called me to be.

"Each day lays me under increased obligations to dedicate myself *entirely* to the service of my God and King, and I find the blessed effects of each morning renewing my covenant engagements with God, my devotion of all I have, and all I am, to him. I desire to have a *constantly indwelling God*. Unspeakable love!—that he whom the heavens cannot contain, will condescend to come and take up his abode in the humble, contrite heart. My religion calls me to be up and doing. My time is short; the veil which separates me from eternity may soon be drawn aside. *Indeed, I am not able to repress a serious and solemn foreboding that my days on earth will not be prolonged.* How important that I should prepare! so that, with holy calmness and composure, I may await the momentous summons. If I am always ready, it cannot come upon me unawares. One with Christ, through faith, when I shall hear that, 'The Master is come and called for thee,' I shall then, in its full triumph, be enabled joyfully to exclaim, 'Even so, come, Lord Jesus.' I am really in a strait: I have 'a desire to depart and be with Christ.'

"Ere I close my book, I again pray for thy blessing, O my Father; bless, O bless, I beseech thee, the confession I have made of thee, and give me strength according to my need. Amen."

Having obtained peace to her own soul, she became the subject of a concern which amounted to agony, on behalf of her father. She distinctly perceived the dangers attendant upon her own conversion, and that these dangers would be certainly increased by even the most humble and affectionate appeal to the heart of her father. About these matters she prayed much, and at last made up her mind to disburden her heart in a letter, which constitutes one of the most

remarkable and valuable documents of the kind we have ever read. She expounds the Law and the Prophets, exposes the absurdities of the Mishna, the Gemara, and the Talmud, and at last threads her way through the labyrinth, till she reaches the Cross, as it exhibits God manifest in the flesh, to whom she applies all the chief promises, and from the Sacred Scriptures absolutely demonstrates that Jesus is the Christ. Having established the doctrine, she pours out such a flood of daughterly affection as has rarely appeared upon the printed page. The letter completed, she was in a strait how to present it in the most inoffensive way. At last she made up her mind to leave it on her father's dressing-table in the evening, full of solicitude all night for the results, while her thoughts within her were turned into prayer. Our Author describes the matter as follows:

Daylight came: and with a body made feverish with watching, and spirits absorbed and depressed by deep anxiety, she made her morning toilette. Eight o'clock, the time of meeting her father in the breakfast-room, arrived; her spirits sank to the helplessness of infancy, in prospect of the dreaded interview. Her father would, perhaps—nay, almost certainly—speak unkindly; it was more than she could bear. Eight o'clock passed—she was kneeling, with uplifted hands and streaming eyes, beseeching Divine aid to meet the event: it was given, and she arose strengthened.

Entering the room, she found her father already waiting. Directly she went up to him, and throwing her arms upon his neck, was about to claim her usual kiss—

"Leila!" ejaculated her father, solemnly, at the same moment turning her head from her.

"O, my dear, dear papa!" said Leila, weeping, "do not refuse to kiss me; do give me my kiss, and then I will try to bear all you have to say. But, indeed, I cannot stay if you will refuse me this. I cannot endure so severe a mark of your displeasure."

"What have you done, Leila? How can you expect me to kiss you? Can you imagine the night I have spent? Is it for this I have had my daughter instructed in the law of the God of Israel, that she should mock at it, and cast it behind her back? Is it for this that I have withheld no means of knowledge from her, that her learning should become a snare to her? O, my daughter, perhaps my heart has been too much bound up in you. Now I am scourged; those hopes I had, that you would soothe my declining years, are blighted. But come, kiss me," he continued, holding out his hand to Leila, who stood petrified with anguish.

"Now, my choicest treasure, tell me who it is that has poisoned you; let me know who it was made you a proselyte from the faith of your father Abraham. To think

that one of my kindred should have become an apostate—a Christian—and that one, too, my own child. But come, my dear, speak to me,—tell me how your unsuspecting and innocent heart has been misled. The arms of our religion are as wide open to you as ever, if you will return now; and I need not tell you that I shall love you better than before."

"O, my dear father," faltered Leila, "no one has abused my judgment: indeed, it is God who has of his mercy opened my eyes."

"God open your eyes to believe in Jesus of Nazareth! It is not possible. Do you not know that God has specially chosen our nation as the depositary and conservator of the only true religion? You are flying from God, my dear child. God chose Israel, and made it the sanctuary of the true faith. The nations were sunk in error and idolatry; and in many cases their idolatrous rites and sacrifices were perpetrated under the holy name of religion. But, in order to accomplish his designs of mercy, in the establishment of truth and righteousness upon the earth, he raised up Israel, and declared himself unto them as his chosen and peculiar people, calling himself by name JEHOVAH—THE ONE—I AM. He became our Lawgiver and our King. Read the charge of Moses to the Israelites, given as he was about to die—'Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep, therefore, and do them; for this is your wisdom and your understanding in the sight of the nations which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Take heed to yourselves lest ye forget the covenant of the Lord your God, which he made with you: for the Lord thy God is a consuming fire, even a jealous God.' O, beware of what you are doing! I tremble, my child, for you; I cannot express my agony for you. Although in the many ages which have passed since the giving of the law, the traditions of men may have become mixed with it, yet this will not affect the faithful soul; our religion is still pure and holy, and still of God; man cannot change or deteriorate it."

"But, my dear papa, God has entered into a new and better covenant with his people, and Christ Jesus is the Mediator of that covenant. His is the blood of sprinkling that speaketh better things than that of Abel. The law as given to Moses was typical, and it was imperfect, and, therefore, it continually reminded the Jews of their need of a perfect and full atonement, which should sanctify and purge their conscience from dead works, to serve the living God. And this new covenant has abolished all the forms, observances, and ceremonies of the old covenant, for these were only imposed as a figure until its fulfilment and perfection in the Lord Jesus Christ. These stood in outward ordinances, but the new covenant in Christ Jesus has opened to us a new and

more excellent way.—'This shall be the covenant I will make with the house of Israel after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people.' Permit me, my dear father, to read to you from this book," continued Leila, as she drew a small New Testament from her pocket,—"'For ye are not come unto the mount that might be touched.' 'But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling which speaketh better things than that of Abel.' 'But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. Christ was once offered to bear the sins of many. And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.' 'Sacrifice and offering, and burnt-offering, and offering for sin, thou wouldest not, neither hadst pleasure therein; which are offered by the law. Then, said he, [Christ, my dear father,] Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, through the vail, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water; for he is faithful that promised.' And through faith in this perfect covenant, my dear father, I am made happy, having received remission of my sins. I love Jesus; I feel very certainly that he loves me. I am striving for that crown of glory he has purchased for me. I seek a city out of sight, even the heavenly Jerusalem. I seek a tabernacle not made with hands—eternal in the heavens. For all my help I look to my Lord Jesus Christ, who is the Author and Finisher of my faith. And O, my dear father, that you would increase my joy, in seeing you thus happy too; in seeing you serve your Saviour too. Do begin to study the New Testament, will you? there is a dear, good papa; do read the beautiful Epistle from which I have just cited; it is St. Paul's to the Hebrews."

This wonderful effusion was followed by a severe but mingled remonstrance on the part of her father, whose love for his daughter was intense, while his grief for

what he deemed her infatuation was inconsolable. It was at last determined, all other means of reclaiming her having failed, to send her to her uncle, a stern and rigorous Jew. At the house of her uncle her treatment was cool, but all in vain. As her day, so was her strength. There she had but one friend, and that friend a cousin, who approved her conduct, avowed a conviction that she was right, and in all things sustained her. The history of her sufferings is among the most affecting we have ever read. The very servants, who were Jews, united in the persecution. We find her thus bemoaning herself:

If my father knew the intense cruelty of my position, he surely would not leave me here; it is trying me almost beyond my powers of endurance. My spirits sometimes sink very low. Lord, save me! Many of those who come near me hold in their clothes lest I should touch them, and as they pass me avert their faces, their lips curling with a most offensive expression of scorn. I am not permitted to have my meals with my uncle and aunt, nor any of their family. All of them but one, and even the servants, insult me. Last evening, I entered a room in which two of the servants were working. "Eudice," said one, "let's turn our coats, and go and pray to the Carpenter's Son to come down and save us."

"Oh! don't talk to me. I hate him, and everybody as likes him; and I shouldn't think *he* very well likes a hypocritical apostate."

"Oh, yes, he does; both he and his people are very fond of proselytes. They'll promise them anything; and, as to heaven, they'll warrant them getting in there if they have to carry them in in a basket."

"Well, say what they will, they shall never point at me as a turncoat Jew; I would rather be a dog."

Here followed a torrent of vulgar abuse and blasphemy which I could not write. O, my Saviour, forgive them! I would pray, with Stephen, "Lord Jesus, lay not this sin to their charge."

The Rabbis were brought by her uncle, with a view to correct her; but all in vain. She produced the Scriptures, and from them confounded her opposers. At last things came to the crisis, and there was no hope that anything could be done for her. She was, therefore, sent back again to the house of her father.

The days of Leila were now drawing to an end. Overtaken by an illness which seems to have assumed the character of decline, she pined away, becoming more and more beautiful as she approached the precincts of the eternal world. The accounts given of her spirit, her conversations, and her prayers, are most deeply

affecting. The following are extracts from the journal of a Gentile friend, a young lady, who attended her:

The closing scene drew on apace; for, it was evident to all that she must soon die; indeed, she knew it herself; and, therefore, she began to give final directions respecting the disposal of certain matters. This was three days before her death. After sending some substantial mementoes of her love and regard to those families on her visiting list, she turned her attention to her family and personal friends. Having expressed most of her desires concerning these, she requested that her writing-desk might be placed near her. It was done. Unlocking it, she took from it a number of elegant Bibles. "Precious books!" she exclaimed, as she clasped them to her throbbing bosom, "O, precious books! would I had read you more!" Presenting one to her maternal aunt, who was present, she said, "Do accept this token of my love for you, and this letter, which some time ago I wrote for you; and, as you read it, may the Spirit of God lead your heart to those blissful fountains of repose which have made me so happy. You believe, my dear aunt, that I am quite happy—that I have no fear of death—that I am going to heaven. Do you not?"

"I cannot doubt it."

"Well, then, it is all through the merits of my Lord Jesus Christ. His death atoned for my sins, and the sins of all our people, and all the world. I shall soon be with him for ever. Then, my dear aunt, will you promise me that my dying request, that you will read these Scriptures of the Old and New Testament, shall be granted?" Her aunt assented. "Thank you; you make me very happy, and I pray that the God whom I serve, will, of his mercy, enlighten your understanding, so that you may perceive the truth. I am tired now; I must rest a little."

In the eye which is lighted up by the fever of consumption, there is an expression which those who have seen it can never forget, and which those who have not seen it can never imagine.

How beautiful she looked as she peacefully reposed upon the white pillow! Her bright eyes, that were wont to glow with the very soul of animation, enclosed within their snowy lids, and their long lashes, shading her marble countenance, which beamed with innocence and love. I felt in love with the beautiful clay, and almost wished that my own summons from mortality to immortality were as near.

Reviving, she said, "I can say but little more." Then, putting aside several Bibles for as many of her relatives, and a letter with each, "Let these be given, with my dying love, to those to whom they are directed. Say, too, I most earnestly beg of each to read them, and pray over them, and to obtain all possible help to a knowledge of the Christian religion. And, tell them, that with my latest breath, I testified, Christ is precious; that he was with me—pre-eminently with me—while passing through the valley of the shadow of death; and that,

through faith in Christ, I was victorious over death and the grave, and died in full, perfect assurance of eternal bliss. But, be sure of this, tell them clearly, that it was *all through the death of my Lord and Saviour Jesus Christ*. Now I *must* repose. 'Tis almost finished!" Her articulation of these precious sentences was painfully interrupted, so that, to say them all, occupied her some minutes.

The following day she requested that pen and ink might be brought to her. Affectionately clasping her Bible, she looked once more upon those parts which she had marked as having given her special encouragement and enjoyment; then, being supported, she took the pen in her dying hand, and tremulously and disjointedly traced upon the fly-leaf the last words she ever wrote: "Christ is Heaven!" Blessed truth! Hail, my sister spirit, thou now wilt prove, to all eternity, that Christ is Heaven!

The same loving hand has thus recorded the closing scene:

On the morning of the day on which Leila died, she said, "It will soon be finished. Tell my dear father to come here." He was called, but was so powerfully affected, that for some minutes he could not speak to her. What a scene! Friends weeping—the youthful Christian, in heavenly composure, awaiting the solemn moment of separation from the body. Surely it was the spontaneous outburst of every heart, "Is this death?—Can all this holy peace and joy be death? Oh! then, let me die the death of the righteous, and let my last end be like hers!" As I looked upon her placid countenance, I exclaimed exultingly, "O death! where is thy sting? O grave! where is thy victory?" Gushing sobs broke upon the awful stillness. Oh, the luxury of such tears!—tears flowing from the most divinely-sacred emotions of the soul. Let me attempt no remark upon these heavenly breathings.

Voltaire laughed at Christianity—he mocked at the "madness of believing in the Gospel." Did he ever see a Christian die? Did he ever witness this *tangible* evidence of the value of religion in the most awful moment of life? Oh, never! never! The chamber of the dying saint is a shrine at which the boldest blasphemer must bow in homage to the religion of Jesus.

Her father was weeping. "Do not grieve for me, my dear papa," she said, soothingly; "if you are faithful to God you will soon be happy again with me in heaven."

"Then, my precious treasure, you are not deceived! You feel that your religion fully supports you in death?"

"O, yes! O, yes! Though I walk through the valley of the shadow of death I will fear no evil—His rod—and—his—" she could proceed no further. Her father, bending with grief, retained her hand in his.

In a little while she gathered strength: "Father," she enjoined, "you love me dearly, do you not?" "My child, do not speak so to me; you know you are the very soul of my existence."

"Will you grant me one request—a dying request?"

"What is it? You know I will not deny you!"

"It is this—that you will never again doubt Jesus my Saviour; but that you will begin to love and serve him. O, think, my dear father, what he has done for me! Read the New Testament," and she looked inquiringly.

"My dear, I have begun to read it. I have seen that your religion must be true. I never expected to witness a death like yours, my daughter. I have begun to pray; you pray too, that God will help me to follow you to heaven. I believe, my dear—I confess to you and all present that I believe—in Jesus."

The sudden reversion of feeling was too great for her weak frame. She was just able to articulate, "Blessing—praise—" and then lay exhausted.

On recovering, she slowly reached her Bible, and in faltering accents said, "My dear papa, I am dying—you have—. We shall soon meet again. Here is the Bible which has been—so truly blessed to my soul. Let it now be yours. You have all my books of a religious character. They are choice—learn them well. Praise the Lord; I am dying; but—I am rejoicing."

She lay for some minutes with her eyes closed. Occasionally her lips moved as though in prayer. It is more than probable that her petitions were then ascending to the throne of grace, that her father might be enabled to rejoice in the liberty of God's children. They have been answered!

Again she unclosed her eyes, and looking upon her father with a smile of indescribable pleasure—"Blessing, honour, praise, and glory to Jesus. Kiss me, dear papa."

In a little while—"Glorious hope! immortality! eternal life! What an eternity! an eternity of perfect love."

She then, with considerable intervals, gave directions for her funeral. "You have said, papa, that you will have my mother removed, and that we shall all three lay together in one tomb. I am glad of that. At my funeral make no show. Do not have me embalmed. I wish my body to be clothed in linen and white muslin only When you have my name put upon our tomb, be sure you put this—'Thanks be unto God who giveth us the victory, through the Lord Jesus Christ.'"

"I hear the voice, 'The Master is come and calleth for thee.' My whole soul responds, 'Even so, come Lord Jesus.' I am full of glory."

Although perfectly sensible, she said but very little after this. She appeared to be looking into eternity. Its glorious realities were unfolding to her vision, and feasting her soul with ravishing contemplations.

About two hours before she died, she suddenly awoke from a gentle slumber, and exclaimed, "Dear Emily! are you here?" I took her hand. "Give me a farewell kiss, my love. Thank you;" and then pressing my hand with all her remaining strength, "We shall be united again soon, Emily, and then you will never have to separate from me. Love Jesus: it will not be long."

A little after she ejaculated, "Victory!"

victory!" and raised her dying arm. After a few moments—"Heaven is—heaven is—" the rest was lost.

She laid quietly for about an hour; then gently putting out her hand, she said, "Farewell, my dear papa. I am going to glory. Serve Jesus—you will soon be there."

These were the last words she uttered. Her eyelids closed. For a few minutes she breathed softly and slowly—then the solemn stillness of death! My friend was a disembodied saint in glory! Her spirit had taken its rapturous flight to that blissful rest which she had so long anticipated; and in prepara-

tion for which, she had kept her soul with all diligence. Again, through gushing tears, I prayed, "Let me die the death of the righteous."

The father, it is pleasing to record, while he survived her but eleven months, died in the sure and certain hope of a resurrection to eternal life by Jesus Christ.

Such is the substance of one of the most interesting records of its class that has ever been given to the Christian public.

Popery.

POPERY IN GREAT BRITAIN.

APART, however, from their bold schemes on the Continent, it is certain that by Jesuitical instrumentality much havoc has lately been made in the Church of England; nearly one hundred of its ministers having gone over to Rome—several of them men of great ability. It is remarkable that these converts—as, for example, Mr. Wilberforce, lately of Birmingham—openly praise the Jesuits, of whom Papists themselves were wont to be ashamed. The same instrumentality is being largely employed in all parts of Britain. It is notoriously employed in Edinburgh. This city swarms with emissaries of Rome, who are plying every art of deception. Take a sample or two. An excellent man gets two female servants into his house as Protestants. By-and-by, he finds his little boys horrified at the name of John Knox, and at all references to the Reformation. He discovers, to his astonishment, that his servants are two Popish emissaries in disguise, busy corrupting his children. A girl, a member of one of our lending Free Churches, is a servant where Papists are. By accident, as it were, a plausible Popish book is left in her room. The girl reads, her curiosity is excited,—she reads more, and is a little staggered,—she is handed over to the priest, who earnestly exhorts her not to speak to any Protestant minister, and the scene ends by her becoming a firm adherent of the Man of Sin. The priest enters one of the public schools, and by every art of flattery tries to convert the teacher. A medical man, when passing a Popish chapel, on a week-day, looks in from mere curiosity. A few days afterwards a most polite man calls at his house, refers to the circumstance, and blandly and broadly intimates, that if he will

join the Popish Church, his business will be greatly promoted. A poor orphan girl, from one of the hospitals, is plied successfully with assertions that her parents belonged to Rome, and she is carried over to the Man of Sin. A zealous young lady teaches a few young women to read. But lo! a pupil presents herself for admission, who is discovered to be an excellent reader already, and is found to be a spy sent to watch the school. Whilst I am now writing, there is a highly respectable family, in which there are several daughters. The eldest is a most accomplished person, and very fond of music. At music parties she is introduced to a young priest, and the family are surprised to find her suddenly about to become a Papist. These are only samples. Members of every Protestant congregation in the city have been tampered with. As soon as a breach is made in any family, the great drift is to get the other members, and as many acquaintances as possible, introduced to the priest; and many Protestant young ladies in Edinburgh do not hesitate to cultivate such society, which generally ends in their becoming perverts to Popery. We have the most certain information in regard to these movements, for some of the parties have been rescued from their perilous position by the agents of the Irish Mission.

It is not merely in this city that such operations are going on. They are rife in all parts of the country. Wherever a Popish family is found, an attempt is made to convert it into a focus of proselytism—wily priests take up their residence—the young and unsuspecting are invited, and every effort is made to convert them. This process has, to a large extent, succeeded; and we believe that,

in one house in Lanarkshire, a busy game of this kind has been going on, and a great number of recent conversions have occurred. The following letter, in a recent number of the *Witness*, relates, we believe, chiefly to this. The editor alters the letter "only so far as to substitute blanks for the names of the parties which are given in full in the document, with the exception of the party that comes first, whose perversion has been already announced in the public prints, and whose name, therefore, we need not here conceal." From personal knowledge, I could fill in several of the names, and give some more.

Lady Harris, a *very beautiful* young widow, only twenty-six years old, perverted last year to Popery, has given over to the Jesuits her beautiful estate of Sealcliff, in East Lothian, her prospects of £10,000 a year from an old uncle (Mr. Sligo, of Carmylie), and all the treasures collected in India by her late husband, Sir William Cornwallis Harris. She has been induced to forsake an aged grandmother, and her mother, whose only child she is, and to retire into a strict convent at Grenoble, in France, committing herself to the *protection* of the Jesuit priests.

Mr. —, only seventeen, has left his family, and given himself over, as well as his whole patrimony, to the Jesuits in Edinburgh. Mr. —, in the newspapers, complains that Priest — sent books and letters secretly to this youth and others.

Mr. —, a near relative to the Earl of —, discovered lately that his own wife had been secretly perverted, and had carried over his young son and two beautiful daughters. He never recovered the shock, but died a short time since, literally broken-hearted. His widow and two lovely young daughters are now in a convent; and his son, having taken the usual vow of poverty, is now without a shilling left of his large fortune.

A nephew of — has given up £80,000 on the day he came of age. — and — have likewise gone over. A governess in the family of Sir —, who promised never to *speak* to her pupil of Romanism, has lent her Popish books, till she has now carried herself and her whole income over to Popery.

P.S.—An old Presbyterian lady, Mrs. —, in —, admitted to her house a Popish priest, Mr. —, who, by jesting arguments, converted her grand-daughter, the Honourable Miss —: she again, converted her sister, Lady —; and it was the last act of Lord —'s life to make a new will, by which his children were to be taken from their mother if she became a Papist. The Chancellor is now considering whether to take the children, or merely to make Lady — *promise not to bring them up Papists!* Lady — is promised a relief from purgatory for several centuries if she can pervert her daughters, who are hitherto firmly Protestant.

The chief scene for making converts is at Mr. —'s, at —. Lately a large party assembled, of Papists and young Protestants. *Three confessors* were there, living in splendid, luxurious style, and constantly proselytizing. Why do parents take their children there? Lord —'s daughter was converted there, to his great grief; and has now forsaken her home and her parents.

This is a process fraught with the most momentous results, unless speedily exposed and resisted. It is, in truth, marvellous to see how tamely Protestants are looking on. For, although there is truth in the suggestion that it is part of the policy of Papists to boast unduly of success, it is perfectly evident that a systematic, and, to a large extent, successful effort, is being made to reintroduce Popery into Britain, by perverting thoughtless but influential persons, and then making their conversion a most powerful means of additional progress. And if no plan of resistance is formed, the Papists may count on growing success. For the whole power and policy of the Papacy is, at this moment, directed against our beloved country; and in addition to other obvious advantages, she has the following great human elements of success at her command:

1. The funds of the Propaganda, gathered from the whole world, are largely concentrated at this moment upon Britain, and spent in building the schools, churches, cathedrals, and nunneries, that are springing up in every direction,—in supporting a large and unscrupulous press, and in upholding a vast agency of priests and Jesuits.

2. We have the annual swarm of priests thrown off from our own training school at Maynooth, which single institution receives from Government £30,000 per annum, and is deluging all parts of the kingdom with determined emissaries of Rome.

3. As soon as any man or woman of influence is converted to Popery at home or abroad, their whole wealth and position are instantly made available in extending the triumphs of Antichrist in this country. Sometimes their whole fortunes are deliberately handed over. At other times their houses are thrown open, and become centres of proselytism, to which unwary girls and others are invited to meet smooth and plausible, but thoroughly cunning and accomplished, Jesuits. In the course of, perhaps, a short visit, they are converted to Rome, and return to their unsuspecting families, only to try to ensnare the rest also.

The following statistics of the Popish Church in Britain illustrates its progress during the last ten years—

England and Wales :	1842.	1852.	Incr.
Colleges	8 . .	10 . .	2
Religious houses of men . .	3 . .	17 . .	14
Convents	20 . .	62 . .	42
Churches and chapels . .	487 . .	611 . .	124
Priests	624 . .	1032 . .	408
Scotland :			
Churches and chapels . .	69 . .	98 . .	29
Stations	24 . .	40 . .	16
Priests	86 . .	124 . .	38

Thus, in ten years, the startling increase of 446 priests of Antichrist! sworn foes to Jesus Christ, and enemies to everything dear and precious to man. Besides, the entire Hierarchy of Rome, with a Cardinal at its head, is now set up in England—the whole country is parcelled out into dioceses, and the Popish Directory claims every human being in England as included under Popish dominion in those dioceses! That all this is a great political plan is clear from what Mr. Chisholm Anstey, an independent Papist, who understands their plans thoroughly, has lately said—

An Irish constituency, embracing Roman Catholic electors, is only to be reached through the favour and influence of a foreign body sitting in Dublin, but whose branches are spread into every part of the United Kingdom, and *all whose movements, political and religious, are prompted, decided and carried out by an ENGLISH CARDINAL and a council of prelates.**

This is the “purely spiritual” hierarchy of which we heard so much last year!

Meantime, the greatest ignorance and torpor reign amongst Protestants upon the whole subject, mixed with a stupid incredulity.

But we have only to allow this tamely to proceed a little longer, and the triumph of Popery will become a mere question of time. The case is the very same in America, where Rome is also making herculean exertions. I observe that several new Popish papers have been started there recently; and the following extract from the *Catholic Standard*, March 20, 1852, in regard to New York, the virtual capital of the Union, is ominous and instructive—

The *New York Freeman's Journal* has an account of an address made by the Archbishop to the Catholics of New York. The churches of that city have increased, under his administration, from *seven to twenty-two*. Three others are being erected. Upwards of seventy thousand persons made their

jubilee last year. The Archbishop said that *he would not build a new cathedral until eight or ten new churches shall have been built*, the Catholic population of the city being about two hundred thousand. In order to obtain means, the Archbishop recommended a plan for collections throughout the city and diocese. He said that during the last fourteen years churches had been erected in his diocese at the rate of one a month.

From personal observation, I am persuaded that the case is similar in many parts of the Union. Popish churches and cathedrals are starting up in every direction, although the Americans are making a stout and creditable resistance. —*Begg's Hand-Book.*

THE BIBLE VERSUS THE PRIEST IN THE CRYSTAL PALACE.

THOUGH strictly Missionary operations were not permitted by the Commissioners within the Exhibition, two agents of the London City Mission were daily there. One was lent to the Bible Society, to draw attention to their Bibles in 148 languages, and distribute specimens, which were printed in the Exhibition. These served admirably for tracts as well as specimens, and more than 112,000 were given away—8,000 being in foreign languages. The City Mission sent another agent as a companion to the one borrowed by the Bible Society. Being a foreigner—a converted priest—he undertook the distribution amongst the visitors from other lands, and his journal records many interesting conversations with French, Germans, Spaniards, Italians, Arabians, Egyptians, &c. We select the following extracts:

“Among the enemies of the Word of God, the person who showed himself the most opposed was an English Roman Catholic priest. I accosted him one day, pointing out to him in a polite manner the case of Bibles. He stopped for a moment to observe them from a little distance; and while he was looking, I offered him one of our papers. He took it, but after having read one or more passages of Scripture printed upon it, he threw it on the ground, saying, ‘I have nothing to do with the Bible.’ Seeing his anger, I promptly said to him, ‘So shall God reject from the kingdom of heaven all workers of iniquity.’ At these words he fixed his eyes on me a little while, and went away without answering a word.”

“Another day I had a short but curious conversation with a Portuguese priest, who spoke Italian pretty well. Finding that I was an Italian, he said, ‘Are you a Catholic?’ ‘Yes,’ I replied, ‘by the grace of God.’ ‘Then if you are a Catholic, how is it you are here selling Bibles?’ ‘Precisely because I am a Catholic: I love and desire that the Bible be read by all.’ ‘But,’ replied the priest, ‘I want to know if you are a Roman.’ ‘No, Sir; not Roman, but Neapolitan.’ ‘But how is this?’ said he, somewhat irritated; ‘you say you are a Catholic, you say you are Italian, and that you are not Roman?’ He

* *Witness Newspaper*, March 31, 1852.

meant to ask me if I were Roman Catholic. 'Rather would I say that I am now English, because I live in English dominions. But I am, Sir, a Catholic Christian; in other words, I am a *Protestant*.' At this word the priest became more enraged than ever, and asked, 'Were you born Protestant, or have you abandoned the religion of Jesus Christ?' I replied, 'I was not born a Protestant, but a Roman Catholic, and I was a priest of the Roman Church. I have not abandoned the religion of Jesus Christ, but I have abandoned Popery, that I may follow the religion of Jesus Christ in all its purity.' I wished to have said more, but at this explanation he was in such a rage that he seemed as if he would have torn me in pieces, and devoured me. Remembering, however, that he was not in Portugal, but in England, he contented himself with merely casting some abusive words against me, and scornfully walked away."

BLIGHTING INFLUENCE OF POPERY.

DURING the last three centuries, to stunt the growth of the human mind has been her chief object. Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth, and in the arts of life, has been made in spite of her, and has everywhere been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and in intellectual torpor; while Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into gardens, and can boast of a long list of heroes and statesmen, philosophers and poets. Whoever, knowing what Italy and Scotland naturally are, and what, four hundred years ago, they actually were, shall now compare the country round Rome with the country round Edinburgh, will be able to form some judgment as to the tendency of Papal domination. The descent of Spain, once the first among monarchies, to the lowest depths of degradation; the elevation of Holland, in spite of many natural disadvantages, to a position such as no commonwealth so small has ever reached, teach the same lesson. Whoever passes, in Germany, from a Roman Catholic to a Protestant principality; in Switzerland, from a Roman Catholic to a Protestant canton; in Ireland, from a Roman Catholic to a Protestant county, finds that he has passed from a lower to a higher grade of civilization. On the other side of the Atlantic the same law prevails. The Protestants of the United States have left far behind them the Roman Catholics of Mexico, Peru, and Brazil. The Roman Catholics of Lower Canada remain inert, while the whole continent round them is in a ferment with Protestant activity and enterprise.—*Macaulay's History of England*.

POPERY IN FRANCE.

IN France there are 80 episcopal sees, each having its own bishop; and 40,000 clergymen, who received, in the year 1850,

£1,600,000 as the payment of their salaries. There are 240 diocesan buildings, maintained by the State, under the character of public works. There are 38,000 churches, and half that number of priest's houses, also maintained by the State; and, on a fair estimate, religion now costs the republic of France not less than £3,000,000 per annum. I have laid this statement before a committee of the House of Commons, and I believe it was not an exaggerated one; indeed, a talented French Protestant minister had said that the sum ought to have been stated at £4,000,000. There was, in addition to this, a large sum paid as "surplus fees," which it was difficult to estimate. It is, however, pretty certain, that in the churches of Paris alone the surplus fees paid for the performance of religious ceremonies amounted to £200,000 a year. As an instance of pious merchandize, he might mention the case of a certain medal, whose properties are said to be most miraculous, which is sold to an enormous extent, and realizes the annual sum of £40,000. There are in France 2,500 religious houses, in addition to monasteries, besides a number of seminaries and clerical colleges—French Maynooths—in which novitiate priests are trained. All this immense army is under the control of the bishops, and these again under the direction of the Pope, who is thus a generalissimo more powerful than the Minister of War.—*Rev. R. Burgess*.

THE CHURCH OF ROME, PAST AND PRESENT.

THE Church of Rome was once in the right way, and celebrated for it through the whole world, (Rom. i. 8.) But how long did it continue in that way? I may very well answer, As long as it was built upon the rock, Christ; but when it began to build itself upon Peter, then, and thenceforward, did it forsake the right way: for certainly he forsakes the right way that leaves to build upon the sure foundation, Christ, and builds upon the sands, the person of a mere man. . . . That Church hath forsaken the right way, that goes clean contrary to the right way. If the right way is to "search the Scriptures" (as John v. 39), then they have forsaken the right way, for their way is to keep me from searching them. If the right way is to use a "known tongue" in public worship (as 1 Cor. xiv.), their way is to use a tongue not understood. If the right way is to administer the cup in the sacrament (as Luke xxii. 20), their way is to forbid its administration. If the right way is, "Thou shalt worship the Lord thy God, and him only shalt thou serve" (Luke iv. 8), certainly they have forsaken the right way that worship angels and saints departed, that worship crucifixes and images, that worship and adore a piece of bread.—*Dr. John Lightfoot*.

POPISH FRAUD.—THE AUTOMATON JESUS.

"IN the monastery of Isenach," says Luther, "stands an image which I have seen. When a wealthy person came hither to pray to it

(it was Mary with her child), the child turned away his face from the sinner to the mother; but if the sinner gave liberally to that monastery, then the child turned to him again; and if he promised to give more, then the child showed itself very friendly and loving, and stretched out its arms over him in the form of a cross. But this picture and image was made hollow within, and repaired with locks, lines, and screws, and behind it stood a knave to move them; and so were the people mocked and deceived, who took the trick to be a miracle!"

ROMANISM AND FREEDOM.

WE affirm in the most unequivocal manner, that to be free, nations must be Protestant. The Popish religion is utterly incompatible with freedom in *any* nation. The *slave* of the altar is essentially the *slave* of the throne. We prove this by the fact, that no Popish country in the world is able to preserve, or even to have a conception of the simplest principles of civil liberty. If we are told that France is free, the obvious reply is, that

though France is the least Popish of Popish countries, it still has the *conscription*; it is wholly under military government; it has no *habeas corpus*; and no journalist can discuss any subject without exposing himself to Government by giving his name. Would this be called liberty in England?

PURGATORY.

AN Italian noble being at church one day, and finding a priest who begged for the souls in purgatory, gave him a piece of gold. "Ah, my lord," said the good father, "you have now delivered a soul." The Count threw upon the plate another piece. "Here is another soul delivered," said the priest. "Are you positive of it?" inquired the Count. "Yes, my lord," replied the priest; "I am certain they are now in heaven." "Then," said the Count, "I'll take back my money, for it signifies nothing to you now; seeing that the souls have already got to heaven, there can be no danger of their returning to purgatory."

China.

THE DOCTRINES OF THE CHINESE.

CHINA is, among the empires of the earth, what the Jews are among its peoples. All other empires, compared with it, are but of yesterday: it is not a little strange, therefore, that the Chinese, while constituting about one-third of the human family, and while boasting a history of thousands of years, should, of their own knowledge, possess so little acquaintance with the rest of mankind as to be ignorant of their history, languages, manners, powers, and geographical locations. The wonder is that other nations, under all the circumstances, should know so much of them; and for that knowledge thanks are due, not to the wise men of this world, its philosophers, or its travellers, but to Missionaries, either Romish or Protestant. Of late years—that is, during the present century—exceeding great things have been done, more than in all former times, to illumine the darkness which rests on China, and to illustrate the character of Chinese society. In this, as in everything, the chief distinction has been awarded to Englishmen, and the English Missionaries—especially those of the London Missionary Society—are the class to whom the glory personally belongs. The last production which has come to our hand is from the erudite pen of the Rev. Dr. Legge, of Hong-Kong.* This book, in whatever light it may be

viewed, is far from an every-day performance. The discussion turns upon the import of only two words; but they are such words! These words refer to Him who made all things, and to Him who garnished the heavens. It will, therefore, be seen in a moment that the question, as a point of translation, is the highest that can occupy the minds of those who are engaged in turning the language of Inspiration into Chinese. The magnitude of the deed will be rendered further apparent, if it be remembered that that is the language of about one-third of the human race. But how great soever the importance of the point at issue, it must not be supposed that it is a pure question of language; for it involves other questions of the first importance, and the deepest interest, in a theological view. A flood of light is thrown by this volume upon subjects of the highest order, as it respects the present condition of the Chinese, and the degree of knowledge they enjoy respecting the one living and true God. The theses Dr. Legge begirds himself to maintain are in opposition to those of Dr. Boone, Missionary Bishop of the Episcopal Church of the United States, who maintains,

1st. The Chinese do not know any being who may truly and properly be called God; they have therefore no name for such a being, no word in their language answering to our word GOD.

* "The Notions of the Chinese concerning God and Spirits," &c. By JAMES LEGGE, D.D. Ward and Co.

2nd. That, this being the state of things, we must seek the general name of their gods, and content ourselves with the use of the word in Chinese that answers to our words *a god, gods*, as the best that can be done under the circumstances.

3rd. That *shin* is the general or generic name of the Chinese gods; and therefore it follows—That this word should be used to render *Elohim* and *Theos* into Chinese.

Now, Dr. Legge, on the contrary, maintains that the Chinese have a term which means God—the true God. “It has been used in the two ways in which God has been used; only, while the Chinese have given it some kind of improper signification, they have not done so to the same degree.” Here, then, Dr. Legge is at issue with the American Bishop. As the result of all his inquiries, Dr. Legge thus expresses himself:

Do the Chinese know the true God? Among all the Beings whom they worship, does one stand forth, so pre-eminent in his attributes, so distinguished from all the others, that we cannot but recognise in him the high and lofty One, who doeth according to His will in the armies of heaven and among the inhabitants of the earth, the blessed and only Potentate, of whom and through whom and to whom are all things? These questions I answer unhesitatingly in the affirmative. The evidence supplied by Chinese literature and history appears to me so strong, that I find it difficult to conceive how any one, who has studied it, can come to the opposite conclusion.

Dr. Legge then proceeds to form an induction of special passages contained in the literature of the Chinese, in which he shows it is utterly impossible that any but the true God can be the subject. One portion of this illustration is so remarkable that it deserves citation. The Emperor Kea-tsing, proposing to make a slight change in the style of addressing Shang-Te, the everlasting God, went about it with great solemnity, and in connection with special sacrifices, when certain hymns of praise and prayer, of an extraordinary character, were sung, before the celebration. The Emperor, with many officers, attended the reading of the paper to which Dr. Legge refers, at the round altar. That paper was as follows:

“A. B., the inheriting Emperor of the Great Illustrious dynasty, has seriously prepared a paper to give information to

“The spirit of the Sun (*lit.* the great light);

“The spirit of the Moon (*lit.* the nightly light);

“The spirits of the five planets, the constellations of the zodiac, and of all the stars in all the heaven;

“The spirits of the clouds, the rain, wind, and thunder;

“The spirits which have duties assigned them throughout the whole heavens;

“The spirits of the five hills—the mountains;

“The spirits of the five hills—the guardians;

“The spirits of the five hills, Ke-yun, Tseang-shing, Shin-lée, T’een-show, Shun-tih;

“The spirits of the four seas;

“The spirits of the four great rivers;

“The intelligences, which have duties assigned to them upon the earth;

“All the celestial spirits under heaven;

“All the terrestrial spirits under heaven;

“The spirit presiding over the present year;

“The spirit ruling the tenth month, and the spirits over every day;

“And the spirit in charge of the ground about the border-altar:—

“On the first day of the coming month, We shall reverently lead our officers and people to honour the great name of *Shang-Te*, dwelling in the sovereign heavens, looking up to that nine-storied lofty azure vault. Before-hand, we inform you, all ye celestial and all ye terrestrial spirits, and will trouble you, on our behalf, to exert your spiritual influences, and display your vigorous efficacy, communicating our poor desire to *Shang-Te*, and praying Him mercifully to grant us His acceptance and regard, and to be pleased with the title which we shall reverently present.

“For this purpose we have made this paper for your information. All ye spirits should be well aware of it. Ye are seriously informed.”

It will be observed, how, in the preceding paper, the Emperor speaks to the *shin*, just as he does to his subjects. In all his addresses to *Shang-Te*, he speaks of himself as *shin*, “servant or subject,” but he addresses the *shin* with the authoritative *Chin*, corresponding to our English *We*. He is indeed their lord; only to *Shang-Te* does he acknowledge inferiority and subjection. But the document ought to put the question concerning the distinction between *Shang-Te* and the *shin* at rest. We see from it that the Emperor worships one God, and many other spiritual beings, who are under Him and inferior to Him. Language could not be more positive and precise. *Shang-Te* stands out before the worshipper single and alone. A certain change is to be made in the ordinary style of addressing Him. Wherewith shall the Emperor come before Him with the alteration? He prepares for his approach, by calling in the mediation of *shin*—not of one nor of a few, but of all the spirits of heaven, and all the spirits of the earth. Shall we be told in the face of this that *Shang-Te* is merely one of the *shin*? As broad a line of demarcation is drawn between Him and *shin* and men, as the Scriptures draw between God and other beings, pronouncing Him a spirit, and yet exalting Him high over all—whether spirits or men.

The songs employed in the service to which the foregoing notification was introductory,

will now be given. They partake much of the character of psalms, being now of praise and now of prayer. I have thought it well to introduce the whole, with the occasion on which each was sung. The reader will remember, I hope, that to receive a fair impression of the Chinese worship, he must not compare it with the simple forms of Protestantism. He must rather carry his mind back to the temple of Solomon, with its altars of incense and burnt-offering, and its table of shewbread. Let him think also of the dances which sometimes entered into the Jewish worship, the singers and players on instruments, the various kinds of offerings, and the first fruits of the harvest which were presented to the Lord.

Song 1st.—To greet the approach of the Spirit of *Shang-Te*.

Of old in the beginning, there was the great chaos, without form and dark. The five elements had not begun to revolve, nor the sun and the moon to shine. In the midst thereof there existed neither form nor sound. Thou, O spiritual Sovereign, camest forth in Thy presidency, and first didst divide the grosser parts from the purer. Thou madest heaven; Thou madest earth; Thou madest man. All things with their reproducing power, got their being.

2. On presenting the notice (recording the change of the title).

O *Te*, when Thou hadst separated the *Yin* and the *Yang* (i. e., the heavens and the earth), Thy creating work proceeded. Thou didst produce, O Spirit, the sun and the moon and the five planets, and pure and beautiful was their light. The vault of heaven was spread out like a curtain, and the square earth supported all on it, and all things were happy. I, Thy servant, venture reverently to thank Thee, and, while I worship, present the notice to Thee, O *Te*, calling Thee Sovereign.

3. On presenting gems and silks.

Thou hast vouchsafed, O *Te*, to hear us, for Thou regardest us as a Father. I, Thy child, dull and unenlightened, am unable to show forth my dutiful feelings. I thank Thee, that Thou hast accepted the intimation. Honourable is Thy great name. With reverence we spread out these gems and silks, and, as swallows rejoicing in the spring, praise Thine abundant love.

4. On presenting the vessels with offerings of food.

The great feast has been set forth, and the sound of our joy is like thunder. The Sovereign Spirit vouchsafes to enjoy our offering, and my heart feels within me like a particle of dust. The meat has been boiled in the large cauldrons, and the fragrant provisions have been prepared. Enjoy the offering, O *Te*, then shall all the people have happiness. I, Thy servant, receiving Thy favours, am blessed indeed.

5. On first offering wine.

The great and lofty One vouchsafes His favour and regard; all unworthy are we to receive it. I, his simple servant, while I worship, hold this precious cup, and praise Him, whose years have no end.

6. On offering thanks.

When *Te*, the Lord, had so decreed, He

called into existence heaven, earth, and man. Between (heaven and earth) He separately disposed men and things, all overspread by the heavens. I, His unworthy servant, beg His (favouring) decree, to enlighten me His minister—so may I for ever appear before Him in the empyrean.

7. At the second offering of wine.

All the numerous tribes of animated beings are indebted to Thy favour for their beginning. Men and things are all emparadised in Thy love, O *Te*. All living things are indebted to Thy goodness, but who knows from whom his blessings come to him? It is Thou alone, O Lord, who art the true Parent of all things.

8. At the last offering of wine.

The precious feast is wide displayed; the gemmeous benches are arranged; the pearly wine is presented;—with music and dances. The spirit of harmony is collected; men and creatures are happy. The breast of His servant is troubled, that he is unable to express his obligations.

9. At the removal of the offerings.

The service of song is completed, but our poor sincerity cannot be expressed. Thy sovereign goodness is infinite. As a potter, hast Thou made all living things. Great and small are sheltered (by Thy love). As engraven on the heart of Thy poor servant, is the sense of Thy goodness, so that my feelings cannot be fully displayed. With great kindness Thou dost bear with us, and, notwithstanding our demerits, dost grant us life and prosperity.

10. To escort the Spirit of *Shang-Te*.

With reverent ceremonies the record has been presented, and Thou, O Sovereign Spirit, has deigned to accept our service. The dances have all been performed, and nine times the music has resounded. Grant, O *Te*, Thy great blessing to increase the happiness of my house. The instruments of metal and precious stones have given out their melody. The jewelled girdles of the officers have emitted their tinklings. Spirits and men rejoice together, praising *Te*, the Lord. Whilst we celebrate His great name, what limit can there be, or what measure? For ever He setteth fast the high heavens, and establisheth the solid earth. His government is everlasting. His unworthy servant, I bow my head, I lay it in the dust, bathed in His grace and glory.

11. At the burning of the offerings.

We have worshipped and written the great Name on this gem-like sheet. Now we display it before *Te*, and place it in the fire. These valuable offerings of silks and fine meats we burn also, with these sincere prayers, that they may ascend in volumes of flames up to the distant azure. All the ends of the earth look up to Him. All human beings, all things on the earth, rejoice together in the Great Name.

We shall here abstain from all attempts at guiding the thoughts of the reader, which cannot fail to be of a character such as never occupied him before, if for the first time the marvellous paragraphs have come before him. Passing by a

large amount of most interesting matter, let us hear the conclusions to which Dr. Legge has been conducted by his learned labours :

In the above disquisition, I have set before the reader several points of the evidence, on which I hold that the *Shang-Te* of the Chinese—the Being of whom their classical works speak, and whom as a nation they have worshipped for 4000 years—is the true God, and have endeavoured to meet the various objections advanced against such a conclusion. According to the views which have been exhibited, the religion of China cannot be called a polytheism, strictly speaking. It acknowledges one perfect Being, who is above all, the maker and ruler of the universe. It does not confound him with other beings. It does not give his glory—his great name—to another, nor his praise to graven images.

The positive proof that *Shang-Te*, being the Creator, must be God—God *proprie*—has been largely given. No doubt rests on my own mind as to the fact, and in the assurance, I breathe more freely, while contemplating the moral condition of the Chinese empire. The people is the most numerous of peoples. Though we concede the highest estimate of the population—three hundred and sixty millions—so vast is the territory, that it will not be so densely inhabited as Belgium or England. And then there is its antiquity. From the accession of Shun to that of the present emperor are 4080 years. How very large the proportion of the human race which has lived and died in this empire! The mind recoils shuddering from the thought, that generation after generation has descended to the grave, without one individual ever having had the thought of God in his mind, or the name God on his lips. It is not possible that the nation should have subsisted so long without the knowledge of God. It is at the present day essentially the same in its religious notions, maxims of morality, and principles of government, as it was three thousand years ago. Subject to a Tartar tribe for the last two hundred years, it has yet subjected its governors by its moral and intellectual force. The example of *Græcia capta*, which captured its fierce conqueror, is more than realized in this extreme east. Moreover, in receiving Buddhism from India, China has admitted none of its indecencies. Let its moral state be compared with that of the Roman empire. Its temples are not places of abominable lust. Its people crowd to no such shows and games as those of the gladiators. I do not wish to eulogize Chinese virtue, or to exhibit the nation as a model to others. But it occupies a place all its own among the other heathen kingdoms of the globe. The extent of its duration, the numerousness of its inhabitants, its regard to decency, the superiority of its people in strength of character to the other natives of the East—all these are facts, which I cannot reconcile with the assumption that it has been all along, and continues to be, without any knowledge of God. When I recollect how Sodom and Gomorrah were blotted from

the face of the earth, because there were not ten righteous in them—how Israel and Judah were scattered from the land of covenant, because they departed from God, and made them molten images, and worshipped the host of heaven, and served Baal—how the Egyptian and Assyrian and Persian and Grecian and Roman monarchies rose, and became vile, and then were smitten and perished—when I recollect these things, and am told to believe in the phenomenon of the Chinese empire, rising, increasing, and still existing, with no word in its language denoting God, I must confess that I am unwilling to admit the phenomenon, and rejoice, when I find on inquiry that it does not have an actual existence, but that, on the contrary, the Chinese know much of God, and have not given his glory to any other. That their religion is monotheistic, is a circumstance which has much to do with their long social subsistence. My own belief is, that it has more to do with it than all the other causes which learned and thinking men have assigned. The peculiarity of its geographical position has contributed to preserve China from powerful neighbours. Its principle of filial piety, and its educational system calling out the best men to fill governmental offices, have done much to preserve its form of government, and repress anarchical movements; but that which has been as salt preserving its parts from corruption and crumbling away, has been its ancient and modern holding to the doctrine of one only God.

The cultivated reader need not be told that this is fine and elevated thinking: will he dispute its accuracy? If there be any material flaw, we should like to have it pointed out; for, with every disposition to make the discovery, we have failed.

We have scarcely got through one-third of this singular publication; but our limits warn us to desist. We must say, however, that Dr. Legge has performed a service of no common kind to the highest of all causes, and earned for himself a claim to the thanks of the universal Church. The London Missionary Society may well rejoice in being able to add another, every way worthy, to the distinguished fellowship of a Morrison, a Milne, and a Medhurst.

But there is a practical question connected with this matter, about which we feel somewhat anxious. That question belongs to Bible Societies, both in Europe and in America. Of these, and more especially of their governing bodies, we have to ask, Have they given, or are they giving, or will they give, the subject the attention which is due to it? It is obvious at a glance, that it is one of essential moment, absolutely vital and fundamental. In our humble judgment, Dr. Legge has set the question at rest

finally, and for ever. We do not see that any rational controversy can farther obtain upon it. It is, we think, as fully demonstrated as it is possible to demonstrate anything of a kindred character.

In conclusion, we would, with the most friendly feelings, ask the Com-

mittee of the British and Foreign Bible Society, in Earl-street, whether they mean to give any more money for "SHIN"? Need we remind them that the question is the most momentous that can be presented in human languages?

Essays, Extracts, and Correspondence.

SERMONS TO YOUNG WOMEN.

THE REV. JOHN ANGELL JAMES is holding on his way with his important series of Monthly Sermons to Young Women. No. V., "Female Religious Zeal," is now before us. These Sermons are sold separately, as soon as possible after their delivery; and if their reception be equal to their worth, great is the number issued every month. The one before us works out, in a very comprehensive and captivating manner, the momentous subject of which it treats. The world has yet to learn how much it owes to the religious zeal of Woman. Were that zeal in one moment to expire, mankind would speedily learn the extent of its obligations. The result would be like the extinguishing of the light of the sun. The aim of Mr. James is to set forth the object of this zeal, and the chief pre-requisites for a course of female activity in religion. The Author here shows its foundation to be laid in personal piety, to which is added religious knowledge, an intense desire to be useful, habits of self-denial, patience, dependence on Divine power for success, and then specially descants on the many spheres in which these attributes may be exercised—spheres in all of which Woman is, at this moment, moving, shining, and diffusing blessings. Mr. James has declared himself, with solemn and dignified fidelity, on a subject specially deserving animadversion—"Fancy Sales." We think it of the utmost importance that the opinions of a man of such experience and sagacity, on this subject, should be known, and therefore we record the following:

FANCY SALES.

There is one way of doing this, about which I confess I have serious doubts,—I mean the modern practice of BAZAARS, or as they are now called "Fancy Sales." I am aware of all the arguments that are employed in favour of them—such as their gainfulness, and their calling forth contributions from those who would give or could give in no other way. A very beautiful little tract, entitled "The Bazaar," was published two

years ago, in which the writer, with tolerable show of argument, endeavoured to prove that these means for the support of religion hardly comport with the sanctity of the object. A certain air of frivolity and worldliness at these sales is thrown over the whole; so that such a scene looks like piety keeping a stall at "Vanity Fair." "Recall," says this writer, "the scene itself, the gay dress, the music and the raffle—flattery and compliment instead of truth. Purchases made from regard to man, and not free-will offerings to God. Mortification and disappointment in place of the approving consciousness of her who 'had done what she could.' Skill exercised in making that which is worthless pass for much. Arts practised, advantage taken, with the excuse that it is for a religious purpose that would be thought dishonourable in the common business transactions of the world. Then follows *ennui* after excitement; the gaze of the heap of left things to be disposed of, or that will do for other bazaars, with the false estimate of the result of this. There is another fact in the history of such sales; some who shun the ball-room and the concert, and never entered a theatre, act there the shop-woman, talk the nonsense befitting the bazaar-room, and are as worldly, vain and foolish, as she who seldom dreams of anything but pleasure, earth, and time."

Now this, I admit, is rather severe, and is perhaps a little tinged with the ruby colour of exaggeration. Still there is some truth in it, and it may serve as a corrective, if it should not as a destructive. "To the pure all things are pure," and there may be those who can enter, pass through, and leave such scenes, without receiving the smallest injury to the devout and happy seriousness of their religious character. At any rate, it is coming near the appearance of evil, and should excite caution and prayer on the part of those who consider the matter as innocent and therefore lawful. Bazaars, however, are not the only way in which the needle may be and is employed by pious females for works of charity. Working parties are very common: I have one that meets periodically in my own vestry, where articles of utility are made and shipped for sale in India, the produce of which, amounting sometimes for one year's labour to eighty pounds, is devoted to the support of orphan-schools connected with our missionary stations abroad. At these meetings, piety, friendship, and zeal, all blend their feelings of enjoyment, and furnish happy seasons for those who attend them.

I knew a most accomplished woman, long since in heaven, who was called by grace out of the gay world, and who after her conversion felt an irresistible desire to do something for the spiritual welfare of her fellow-creatures and the glory of God: but her means were more limited than her aspirations. She thoroughly understood the science of music, and her most exquisite singing had been the delight of gay and fashionable circles. Her taste in drawing and painting was equal to her skill in music. After her conversion to God she turned these elegant accomplishments to the noble purpose of glorifying God, "who doth instruct man to discretion," by setting some of the most admired Italian and German airs to sacred words, and painting some Scripture subjects, both of which she sold among the circle of her friends, often receiving large sums, especially for her paintings, and consecrating all, like the woman who broke her alabaster box of ointment, to the honour of the Saviour whom she intensely loved. Perhaps the eye of some gifted woman may range over these pages, who may have a heart for Christ and his cause, with as scanty means and as rare talents to serve both, as the female above alluded to; to her would I say, "Go thou and do likewise."

Is there not one way in which young females, unable to do much in producing tasteful works, may be occupied in doing good for God and their fellow-creatures, without in the smallest degree violating the rule of decorum, or infringing on the delicacy of female modesty—I mean *visiting the chamber of sickness or the cottage of poverty*, to read to the poor invalid or to the ignorant of their own sex the Word of God and religious tracts? Surely it is no invasion of either the rights of man or the duties of the minister; for a pious, modest female, though young—I do not mean children, of course—to go to the bedside of the sufferer, and from holy Scripture pour into her ears the words, and into her heart the sacred truths of that precious volume, which are the best balm for a wounded spirit, and the only consolation for a broken heart. Nor can it be improper for her to take her chair by the side of a poor mother plying her needle, or watching the cradle, and ready to hear words whereby she may be saved. What a field of usefulness, almost unoccupied, is here opened to the ambition and the energies of our pious young women who have leisure for such occupation. Is it not thus the deficiencies of church accommodation and ministerial instruction can be best supplied, and our labouring population, as to their destitution of religious advantages, be best overtaken? How many thousands of women in the labouring class are there in this large town, and in every other of magnitude, who are so occupied by the cares of their families and the demands of their husbands, as never to join the public assemblies for worship, nor to hear the joyful sound of the sermon, or the Psalm, who would hail as a ministering angel the female that would come to their scene of constant monotonous care and labour, and cause their dreary abode to echo with the music that tells them of a

present salvation even for them, and of a land hereafter where the "wicked cease from troubling, and the weary are at ease at rest." Oh ye "devout women, not a few," if ye have hearts of pity for the poor, or compassion for the souls that are likely to be lost amidst their "being careful and troubled about many things and their much serving;" or if ye have any zeal for the glory of God, do, do employ your leisure hours in paying these visits of mercy to the houses of poverty, ignorance, sickness, and misery. Here there *can* be nothing in opposition to female modesty, nothing that can minister to female vanity. The seclusion of the scene prevents all this; no rude or inquisitive gaze follows her there; no language of fulsome compliment or sickly adulation is addressed to her there: she is alone with sorrow, or witnessed only by her conscience and her God. Oh, what, to a young female so occupied, is the most elegant and beautiful woman glittering in the gay scene of fashionable folly, the admiration of many eyes, and the envy of more? What is all the adulation poured by the lip of flattery into the ear of beauty, compared with the blessing of her that was ready to perish, so gratefully bestowed on that sister of mercy, who had thus "caused the widow's heart to sing for joy?"

Among the qualities which distinguish Mr. James is the habit or gift of a keen and all-comprehending observation, and hence nothing seems to have escaped him that appertains to the sphere of Woman. The rules he lays down for the exercise of the zeal he enforces are admirable. We commend to our youthful readers the following:

MODESTY.

The zeal of young women must ever be exercised with the *strictest regard to the modesty of youth*, and especially of youthful females. It must never be forgotten that bashfulness is the beauty of female character: like the violet, which seems to court seclusion, and indicates its coy retreat rather by its fragrance than its obtrusiveness of colour or of place, her very retiringness adds to her attractions. Anything that would destroy this—that would strip off this delicate veil of modesty, and make her bold and obtrusive—that would thrust her by an impulsive ambition of her own mind upon the public notice, instead of being sought out for usefulness—that would make her clamorous in her complaints of neglect, and imperious in her demands for employment—would inflict an irreparable injury on society by depriving her of that passive power of gentleness by which her influence can be most effectually exerted in society. I confess that with all my desires for female activity within its proper sphere and the legitimate exercise of woman's zeal, I am made not a little jealous by the active spirit of the age, and the extent to which the sex is employed, for the delicate beauty and excellence of the female character. Money might flow

into the treasury of our societies, and numbers might be added to their friends—spirit might be given to our operations, and the triumphs of the cause might seem to be multiplied; but if any injury were sustained by the female character, all that was otherwise achieved would be accomplished at a dreadful cost and a fearful loss. Therefore, I entreat you, my young friends, to guard against this evil. Cultivate that meekness, gentleness, and retiringness, which are your brightest ornaments. Make it appear that in what you are doing for God and his cause, you neither seek publicity, nor aim to attract attention, nor to court applause. Avoid all that undue familiarity, flippancy, or trifling with the other sex, which would look as if your object was rather to attract notice from them than really to do good. I ask for nothing prim, prudish, or repulsive; for no dread of converse with men, or flight from their company, as if there were moral contamination in their presence and pollution in their words. Excessive prudery has not always been associated with the highest toned purity; nor has an easy, artless frankness of manner been ever the indication of a bold and forward disposition. Still be reserved, without pride or coldness; and frank, easy, and ingenuous, without familiarity and obtrusiveness. In this age your danger lies in the latter extreme rather than in the former. Be contented that your influence should flow through society like the blood in the human frame, carrying life and energy with it but by channels where it is neither heard nor seen.

In the views of Mr. James, while religion ought to stamp all business, business ought everywhere to guide the operations of religion. He reprobates the jostling of duties, in themselves perfectly harmonious, under wise guidance. The following is so good, and so calculated to be useful, that we cannot withhold it:

HOME DUTIES.

Female zeal in religious matters must ever be carried forward with *due regard to the duties of home*. If, as I have stated, home be the sphere of woman's mission, and the first and chief place of her duty, no public objects of any kind must be allowed to interfere with these. This I have already alluded to, but on account of its importance I refer to it again. It is not to the honour of religion, nor to the credit of a wife and mother, for a husband to come to his home at the dinner-hour, expecting to see everything ready and in order, and find all in confusion, nothing properly arranged, and then have his time wasted by waiting for his wife, who has not finished her benevolent rambles, or her morning's activity at some female meeting. Nor is it much for his happiness on coming home in the evening, suffering from the fatigue and vexation of the world's rough business, and when wanting the soothing influence of a wife's sweet voice, to have to sit hours in sadness and solitude, because she is away at some evening public meeting. This is not the way to promote conju-

bial felicity, nor to interest his mind on behalf of the objects of his wife's zeal. It will never do to serve the Lord with time taken from domestic order, comfort, and family duty. A neglected husband and family are a sad comment upon some women's religious activity; and it is a comment not unfrequently expressed by others who see it in the appearance of the children and the house. These are the instances, of which some who could do much without infringing on domestic claims, but who will do nothing, avail themselves, to justify their own selfishness and indolence, and I am sorry that such instances should ever be afforded to them.

Still a woman *may* look well to the ways of her household, and some do, who by method, diligence, and dispatch, set their house in order, and yet have time to devote to the cause of religion and humanity. Solomon's description of a virtuous woman comprehends both these: "She looketh well to the ways of her household. The heart of her husband doth safely trust her, so that he shall have no need of spoil. Her children rise up and call her blessed. She giveth meat to her household, and a portion to her maidens. She eateth not the bread of idleness." Here is domestic order, management, economy, in perfection. Yet with all this is associated—"She stretcheth out her hands to the poor; yea, she reacheth forth her hands to the needy; and in her tongue is the law of kindness." There the good housewife is supposed to find time for works of mercy abroad as well as of industry at home. Provided the comfort of the husband is never neglected, and he has no reason to complain and does not complain of the want of his wife's society; and the supervision of the children, as to their general well-being, and their education and home-training are properly attended to; and also the whole course of domestic order be maintained with regularity and precision, it is to a Christian woman's honour that her method of dispatch and order in the regulation of her household affairs is such as to leave her ample time for usefulness, without the least infringing on her duties as a wife, a mother, or a mistress. Except in the case of a large family, a destitution of all public spirit is no credit to any female. She cannot be educating her family as she ought to do, if she is not by her example as well as by her precept training them to habits of benevolence.

This witness is true. Young Women, Wives, Mothers, what say you to these things? You approve—you admire—you are grateful for such lessons, and you will labour to practice them. But it will be your wisdom not to end with this. You cannot do better than procure the back numbers of the series, and take in the seven more which are yet to come, reading them carefully yourselves, and recommending them for perusal to all around you.

MISSIONARY RESPONSIBILITY OF PASTORS.

DR. POMEROY, of the United States, recently read a Paper on the subject of Missionary Responsibility of Pastors, in which he said :

The pagan world, within the last few years, has put on a strikingly inviting aspect. There is now no obstacle to a successful preaching of the Gospel. All countries are accessible, and many of them anxious for the Missionary. The way is open for labours to an extent vastly beyond all that has been attempted. How can this want be met? What can be done to elicit an effort on the part of the churches, something more adequate to the times, and to the calls of Providence? We must rely mainly upon the pastors of the churches. To carry forward the Missionary work three things are necessary: the men to go; the means to sustain them; and the spiritual sympathy and prayer which is the breath of life. To secure these, three other things are needful: a wide diffusion of Missionary intelligence; a spirit of religion; and a thorough inculcation of the great obligations of Christians to this work.

Here it is that the Missionary responsibility of pastors comes to view. What can be done towards securing these ends, without the aid of pastors? How is that definiteness and comprehensiveness of Missionary intelligence to be communicated, except through the teachings of pastors? How can the vivid picture of the terrible destitutions of the world be conveyed to the mass of Christian people, but by them? The moral impression of a world lying in wickedness can only be made by the inculcation of particular facts. To be alive to the urgencies of the work, the Christian heart needs to be touched by a sight of the superstitions of heathenism, the sorrows of oppression, the darkness and cruelty of error, which abound in the world. The heart is to be affected through the head. Men will not feel till they know, and will not give till they feel; and who shall impart this instruction, if not the pastor? Who besides him can couple these facts with religious duty, and make them the means of spiritual instruction and benevolent effort? If the pastor does not produce this impression, it cannot be done at all; and upon the pastors lies the responsibility of that sense of the world's woes and wants which is the spring of all benevolence. All that has yet been done in the way of Missionary effort has been the result of pastoral labour.

The pastor, too, has it within his control to secure the regular contributions of the churches. The great thing to be secured, for a successful prosecution of the work, is a systematic habit of contributing. But this depends more upon the pastor than upon any one else. If all the pastors did what they might do, or what some of the honoured servants of God are doing, the Missionary treasury would soon be adequate to every reasonable demand. The spirit of prayer and beneficence would become as prevalent as religion itself, and be regarded as the essential element of the Christian hope.

The Paper closed with considering some of the difficulties in the way of pastoral fidelity in this cause, and an earnest and solemn appeal for a new and more earnest effort to spread among the people a genuine and correct Missionary spirit.

MINISTERIAL SUPPORT.

To the Editor of the Christian Witness.

DEAR SIR,—Will you favour me with space for a few lines on the subject of Ministerial Support?—a topic on which, having been requested to move a resolution on Mr. Swaine's admirable Paper, I was led to offer some remarks at the recent Meeting of the Congregational Union. On those remarks you made, at the time, some comments, characterized by the kindness which has always marked your references to the position of your less favoured brethren.

You will, perhaps, allow me to repeat, through your columns, one of my observations on that occasion, which did not find its way into the brief report of the Meeting. It was, that, by universal acknowledgment, the energies of Dissenting ministers, if devoted to some secular calling, would, in almost all cases, place them in a far better position, so far as regards mere emolument. The ministry was, therefore, represented by me as ordinarily, from first to last, attended with pecuniary sacrifice. That such is the fact is admitted, I believe, by all who are acquainted with the average of professional incomes and the usual reward of confidential services.

Limited, however, as are the means of Dissenting ministers, I could not, on that occasion, forbear noticing a fact which has often excited gratitude to God, and inspired confidence in his providential care. Persons of very considerable experience have been heard to remark, that they never knew a minister's children, if well conducted, reduced to poverty. As a common thing, they are not only provided for, but maintain what the world accounts a "respectable" position.

I stated, and I believe, that inadequate as is the remuneration of too many of our brethren, yet that much exaggeration had become current on the subject. In some circles it has long been customary to talk of village pastors as subsisting, or rather "starving," on £50 a year. This is a view of matters sedulously propagated by some, and eagerly caught up and diffused by others.

My own impression is, that a village pastor, with a family, ought never to have less than *three* times that amount; and I hope the day will come when, if the church to which a minister belongs cannot secure this end, it will be felt that the matter concerns the Body at large. But the present point of consideration is, What is the fact?

It is true enough, then, that there are ministers who do not receive, directly from their own people, a larger amount than the sum above specified; and this, oftentimes, without a particle of blame attaching either to the church or its officers. But surely it is fair to take into account the means by which

such inadequate incomes are supplemented. In this truly "good work" many thousands a year are expended by our County Associations and the Home Missionary Society, aided by the Congregational Fund Board, the Trust Funds of Lady Hewley, &c., &c. Money more usefully spent there could not be. Would that it were double the amount!

With all our reasons for regret, matters should not (of course) be represented as worse than they really are.

Let it be given out that a large proportion of Dissenting ministers are obliged to live on a sum that would scarcely support an ordinary mechanic, and one consequence will be that the enemies of Voluntaryism will seize upon the admission as a practical condemnation of the system. Another result, and one still more to be deprecated, will be, that young men of education and respectability will shrink from an employment in which they are to find themselves almost as destitute as Elijah at the brook Cherith, without the least prospect of a miracle to meet their case. There is yet one other result, which, for the sake of the parties most interested, deserves the gravest consideration. To give currency to the idea that the salaries of Dissenting ministers are so preposterously low, is the very way to keep them at their present point, be it what it may. So long as it is believed that there are ministers, not a few, who manage to live on £50 a year, and even (as we are sometimes told) to bring up large families on that amount, certain parties will think that matters stand very well if their minister receive a stipend exceeding by some £20 or £30 this paltry sum.

I believe the fact to be that not one in ten of our students is ever asked to accept an appointment where the income is less than £100 a year; and (as a proof that this sum is not thought a very extravagant one) the Lancashire County Association will not aid any church, however weak, unless (with the assistance afforded) it proposes to give its minister as much as this.

That, in cases of palpable inadequacy, opulent members of churches should content themselves with the bare payment of seat-rent, and leave a minister whom they respect perpetually on the verge of embarrassment, is as melancholy and strange a thing as can be imagined. Very differently did a wealthy Unitarian in Yorkshire act, who, as I have been credibly informed, made an allowance to his chaplain of £300 a year.

Where seat-rents are deficient, a subscription ought, by all means, to be set on foot; and this is a purer form of Voluntaryism than one in which an equivalent is looked for. Commonly, where there is a well-organized system, a "willing mind" is not wanting. I could name a minister who, for thirteen years, felt it an honour to be indebted for a third of his income to such a subscription, and remembers with gratitude the readiness with which that income was raised, and (as necessity required) liberally augmented. In my former neighbourhood there was a yet more interesting exemplification of the Voluntary principle. The people in a moderate-sized country town raised, *entirely by subscription*, £100 a year,

as the salary of their young minister; the pew-rents going, by his and their consent, to the reduction of the chapel debt. And in *this* vicinity we have, in another denomination, an instance of "willinghood" to which it is a pleasure to advert. In order to reduce the debt upon a new chapel, a *weekly* subscription has been commenced; some of the donors giving regularly £1 a week.

Ministers in general have grounds for the strongest confidence in the kindness of the members of our churches, and in the good feeling of deacons. Indeed, for one, I should be most content to refer implicitly the whole subject of ministerial incomes to a conference composed exclusively of this class of church officers. Such a body would give the best expression to the prevalent tone of feeling and sentiment on this subject, and I am sure they would be disposed to raise the standard, rather than depress it.

It is not Christian principle that is at fault, so much as that there is a want of business-like tact, and Free Church energy.

Excuse my troubling you with these remarks. I do think that, in some quarters, the real state of matters is misapprehended; but if any feasible scheme should be proposed to remedy what is yet amiss, no one will work in the cause more willingly than

Your very humble servant,

SAMUEL M'ALL.

Nottingham, June 4, 1852.

SKETCH OF DR. MORISON.

WERE we to classify his various powers and faculties, the proportion, symmetry, and perfection, which we have been illustrating, would come out still more prominent. His intellectual powers are strong and vigorous, and his imaginative chaste and subdued. His affections are generous, active, and ardent. He utters perfected thoughts in accurate language, and all baptized in a spirit of kindness and love. There is nothing of the extravagant, erratic, or even very marked, about his sayings. His taste is too severe to allow him to employ any clap-trap ornament to attract, or any doubtful sentiment for effect. He adheres strictly to the true, regardless of the authority of antiquity, or of the attractiveness of novelty. Such a mind as his is necessarily well informed. He could not speak what he but imperfectly understands. He must sift a subject to the bottom before he presents it to his hearers. It is well known that certain preachers and writers occasionally colour their facts considerably, for the sake of additional effect; but on no account would he soil truth with such ornament. In his hand it must do its work by its own native energy. The sword of the Spirit he wields without the scabbard of human adornment. His preaching is characterised by plain statement and lucid argument, and the didactic preponderates. While he is the sanguine and yearning father, he is also the honest, independent, and friendly counsellor. While an affectionate anxiety for the welfare of his flock is apparent in his preaching and practice, he maintains a dignified deportment, and points out with authority the true from the false,

the specious from the real, discriminating what is to be cherished from what is to be chastised. The tendency of his pulpit instructions is to enlighten and persuade—to gain by stern truth and by earnest appeal. Besides a commanding appearance, he possesses a voice powerful and full of music, an enunciation firm and distinct, an accent pure and pleasant, and gestures animated and in keeping with his subject. His style is careful, compact, and masculine, and if not gorgeous, it is never flimsy or commonplace.

For above 27 years has he been the Editor of the popular *Evangelical Magazine*—a Magazine well known in Scotland as well as in England, and which has a circulation of about 10,000 monthly. He is, beyond all doubt, one of the best living Editors, as the growing success of that Magazine testifies. The reviews and other parts, which we may assume to be editorial, display a combination of gifts of no common character, while the selections tell of a taste mature and discriminating. He is the author of several popular works, which we have merely seen, and can speak of only from report, which is decided and strong in their favour. The Doctor, like many other distinguished persons, is a native of the north of Scotland. His native place is some dozen miles from Banff, and twice as far from Aberdeen. Mill-seat, where he was born, in 1791, was the home of his early years. His father was a man of great mental, moral, and religious worth, and the old people in that quarter cherish his memory with profound respect. He was possessed of such mental power that he was viewed as one of God's own nobility, as Binney styled him in a notice of him in the *Eclectic Review*. His brother, the Rev. Joseph Morison, ministers on the spot where he first drew breath, and in his case, at least, the proverb, that a prophet has no honour in his own country, has been practically relaxed, for few men are more revered or honoured in any place than he is in his native village. On the death of their father the two brothers preached each a sermon on the event, and, though the Doctor had greater educational advantages than his brother, it has been a question who has the best of it in these discourses, which are published and bound up together.

Dr. M. had a good school education, and read the higher Latin classics, and also learned the first principles of Greek.

In 1811, on the recommendation of Messrs.

Gibb, Philip, and Wardlaw, he was introduced to Hoxton College, Dr. Simpson and Messrs. Hooper and Burder tutors. He spent four years in college, and, on leaving it, was settled in his present charge, the duties of which he has discharged for thirty-eight years. The chapel which was then ~~built~~ was called Tower Chapel, and has been three times enlarged. It now seats 1,100 hearers. The Doctor's congregation at first only contained twenty-five members—it now has between five and six hundred. He was ordained on Feb. 18, 1815, Dr. Waugh, Dr. Nicol, Rev. George Clayton, Rev. John Clayton, Rev. John Hooper, and the Rev. H. F. Burder (now Dr.), taking part in the service.

Dr. M. has had many advantageous offers to quit his present post, but he has uniformly resisted all inducements to leave it. To show the feelings of his brethren and people towards him, we may mention that a handsome testimonial was presented to him in November last, on the completion of the twenty-seventh year of his Editorial labours. At the presentation, Dr. Burder remarked, that Dr. M., as Editor of the *Evangelical Magazine*, had one difficulty to overcome, which most men would have found formidable—the difficulty of combining a due regard to the avowed and unsectarian catholicity of the Magazine, with a proper deference to the course of events, which rendered it progressively apparent, that the mass of its readers were to be found among Nonconformists. With a due appreciation of the value of the services which he had so long and so efficiently rendered, as Editor of the *Evangelical Magazine*, he requested his acceptance of a time-piece, together with a purse of a hundred and ten guineas. Among other productions of his pen, he has published the following works: "Exposition of the Psalms," 3 vols. 8vo; "Homilies for the Times;" "Fathers and Founders of the London Missionary Society," 2 vols. 8vo; "History of the Reformation," 1 vol. 8vo; and a volume of Family Prayers. Of these works many thousand copies have been sold.

We have heard the Doctor in the pulpit and on the platform, and he is alike efficient in both departments. His visit to Glasgow, a few weeks ago, was much enjoyed, and had it been generally known that he was to preach on a Sabbath, no place of worship would have been found large enough to contain the listeners.—*Glasgow Examiner*.

The United States.

GLIMPSES AT AMERICAN SOCIETY.*

THE state of the family in every country is the true test by which to determine its happiness. Wherever children are an "encumbrance," there is something wrong. It is altogether otherwise in the United States. The incipient spirit of

infanticide couched in this atrocious expression is unknown to the Americans. Our fair traveller tells us,

Each new babe is a new source of delight; and should the number surpass that of a common family, you cannot but smile in

* "America as I Found It." By the Author of "A Memoir of Mary Lundie Duncan." Nisbet and Co.

pleasant emotion with the father who will tell you that he has the round dozen, or he can produce you "any quantity" of little ones; and then they come, not with a "Make your bow," or "Courtesy to the lady"—that is not republican fashion; but, with a becoming courage, looking straight into your eyes, and extending the right hand for a cordial shake. Frank to answer and ready to ask a question, you soon find you have not got a timid creature who needs your encouraging patronage, but a companion who will do you a service, get you information, or ask it from you, as the case may be.

The chapter abounds with many interesting points and facts, all bearing on the character of American infancy and childhood. But every good has its drawback. Let the frugal Saxon read the following:

The more rapid the children are in the early unfoldings of the powers both of mind and body, the more do they require wise guidance and wholesome restraint. And here arises the parental difficulty. It seems to require as much self-denial in the father to refuse his boy anything, as it can require in the boy to be refused. And thus, as each child obtains a seat at the family table at meals as early as they can be trusted in an elevated chair, they are used to ask for and to receive all manner of varieties of food. Breakfasts, like all other meals in a country richly prolific in luxuries, are made of many dishes, and many kinds of cakes, and it is common to feed the little ones on fish, flesh, and game; fruits, salads, and hominy; Johnny-cakes, corn-cakes, buckwheat-cakes, all hot, with molasses; toast swimming in butter, and mayhap a little plain bread and milk; tea or coffee, if it is acceptable. It may be but a taste of many of these things, but thus is the foundation laid, I doubt not, of many a poor dyspeptic's pining life. How often have I run over in my mind the many brave and wise men of my own country, who grew to health and strength on simple fare, and remembered Sir Walter Scott's list of "lads" who, like himself, had breakfasted till they were fifteen on porridge and milk!

The same danger meets them at all meals, and especially when they are allowed to sit up, as they commonly are, to see the guests at evening parties, and share oysters, jellies, and ices, fruits, and preserves, not in the moderate way that contents grown-up persons, but with all the heartiness and excess of "frugivorous children."

In spite of melting summer suns, and the keen pursuit of objects, to which it is common to impute the exceeding lack of flesh, which renders many a fine profile no better than the edge of a knife when the face is turned to you, might it not be that a more abstemious and simple diet in early years might be the means of adding to both the strength and beauty of the full-grown man?

Now, really we begin to think that the Land of Roast Beef, or even the Land of

Cakes, is a better place for children to be born in. The bread-and-milk of the South, or the porridge of the North,—that is the food for little citizens! Jonathan, noble Jonathan, must put an end to this hatchet-faced generation, by changing the viands of the morning. He should lose no time in cultivating cherry cheeks and rosy looks.

The subject of Education occupied our fair traveller very considerably, and on this she has some patriotic thinking:

No government is so much in need of universal enlightenment, or so much in danger from popular ignorance, as the republican. Each member of it ought, by having a certain store of knowledge laid up in his own mind, to be sheltered from the overpowering influences of eloquence, the hasty and unweighed opinions of talking demagogues, and the misleading sympathies of popular cries. He requires to discern the liberal from the selfish, the just from the unjust. Not only his own, but the general welfare, is concerned in his being able to take a part in carrying on its government; he may be required to enact laws, or to aid in their execution when enacted. If he understands his own rights as a citizen, and those of his neighbours, and takes any part that may fall to him in carrying on the government, he will gain a useful ascendancy, and may, by means of superior cultivation, become a help, an honour, and a blessing to his country. Therefore it is pleasant to consider that the largest proportion of those who enjoy the advantages of the Free Academy are sprung from parents who could not well afford to give them such an education—and that the only barrier against their admission is deficient attainment in those lessons which they ought to have previously acquired in the Common School.

The Authoress animadverts, with becoming severity, on the banishment of the Sacred Scriptures, pointing out the lamentable results which must follow, and have already followed, from it. She institutes an impressive comparison between the state of the American and of the Scottish mind, and the striking superiority of the latter, from the fact of its being deeply overlaid with a strata of Scripture knowledge. It is pleasing to find it recorded that those Colleges which were founded on the Infidel principle—three in number—have been compelled to "return to the acknowledgment of Divine truth," as "the only method by which they could rule their students and guide their professors." Our traveller confesses that she everywhere found the means of grace and of instruction abundant. On this subject she has some excellent thoughts. It is stated, and such is the fact, that the coloured population

are generally united with the Baptist and Methodist Bodies, and that, by consequence, their moral and intellectual status is much lowered; so that, though the Baptists have 9,018 churches, and the Presbyterians only 5,672, yet the latter are the more powerful Body. The robust character of the Republicans extends to their religion. The following is expressive:

The frankness and cordiality of the American religious professor is a great gain to him. He confides himself to the sympathies and prayers and all the sweet influences of Christian intercourse, while we in Scotland tremble and shrink and carefully turn the bushel over our little candle, till its light is well-nigh expiring for want of air. They commit themselves to a consistent walk, for they empower all lookers-on to say whether their conduct consists with their profession or not, while we sneak along, and are barely suspected to be perhaps Christians. What is there more honouring to God, or silently admonitory to the worldly, than the Christian life shining as a light in the world? Even Wall-street raised its head from its money calculations, and said, "Brewster dead! Ah, then, he is in heaven!"

Our lady was not much enamoured of the more popular style of American preaching, which she considers not sufficiently doctrinal. She says, in Scotland they refer continually to Scripture for proof; the Americans found on Scripture, but treat the hearers as if they knew the proof. She points out the effect of this on the intelligent stability of religious impression. On the subject of the "Aristocracy of Wealth" in the United States, we have some good thoughts. We are told there is an aristocracy of modern wealth and consistent piety, and an aristocracy of scientific and philosophic knowledge, within whose circle the aristocracy of wealth, without either of these attributes, can find no place. Hence she intimates the superior influence of the Christian ministry:

The faithful and consistent pastor becomes *the man* of his circle. His influence is felt in his city and in his state. His presence renders a public meeting more respectable than that of men of mere wealth. His influence as a chairman will be of more weight than that of a "real live lord" in England, while he will escape those complimentary flatteries which our intelligent aristocracy endure as best they may, and estimate at their true emptiness.

If a clergyman speaks at a public meeting, he is sure of attentive listening. His Thanksgiving Sermon gives the tone to the people for the year. His inaugural address, or popular lecture, is expected before it is delivered, and discussed after.

Even amongst the very worldly there does not seem such an absence of the religious element as in Britain. Religion is not a proscribed topic. All treat it as a real thing, and admit the claims of their own souls. The gay, the giddy, and the neglectful, seem aware that they must undergo a change before they can enter the kingdom. This may be imputed to the experimental style of pulpit address. We state the principle, and leave it to produce its effect; they draw the inference from the principle, and dwell on it in such a manner as to arrest those who would not dwell long enough on the subject to draw it for themselves. The solemn deep tone from a pulpit in Hartford often still awakens an echo in the cells of memory,— "Hear me! sinner, hear me!" and convinces me that there is a moral power far overmastering that of wealth, which rests at the foot of American society.

This is admirable, and indicative of a healthy state of feeling, in which matter is lost in man, not man in matter, whether gold or soil, as is too much the case in Great Britain. The writer was much interested with the social and more private religious exercises which she found in the various cities and communities. She describes the Communion Service, by which she was deeply interested, and where, instead of the people coming to the Communion Table in companies, as in Scotland,—a disorderly and unseemly scene,—the elements are handed to them by officers in their several pews, after the manner of the British Independents. The following is a picture:

The few country churches which I have had an opportunity to attend are marked by order and neatness. They are remarkably clean, and neatly painted, each having its stove, and aiming at its band of singers. In the city churches, a good effect is produced by the taste and uniformity with which they are fitted up. The carpets and cushions are all alike, and the seats have a sloping back, which much promotes the ease of the sitter. If the wood be painted white, it is banded with a broad border of some rich dark wood; or if mahogany, it is banded in the same manner. The divisions are low, the doors sloping gracefully, and the number or name of the proprietor is engraved on a silver-looking plate on the dark band. Any one purchasing a pew is bound not to paint or carpet it except in uniformity with the furnishing of the church; and thus the eye is not offended as it may be in old churches here, by a red-fringed cloth spreading over the front of the gallery in one seat, and next to it a brown, and next again a green. A stranger from a colder clime has the eye drawn to the amazing number of fans sticking between the cushions and the back of the pew. But let him wait till a right hot day, and he will see the wife profiting by the ventilation of her husband's fan; the little ones placing themselves within the gale of elder brothers and sisters; the choir fanning most

violently; and the very minister using all occasions of cessation from speech to fan himself, while his tumbler of iced water on the neat marble table within his lengthened rostrum is frequently resorted to in the progress of his discourse.

This, we presume, is characteristic. It seems an adaptation to the state of the climate, reminding us of William Tennent, in the days of Whitfield, who drove about from county to county, in a cart, in which he stood,—hat, coat, vest, and neckcloth off,—and there, like a “workman not to be ashamed,” plied the surrounding multitudes with the glorious Gospel; the sweat, meanwhile, pouring from him as he stood under the blaze of the burning sun. The preaching seems to be done better than the praise. Let us hear our Authoress :

Most of the churches have an organ and a choir, which might be agreeable if every one would sing. But it is not right to praise God by proxy, nor even wise to withdraw all the fine voices which would be naturally sprinkled over the church, and congregate them in one spot, thus leaving the imperfect musicians amongst the worshippers, afraid to make a “joyful noise” in the condescending ear of the Father of mercies, lest they make a discordant one in that of their brethren.

This is bad, and unhappily its truth is attested by all travellers. The following is rather better, and the contrast is instructive :

On our return to England, we landed on a Sabbath day. One of the freshest enjoyments of my return to my native land in safety, was on that evening uniting with the multitude in a good old psalm of praise, led by a single precentor. Every one sung their best, and filled the roof with sounds, if not so scientific, at least conveying more of the melody of hearty devotion, than if we had listened to an instrument, or whisperingly and timidly followed a choir.

It is painful to be disturbed during prayer, as sometimes happens, by the rustle of music-sheets, and also by the whispered intercourse of singers during the sermon. This only occurs in churches where the choristers are hirelings, but it is much to be lamented. On the contrary, in some other churches, the amiable willingness to “help along,” and the heartiness in the cause, so characteristic of the people, will induce persons of refinement and standing in society, and even married people, to forsake their own seats and join the choir. Should any casualty befall the organist, the instrument will not be left mute, but some gentleman or lady will assume the office with great cheerfulness and simplicity. This comes not only of natural good spirit, but of an independence of “what people will think,” which elsewhere paralyses many who are well qualified for useful effort.

We are next treated to a curious chap-

ter on what is called, “A Bee.” It seems that such is the force of the Voluntary principle, that, in multitudes of cases, it outruns the demand, and edifices, with an appointed ministry for diverse communities, are brought into existence before those communities are of sufficient strength adequately to support a pastor. Under these circumstances, it is curious to observe how generosity operates. Many persons, it is alleged, are not so liberal nor so punctual in their payments as they ought to be, and the consequence is, that pastors are sometimes very considerably incommoded. The following is one of the methods to which simple nature resorts to make up the deficiency :

Many of the pastors, men of good parts and devoted piety, struggle through difficulties with heroic fortitude, which they can derive alone from their zeal in the cause of souls. No other motive could retain them in office, when other means of acquiring an abundant living are spread all around them. They are at times glad to add a little farm to their cure of souls, or employ their spare hours in educational engagements. In remote parts money is not very plenty, and the people are accustomed to employ barter instead of our common method of buying and selling. With such people it is much easier to give gifts to their pastor than to insure him a regular money income. From this circumstance has arisen the plan of having what has got the name of “A Bee,” once a year, which, if met with as much simple kindness by the receiver of the honour, as it is bestowed by the busy, happy, working bees who bring it, must be productive not of pain, but of pleasure on both sides.

As one not present in the hive on that great day, I can only tell what has been related by those who have many a time buzzed there with great delight. The plan is in this style. A few of the active, warm-hearted females form a committee, and wait on the minister and his wife; or should he be a bachelor, no matter, or all the better. They are not to stop on the threshold for a ceremony. They invite themselves and all the congregation to wait on the parsonage on a named day, or any other that suits the parsonage better. They take all charge, trouble, responsibility, only hoping the family will allow them the privilege of the house. That being negotiated, and the day arrived—first comes the band of waiters, with all the appendages of a table covered and laden with good things. They are spread forth, and who shall count the dough-nuts, and the floating islands, and the piles of cheese, and loads of rich cakes and bread, and oceans of cream, and plates of frizzled beef, and smoking turkey, and fried oysters, and roast chicken, and pineapples of butter, and canoes of brandy peaches, and preserved plums, and ginger, and strawberries? The feast is after the fashion of Abigail, or old

Barzillai's gift to David the king. It is princely. They eat and drink, and love one another, and are very happy. Drink! did I say? Yes, from urns of fragrant tea, and pots of rich coffee, and, if to be had, from beautiful pitchers of iced water. And the gentle family, cheered by the scene, enjoy it greatly, and some of the minister's jokes hit the nail on its very head, and are recited perhaps till the bees re-assemble next year, or may be long after he has passed away. And in the close, they sing praises and give thanks, and the busy ones gather up their empty vessels and depart—all parties feeling more united in love than they were before.

Then the family explore the house, which had been given up to the friendly invaders. They have been in the larder, and there have left such marks as a side of bacon, a cask of butter, and some fine cheeses. They have been in the garret, and deposited a load or two of flour, a bag of buckwheat and another of meal. They have been in the study, and placed an easy-chair and a rug before it, for their pastor has left life's meridian behind him. They have been in the pantry, and left a barrel of sugar, a chest of tea, and a cask of molasses. The children find, with surprise, a nice new great coat hanging in the hall, as if it were quite at home; and on mamma's bed a web to make frocks, a beautiful new gown and cloak, and a piece for jackets for the boys.

In the midst of all the exclamations of

joyful surprise and grateful conjecture as to individual donors, the good man steps to the garden to breathe more freely under this load of kindness, when, lo! his wood-house is packed full of winter fuel, and the last wagoner stands at a loss, not finding room for his load. "Take it to my neighbour, the Baptist minister down the hill there," says the grateful pastor; "I fear he is hardly so richly provided for as I am; and I am as much obliged to my friends as if I burnt every cord of it myself."

This, O tithe-paying people of England, is "A Bee!" How sweetly could many of your generous hearts fall into the humour of the country, and contribute your own pot of honey, and your blessing with it!"

We have not yet reached half the volume, but here, for the present, we must stop; and in the meantime, we trust we have said enough to secure for the work some thousands of readers before we can possibly return to it again, for we beg to state that the most important portions are yet untouched. In the meanwhile, we very cordially thank the fair Authoress for the treat she has given to English society; for she has seen much that only a woman can see, and described it as it can be described only by a woman's pen.

Review and Criticism.

Romanism at Home. Being Letters to the Hon. Roger B. Taney, Chief Justice of the United States. By KIRWAN. Johnstone and Hunter.

"KIRWAN" is a name already favourably known to the British Public, from his admirable "Letters," which have been published in various forms, and of which incomparably the best and completest edition is that issued some time back by Messrs. Johnstone and Hunter. Kirwan is a Presbyterian minister of eminence in the United States, who recently visited Europe, and found his way to Rome, where he used both his eyes and his ears to purpose, as he mused amid the darkness and the ruins of the Eternal City. He reminds his readers of the fact of his having addressed a body of letters to Bishop Hughes, of the United States, setting forth his objections to Popery, in which he confined himself mainly to its unscriptural and absurd doctrines. Kirwan thinks that, fatal to Popery as are the objections drawn from those doctrines, yet still more fatal are those drawn from its external arrangements, its government, its despotism, its spirit, its legends, its relics, and its influences on the moral, social, and political interests of the world. The Author had been often solicited to

present this aspect of the question to the public, but he felt that to do this as it ought to be done, he must needs see Romanism at home, and, therefore, visit the lady of the seven hills in her own house, where she is permitted to exercise her maternal sway just as she wills. With this object in view it was that he came to Europe last year, and proceeded to the Continent. The present volume is the first-fruit of that tour. Would that all tourists had travelled to equal purpose! The design of the volume is to furnish an appeal from the priests to the people of the Romish faith, and hence he has addressed them to a layman of that faith, for it seems that Chief Justice Taney is a Roman Catholic. Strange that a man capable of the discharge of this high office, at home in law, and familiar with evidence, should yet remain the dupe of the priests, and the disciple of the Divan! The letters are intended to reach and influence men of education, whether Papists or Protestants; and hence the Author has wisely addressed them to a man distinguished for his

mental training, and by his high social and judicial position. Kirwan holds that no greater curse threatens the United States than the spread of Romanism. He thinks that almost any other evil would be a blessing in comparison with it. He boldly speaks out in these pages what he feels about the priests, and what he thinks all must feel who study them at home, and who witness the outrages they commit, and the lives they lead. If any complain of a want of reverence, he pleads guilty, and offers as his excuse "an unconquerable, besetting sin—an inability to reverence other than the sincere and the true." If that be a sin, may it forthwith fill the world! He is prepared for the curses of the priest, and but little concerned as to the issue with respect to himself: he would consider it a sufficient compensation for all their anathemas, if they only bring upon him the blessings of one poor spirit saved by him from their wiles, and made to rejoice in the glorious liberty of the children of God! Let this suffice as comprising our general opinion. We assure our readers that, in these twenty-six letters, they will find an embodiment of a multitude of the most important facts, interspersed with a stream of valuable observation. The book differs from works purely didactic; it abounds with facts and anecdotes, pictures and movements. It is such a book as only a man highly endowed with the spirit at once of poetry and of philosophy, sanctified by religion, could have written.

The Hand-Book of Popery, or Text-Book of Missions for the Conversion of Romanists: being Papal Rome Tested by Scripture, History, and its Recent Workings. By JAMES BEGG, D.D. Johnstone and Hunter.

DR. BEGG, a Minister of the Free Church, is a brave spirit of the olden time, worthy to have led an army of Covenanters. He loves Protestantism, because he understands it; and for the same reason, he abhors Popery with a perfect hatred! He has been for a considerable time carrying on an experiment in Edinburgh for the conversion of poor benighted Papists, and he contemplates a scheme whereby to cover the land, wherever they are found, with a Protestant Mission. The experiment, so far as it has been already made, in Scotland, has been highly successful. Large numbers have attended, and considerable results are anticipated. Dr. Begg's object, in the

volume before us, is four-fold: to discuss, within a small space, the most salient points of the controversy, which is justly considered the greatest that ever agitated the Christian Church; to arrange the Protestant argument in a more logical form than that in which it sometimes exists, giving special prominence to the great fact that Rome upsets both the Law and the Gospel; to throw the whole question into a plain and popular shape, so that the masses of the people may understand it, whilst, at the same time, references are given to sources of more enlarged information, for the purpose of such as wish to extend their inquiries; and to draw proofs of every point, as far as possible, from recent sources of evidence, most of them dating within a few years, with a view to cut from under the advocates of Popery—unhappily but too numerous among Protestants—the ground that Popery is no longer what it was, but is now changed into a thing comparatively harmless, whether viewed religiously or politically. Let it be observed, it is not thus that Papists talk; and they offer no thanks to those who put in such a plea on their behalf. They resent the compliment as an insult to a Church which is infallible—a Church which desires anything but what is right, and has said anything but what is true! They hurl back the compliment in the face of the insolent heretics who confer it! We assuredly offer no such compliment. We believe it is unchanged and unchangeable. The volume is entitled a "Hand-Book," and such it is; and would that it might find a place in at least a hundred thousand families, and there pass from hand to hand till it become thumbed and soiled from beginning to end, like an old Family Bible of the fifteenth century! A better wish we cannot breathe for God's Church, and for Christ's kingdom.

Notes and Narratives of a Six Years' Mission, principally among the Dens of London. By R. A. VANDERKISTE. Nisbet and Co.

THE WRITER of this singular volume was lately a London City Missionary, who, although he has withdrawn from the special work of the Mission, is more than ever devoted to the interests of humanity. He is now engaged in a new project for ameliorating human misery, of which the public will probably hear more by-and-bye, and which we do trust

will obtain from them the favour which it merits. Meantime, our concern is with the volume before us, which descants, in a most impressive and affecting manner, on the real condition of the Metropolis, exhibiting it in a variety of aspects. Popery, Infidelity, Socinianism, Intemperance, Crime, constitute the principal chapters, while there is much besides of a more miscellaneous character, that all may read with advantage. We have not, for a long period, met with anything even approaching it in point of interest. It was the exclamation of Goldsmith how little the one-half of mankind knew how the other half lived. The sentiment was then and it is still true: we offer the present volume as a very striking illustration. Romance is insipid compared with the appalling facts of this terrific volume! The statistics are numerous and various, and, we presume, generally correct; and the pictures presented are such that they cannot fail deeply to interest all reflecting men into whose hands the book may come. The Statesman, the Divine, the Magistrate, the Philanthropist, the Parent, the Patriot,—all are interested in this vast embodiment of facts. We could wish that there were a copy of it to be found in every house and every lodging in this mighty Metropolis. As a report, it is terrible; as an appeal, it is irresistible; as a reproof, it descends with the force of a thunderbolt; as a warning, it speaks as with the voice of many waters!

A Small Classical Dictionary of Biography, Mythology, and Geography. Abridged from the large Dictionary of WILLIAM SMITH, LL.D. Murray.

ALTHOUGH the Dictionary of Dr. Smith has acquired extensive celebrity, its magnitude and expense are such as to shut it out from the more popular paths of literature. To meet this difficulty is the object of the present publication. Notwithstanding all the dictionaries which have hitherto appeared, a want still existed in our School Classical Literature; and that want is now most satisfactorily supplied. All the names have been inserted which a young person would be likely to meet with at the commencement of his classical studies. Those only have been omitted which occur in writers or in works not usually read in schools. The quantities have also been carefully marked, and the genitive cases inserted. The Mythological articles are illustrated very copiously by drawings from ancient

works of art, which have been admirably accomplished by the skilful pen of Mr. Scharf. Care has been wisely taken by the learned Author not to presume too much on the knowledge of the reader. In this respect the present Dictionary resembles his smaller Dictionary of Greek and Roman Antiquities,—publications which may be used conjointly, with advantage, in schools. These publications will, moreover, serve as an excellent introduction to the Author's larger works. We are glad to observe that Dr. Smith is engaged in the preparation of a new Latin-English Dictionary, for which there was abundant need, since, at this moment, we possess no Latin-English Dictionary sufficiently copious to satisfy scholars and the higher classes in our public schools. Dr. Smith has wisely selected his field, and has already achieved for himself lasting renown.

The Glory of Christ, Illustrated in his Character and History, and in the Last Things of his Mediatorial Government.
By GARDINER SPRING, D.D. Bogue.

TIME was when we were glad to meet with anything from the pen of Dr. Spring, and notwithstanding the grief it has given us, in common with multitudes, to find him ranged on the side of the Slaveholder, yet still we feel constrained to remember the past, and also to look with candour at the present production of his gifted mind. There is something about these American Divines we cannot understand: they have contrived, by some means, to harmonize conscience with conduct from which we recoil with the deepest abhorrence. It is, however, not our business to judge them any further than is necessary to fellowship and moral approbation. That Dr. Spring is a man at once good and great is a question long since settled, and it is not for us to attempt to re-open it. Each new publication issuing from his cultivated mind seems an improvement on that which was last produced. He always selects his topics with peculiar felicity, and keeps full in view the great end and essence of the Gospel. Of all his publications we know not one to which, as compared with the present, we would give the preference. While the subject is the greatest, the execution is worthy of it. Christ the Great Subject of Revelation—Christ, his Divine and Human Nature—Christ in his Glorious Character—Christ as a Preacher—as Performing Miracles—His

Transfiguration before his Apostles—Christ in his Humility, Resurrection, and Ascension—Christ in the Mission of his Spirit, and in the Characters of his Followers—Christ in relation to the Angelic World, and his Millennial Kingdom; these are the subjects here discussed with an intelligence, an unction, and an eloquence such as have long characterized Dr. Spring. The disquisitions on the Final Judgment, the Destruction of his Enemies, and his Personal Glory in Heaven, are magnificent. The book is one we exceedingly prize, and only deplore the fact that the eminent individual from whose understanding and heart it proceeds should be found smiling, with something that resembles complacency, on that sum of all villainies—American Slavery!

Uncle Tom's Cabin; or, Negro Life in the Slave States of America. By HARRIET BEECHER STOWE. Clarke and Co.

A WORK which is a verbatim reprint from the Tenth American Edition must have merit. Few publications can boast such a run, and nothing but superior genius could have secured such celebrity for such a subject, in the realms of thralldom. The Beecher family stands distinguished, we believe, beyond any other family in the United States, for genius. Both male and female are endowed, in a very high degree, with this rare and precious gift. The name of Harriet is already familiar to the ear of England's daughters, who have read with pleasure most of her brilliant effusions. While she has done excellently whatever she has attempted, perhaps there is nothing that does her greater credit than the volume before us—a volume which only a woman of a high order of intellect and of fancy, and that fancy and intellect sanctified by the Gospel of salvation, could have produced.

We can scarcely give any idea of the true character of the book. It is so multifarious, it so teems with incident, with strokes of pleasantry, and touches of tenderness, that, to be at all appreciated, it must be read; and they who have read it once will remember much of it for ever. We are glad to see a reprint in this country, and thank the Publishers for the economical as well as handsome form in which it is got out.

The fact that this volume has been already so extensively circulated in the New World, proves to a demonstration that, after all, there must be there a vast amount of sound feeling on the subject of Slavery. The object of the sketches is to awaken sympathy for the oppressed, to show the wrongs and sorrows endured under a system so necessarily cruel and unjust, and the limited effect of all that can be attempted for them by their best friends under it. Mrs. Stowe, in doing this, emphatically discountenances any invidious feelings towards individuals whose misfortune it happens to be that they are involuntarily

mixed up with the system. Experience has shown her, she tells us, that some of the noblest minds and hearts are often involved in it. She anticipates that, in the Northern States, where Slavery is known only by report, some of her pictures may be deemed caricatures; but she appeals to the South, and those that know it, for the fidelity of her representations. Mrs. Stowe takes a rapid view of the future, as regards the Sons of Ham, and anticipates ample good coming out of prolonged evil. The volume is a book for all, but especially for the friends of mankind, and the enemies of human thralldom.

The Gospel and the Great Apostacy; or, Popery Contrasted with Pure Christianity, in the Light of History and Scripture, especially with reference to its Present Character and Pretensions. Prize Essay. Tract Society.

IT will be remembered by a portion of our readers, that towards the close of 1850, the Tract Society announced a Prize of £100 for the best treatise on Popery, especially with reference to its present character and pretensions. The result was, to call forth considerably upwards of a hundred essays, of various merits. The adjudication resulted in the assignment of the prize to the work of the Rev. Alexander Leitch, who appears to have gone a great way towards meeting the demand of the specifications. The idea was at once excellent and seasonable, and to have called forth such a publication was very materially to subserve the interests of true Protestantism. Nothing very enlarged or systematic could have been performed within the prescribed limits; but that was not what was wanted. The Society desired a brief, yet comprehensive, clear, popular, vigorous view of the general subject; and that they have certainly obtained. If a very minimized performance, compared with the splendid and massive work of Mr. Wylie, the Prize Essay of the Evangelical Alliance, still, in its own place, it is a publication of excellence, and calculated to be extensively useful. From its small price and limited magnitude, it is adapted to meet the case of countless multitudes before whom Mr. Wylie's work can never be expected to come; and under the auspices of the Tract Society, there is no doubt its circulation will be most extensive.

Scripture Narratives in Verse. Designed to Interest and Instruct the Young. By S. CARPENTER. With a Preface, by the Rev. THOMAS TIMPSON. Ward and Co.

MR. CARPENTER is no more, but he has left behind him these verses, which will prove to his descendants a precious memorial, in a small way. Mr. Timpson states that "he was a man of sterling moral and religious worth, esteemed by all who knew him in the walks of Christian patriotism and benevolence, far beyond his residence in Greenwich." This recommendation will suffice at once to show the spirit which must necessarily pervade the publication, which will be found eminently pure and thoroughly evangelical. We quite agree with Mr. Timpson, that they are "worthy of preservation as a beautiful

monument to his memory, and especially for the use of young persons." The subjects are few, but important: Our First Parents—The Deluge—The Tower of Babel—Moses—Elijah—The Syrian Leper—David and Goliath—Jonah—Daniel—and Lazarus.

The Life of Roger Williams. By ROMEO ELTON, D.D. Cockshaw.

ROGER WILLIAMS is a name which deserves to be better known in the Old World, for he is and has long been most famous in the New. Of late years he has been, in various forms, brought before the American public, and in a passing way, once or twice, before that of Great Britain; but this is the first regular publication, of a popular yet complete character, that has been brought before the English public. In 1848 an able sketch appeared in England, which served as a valuable pioneer to the present narrative. The sufferings to which this admirable man was subjected in his early days, mainly on the ground that he was a Baptist, are among the chief blots in the early history of the United States. But these very sufferings redounded to his honour and to the public good, and now add an additional charm to his remarkable history. It may be conceived that little remains to be added to what is here set forth. A former volume was published in the United States, nearly twenty years ago, by Professor Knowles, which displayed research and candour; but the documents, which were all interesting and important in America, are not admissible in a work intended for British circulation. We are exceedingly glad thus to meet with Roger Williams, who will receive a hearty welcome in England, from every lover of civil and religious liberty.

Rhymes for Youthful Historians, on the History of England, brought down to the Reign of Queen Victoria. Sixth Edition. Effingham Wilson.

A PUBLICATION which can boast six editions is placed beyond the reach of the Critic, who can neither greatly obstruct it by censure, nor advance it by praise. The book, however, is still unknown to multitudes, to whom it might be useful; and, therefore, it may be proper to apprise the reader of its character. It contains a sort of brief poetical Chronology of Ancient and Modern History, with thirty-seven Portraits of British Sovereigns. These portraits are well executed: every one of them will be at once recognized by those familiar with the royal group. The avowed intention of the little work is, to fix on the memory the more remarkable events of the several reigns, together with the parties who figured in them. The rhymes are such as the stubborn material admitted of; the object being not exquisite phrase, but efficient help to the recollection.

A Manual of Universal History, on the Basis of Ethnography. Containing a Narration of the Most Remarkable Events that have taken place among the Principal Nations of the Earth, with Descriptions of their most interesting Characteristics. By J. B. WRIGHT. Binns and Goodwin; Whittaker and Co.

THIS elegant volume has high claims to con-

sideration. The project is intended to embrace, first, the Primeval Period, when the earth was young; second, the Classic Period of Greece and Rome; third, the Mediæval Period, known as the Dark Ages; and the Modern Period, when the daylight of civilization being restored, it is advancing to its culminating point. The present volume takes up the Primeval Period; and from the manner in which it has been discussed, we trust the Author will receive sufficient encouragement to proceed with the other three volumes. The view is large and enlightened, while the text has sustained further illustration from a copious body of erudite notes.

Thoughts and Reflections on the Epistle to the Hebrews. By ARTHUR PRIDHAM. Whittaker and Co.

THE name of Mr. Pridham is not new to our readers. He has already taken his place among the religious writers of his country, by his "Lessons and Reflections on the Epistle to the Romans;" and that place is a highly respectable one. His primary aim is to edify and to build up the Church of God, and everything is made to bear upon that object. Great as has been the favour accorded to his work on the Romans, we presume that, at least, equal favour will be shown to the present volume, which may be considered as an excellent sample of Scriptural reflection and devout meditation. What he designates the main scope of the Scriptural argument is never for a moment lost sight of; and the reader who will sit down calmly, and with the spirit of a humble discipleship suffer the contents of these pages to pass through his mind, will be the better for it while he lives.

Way-side Fragments; or, Wonders in Common Things. Religious Tract Society.

WHO wrote this book we are not told, but we should not be at all surprised if it was our far-famed friend, Old Humphrey. That always amusing and oftentimes magical talker finds more wisdom in his strolls than some great scholars in cloisters and libraries. The object of the little volume is to carry out the plan of the ancient philosophers, who frequently taught their pupils abroad, in companies, gleaning materials from passing scenes, connecting detached portions with the mighty whole, awakening the faculties of reason, and exercising the power of observation; thus rendering the corn-field and the shady grove a hall of science and a school of wisdom. The writer, be he who he may, has shown his power—a power always indicative of genius—to make something out of what appears to be nothing. The Grain of Dust—a Straw—Dead Flies—Broken Glass—Scraps of Tin—Old Crockery—Cinders and Ashes—a Withered Leaf—Toadstools and Mushrooms—these are among the themes of philosophic discussion; and certainly, after this, no man need despair of finding, at every point of space, materials for reflection, disquisition, and instruction. Dean Swift will no longer enjoy the monopoly of the honour of having produced a wonderful meditation upon a broom-stick.

The Palm Tribes and their Varieties. Religious Tract Society.

WE question whether the bulk of our readers

know much about the Palm Tree, which, however, was, and still is, a very important production in Eastern climes. The Palm might almost dispute, in point of specific variety, the claim with man. We have the Palm of Europe, the Palm of America, the Palm of Asia, the Palm of Africa, and the Palms of the Ancient World. The volume is one of considerable interest to those who concern themselves with the subject.

The Life and Times of Charlemagne.
Religious Tract Society.

IN nothing does the Tract Society excel more than in Biography, and never are we more glad to take up its volumes than when Man is the subject. The parties selected are always persons of mark. Their merits are, generally, clearly and justly defined, and their actions and characters tested on right principles. All that know even a smattering of history are aware of the figure which Charlemagne made, during his day, among the nations of Europe, and also the favourable position in which he was placed for displaying his great and peculiar attributes. He is here considered as a warrior and a legislator, while his relations with the Papacy are clearly specified. His personal character,

influence, and history, are also instructively descanted upon. The conclusion of the work is touching, beautiful, and deeply affecting, as showing the utter vanity of all human greatness.

Oracles Interpreted; or, Scripture Difficulties Explained. By J. G. HEWLETT, D.D.
Partridge and Oakey.

THE object of this volume is to clear up difficult passages of both Testaments. The passages selected are not numerous, but most of them important. We could have wished, while the Author was about it, that he had extended his volume to at least double or treble its magnitude. What he has done is, in the main, done well, and serves as an illustration of the importance of painstaking in solving difficulties and reconciling seeming contradictions.

The Lost Steamer: A History of the Amazon.
Partridge and Oakey.

THIS is a well-woven narrative of the facts of one of the most dreadful histories of maritime calamity upon record, interspersed with appropriate spiritual observations. Of all the digests which have yet appeared, this is incomparably the best, and will be read with interest generations hence.

Monthly Review.

POPEY.—The Protestant Alliance continues to do its work well, in rousing the spirit of a dormant age to the dangers which impend from Popery. At the recent annual meeting of the Alliance, a number of excellent speeches were delivered, together with a report of a large amount of useful action in furtherance of the common object. There can be no doubt that much of the Protestant feeling now awakened throughout these realms is due to the enlightened efforts of this confederacy of good men.

EMIGRATION.—The subject of Emigration has assumed a national importance, and a breadth of aspect such as it never attained before. It is difficult, at this moment, to form an idea of the true state of things in the various parts of England, more especially in Liverpool and London. To commence a pilgrimage from London Bridge to Wapping, one would think from the appearance of things in every street, and at every turn, that half the City was on its way to foreign countries, more especially to Australia. The application of steam to postal communication, which has been put into actual operation since our last issue, may be received as a matter of supreme importance, since it will enable the Mother Country and the Australian Colonies to communicate with reasonable frequency, doing greatly away with the horrors of exile, and maintaining the sway of parental affection. There can be no doubt that the whole system of Emigration will forthwith be reviewed and its imperfections remedied. As yet, little comparatively has been done to meet the case of an immense multitude of the very people who most require to emigrate—the very people who would constitute the best colonial

families—the men with six, eight, ten, or twelve children. While these are the families for the Colonies, these are just the families to whose removal an insuperable barrier is presented. That barrier we feel confident will, in a short time, be taken out of the way. Heretofore there was great difficulty in the Colonies in keeping up the balance of labour and capital; and hence the cry was constantly coming across the ocean, Send capital as well as labour, for to send labour without capital will be not to diminish but to augment misery, transferring the sphere of it from England to the Colony. Now, however, as capital has been revealed in ocean magnitude, were all the operatives and agricultural labourers in England to be removed to Australia, they would still come incaleculably short of the capital. We cannot enlarge, at present, on this subject, but from the importance which attaches to it, in connection with religion, we shall in our next number, give a digest of the entire question of the gold-fields, and of the Australian colonization.

NEW PARLIAMENT.—The House of Commons will probably be closed before this sheet meets the eyes of our readers; but a new Parliament will not have been elected. It is, therefore, not too late, to remind all and sundry to whom these lines may come, of the duty of not burying their franchise, which they ought conscientiously to consider as a trust held for the good of their country, and to be exercised with the utmost rectitude. This is a point on which we are satisfied multitudes of Christian men have much to learn. We hold that their responsibility is great for the use of their vote, and that they have contracted great and serious

guilt by past negligence. We cannot here enlarge as to the main considerations which ought to regulate their conduct at the polling-booth, beyond intimating that Protestant Principles ought, in everything, to have a prior consideration, and, as a rule, men opposed to all endowments of Popery, and not only of Popery, but of all religion, true or false, ought to have the preference. But as all evils cannot be removed at once, they must, in many cases, be dealt with and vanquished in detail; and the worst must be taken first. It will be politic, therefore, to commence with the disendowment of Popery as the worst so-called religious system; and here it is proper and imperative to begin with the worst part of that worst system—Maynooth. Down with that grant! Down with all grants to Popery, at home and abroad! Down with the Irish *Regium Donum*! Down with the Irish Church! and down with all State establishments of religion! We would, in conclusion, remind our Protestant friends that such an organization is being made in Ireland as was never made even there before,—that in the New Elections, every consideration, home or foreign, is to be subordinated to the question of the Romish Church. Protestants! take warning, and let every man, in this eventful crisis of our country's history, do his duty!

THE CONTINENT OF EUROPE.—Things remain unchanged, at least for the better. There continues everywhere, amongst the Great Powers, a studied opposition to everything appertaining to true religion, and a disposition to thwart its advocates and promulgators. France is quiet, but the more reflecting portion of the people are by no means assured. We had recently the pleasure of a very lengthened and copious interview with one of the most eminent Protestant pastors now living, who depicted, in a very vivid manner, the true position of religion in France, and of the little band of Protestant churches there. At this moment there are nineteen of them, entertaining thoroughly scriptural views as to doctrine and fellowship, while as to polity, they are thoroughly Independent, and yet Congregational, forasmuch as they are banded together for purposes common to all, and especially for mutual support, into a Synod, which meets at given periods. This little band is a leaven which, it is to be hoped, will, in due season, leaven the lump. Time was when Protestantism lifted up its head, with a bold front and shining countenance, in that great nation. In the year 1600 there were no fewer than 760 parishes of French Protestants, all well ordered, while no fewer than 4000 of the nobility belonged to that Confession. The body may well be supposed to have possessed great social and political influence; and such was the fact. How changed its condition at this present moment! But still there is hope, and that hope will be strengthened if the Protestants of England shall imitate their brethren in Scotland, and give a helping hand to this infante country.

AFRICA.—Sir Harry Smith has returned from the scene of butchery he so long occupied by his troops, and cumbered by his cruel incompetency. There is reason to believe

that, by this time, the work of destruction is about completed, and the spirit of the Kaffirs broken. There is nothing contained in the recent intelligence at which a good man can rejoice. We understand nothing of the patriotism which sacrifices truth, justice, and humanity at the shrine of national aggression. There is doubtless much that has been cruel and barbarous on the part of the Kaffirs; but it is not for England, or England's sons, to reproach them with these crimes—crimes in which they themselves, by their representatives in the Local Government and the Army, have so far exceeded them. The Constitution which was sent out has been modified and tempered, and seems likely, for a time, to work well.

CHINA.—The work of evangelization is going hopefully on amongst the various Missionary representatives in this interesting country. The tumults which agitated the empire appear to have come to nothing. One event has occurred, the results of which it is difficult to foresee. Chinamen have, in great numbers, emigrated to California, where they form among the very best, most staid, orderly, and successful diggers. They are satisfied with realizing a comparatively small sum, with which they return, as with a fortune, to their own land, and by exhibiting the golden ore, they inspire other their countrymen to walk in their steps. Australia will receive successive flocks of them, and it is not improbable that this will be the first breaking down of the middle wall of partition which, for 4000 years, has kept China—a third of the human race—apart from the rest of mankind.

AMERICA.—California prospers. What was only a place with a population of 10,000, a few years back, is now approximating to half a million! Order is established, and things present a very promising appearance. In the United States all is peace, and the war of liberty for the Slave is being steadily waged, and not without occasional triumph.

WEST INDIES.—Here, we regret to say, the reports are very disastrous. The principal outcry is, the want of labour. Great dissatisfaction is manifested by the Planters with the conduct of the Home Government, whom they consider an oppressor rather than a parent. In a correspondence which has just been published we have the following biting passage, at which our aristocratic rulers ought to blush:

I may observe, in conclusion, that immigration, of a kind, the Home Government have ever been ready to favour us with. I will simply instance four white free labourers, and their respective rate of wages, viz.:

	Per Annum.
The Governor, aged 67, (superannuated as an East Indian Judge just 19 years ago)	£6,000
The Bishop (a constant invalid, but sometimes in the island)	4,000
The Chief Justice	3,000
The Vice-Chancellor	2,500

Besides a miscellaneous and anything but useful and able-bodied staff of subordinates, who have to be maintained out of the straitened resources of the Island. Of such a class of labourers we have enough and to spare, and could willingly exchange one-half of them for the supply, at the same expense, of a few hundred less costly, but far more serviceable substitutes.

Religious Intelligence.

INSTITUTION FOR THE EDUCATION OF THE DAUGHTERS OF MISSIONARIES, WALTHAMSTOW.

THE Thirteenth Annual Meeting of this Institution was held on Wednesday, May 26th, in the Library of the Baptist Mission-House. The chair was taken at twelve o'clock, by G. T. KEMP, Esq.

The Rev. E. PROUT opened the proceedings with prayer.

The CHAIRMAN said that he looked upon such an Institution as a necessary-corollary of Missionary effort, and of very great importance for the proper and efficient prosecution of Missionary work in foreign lands, and was, therefore, highly deserving of the support of all friends to Missions. (Hear, hear.) It was an unobtrusive Society, yet it had steadily gone forward during the whole period of its existence, now some thirteen years. It stood well, and had a substantial basis, and he believed was receiving the growing attachment of its friends. (Hear, hear.)

The Rev. R. MACHRAY read the Report, which opened with a touching allusion to the mutability of earthly things, and the unchangeableness of Jehovah's watchful care and love. During the year all the children in the Institution have enjoyed a good degree of health. Five pupils have returned to their friends, and eleven admitted, making fifty-two children now in the Institution. Miss Regal, who has for many years been a pupil, and subsequently a beloved and valuable assistant, has returned to India, to engage in a situation on the Neilgherry Hills, which offers a promising opportunity of promoting her future interest, and which fulfils the father's hope of welcoming her once more to her native shores. The large number of young children now in the Institution has induced the Committee to carry out a long-cherished desire, by the introduction of the infant-school system in a modified form; and they testify to the advantage which they have every reason to anticipate from its adoption. Extracts from a number of letters written by the parents of pupils, and by pupils themselves who had left the school, were read, expressive of their high estimate of the Institution. Amidst these sources of congratulation, the Committee could not but feel that the Institution had been suddenly overshadowed by a dark and heavy cloud. During the year, one of their earliest and most active friends—the Rev. J. J. Freeman—had been removed by death; but more recently, and as in a moment, while hand and heart were alike engaged and active in its behalf, its first and most devoted friend, Mrs. Foulger, had been removed to her rest and reward. By the Treasurer's account it appeared that the receipts for the year were £1,988 16s. 1d., and the expenditure £1,764 16s. 4d., leaving a balance in hand of £223 19s. 9d., to which will be added, in a few days, £71, the amount of a bill which will then become due to the Institution.

The meeting was addressed by the Revs. Joshua Russell, William Harbutt, Dr. Mori-

son, James Sherman, William Slatyer, John Sugden, J. Johnson, Dr. Campbell, and Dr. Tidman.

POPERY.

By the Queen.—A Proclamation.

VICTORIA R.—Whereas by the Act of Parliament passed in the tenth year of the reign of His late Majesty King George IV., for the relief of His Majesty's Roman Catholic subjects, it is enacted that no Roman Catholic ecclesiastic, nor any member of any of the religious orders, communities, or societies of the Church of Rome, bound by monastic or religious vows, should exercise any of the rites or ceremonies of the Roman Catholic religion, or wear the habits of his order, save within the usual places of worship of the Roman Catholic religion, or in private houses; and whereas it has been represented to us that Roman Catholic ecclesiastics, wearing the habits of their orders, have exercised the rites and ceremonies of the Roman Catholic religion in highways and places of public resort, with many persons in ceremonial dresses, bearing banners and objects, or symbols, of their worship, in procession, to the great scandal and annoyance of large numbers of our people, and to the manifest danger of the public peace; and whereas it has been represented to us that such violation of the law has been committed near places of public worship, during the time of Divine service, and in such a manner as to disturb the congregations assembled therein, we have, therefore, thought it our bounden duty, by and with the advice of our Privy Council, to issue this our Royal Proclamation, solemnly warning all those whom it may concern, that, whilst we are resolved to protect our Roman Catholic subjects in the undisturbed enjoyment of their legal rights and religious freedom, we are determined to prevent and repress the commission of all such offences as aforesaid, whereby the offenders may draw upon themselves the punishments attending the violation of the laws, and the peace and security of our dominions may be endangered.

Given at our Court at Buckingham Palace, this 15th day of June, in the year of our Lord 1852, and in the fifteenth year of our reign.

God save the Queen.

OPENING OF NEW HIGHBURY CHAPEL, CHELTENHAM.

THE opening of the new chapel in Wincomb-street, built in lieu of Highbury Chapel, Grosvenor-street, which has been occupied by the Congregational Body since 1827, took place on Tuesday, June 15. There was the greatest anxiety on the part of friends in the neighbourhood and from a distance to obtain admission. The chapel is calculated to seat 1,200 persons, including about 300 sittings for the school children, and about 100 free sittings for the poor. On this day, in the evening especially, there were not less

than 1,500 present. The arrangements for ventilation stood the test admirably.

The services commenced by the Rev. Dr. Brown offering up a dedicatory prayer. Rev. Mr. Richards, of Stourbridge, gave out the hymn, "Arise, O King of grace, arise!" Rev. J. Burder read passages from Scripture, followed by a prayer that God would accept the dedication of this temple. Rev. J. Rawlinson gave out the hymn, "And will the great eternal God?" Rev. Dr. Raffles then addressed the congregation, in an eloquent discourse, from John xii. 27, 28. He congratulated, not only his own denomination, but the Nonconformist body generally, on the improved style of the architecture, and the more advantageous localities by which, for the most part, these edifices are now characterized. The day of barn-like buildings, and court and alley localities, is now happily passed away, and we place our chapels where they are both visible and accessible; and it is meet we should do so. Dr. Raffles having concluded, a hymn was sung, and the Rev. W. G. Lewis offered prayer.

After service, a number of the congregation adjourned to the Queen's Hotel, where a cold collation was provided. The Rev. Dr. Brown presided, and was supported by several ministers. The Chairman, in welcoming his friends, said, in this town they were in the midst of a vast population, and between two streams—the stream of fashion on the one hand, and a strong stream of Churchism on the other. The latter, he rejoiced to think and believe, was a very healthy stream on the whole, and though they had not present with them any of their evangelical brethren, yet he had received the congratulations of almost every clergyman in Cheltenham, in connection with the work. Dr. Brown also acknowledged the receipt of a cheque for £15 from his predecessor, the Rev. Samuel Martin, as a donation from his church to the cause in Cheltenham. The Rev. Dr. Raffles acknowledged a vote of thanks for his services, and urged the people to use their best exertions to liberate the new chapel from debt with as little delay as possible, and said he should be happy to come and preach the funeral sermon of the debt. The company then adjourned for the purpose of taking tea, when about 600 sat down.

After tea, the company returned to the chapel, to attend the evening service. The 8th Psalm (Dr. Watts) being sung, the Rev. Mr. Haines read the 67th Psalm, and engaged in prayer. The Rev. W. G. Lewis gave out the 180th Hymn in the Congregational Hymn-Book. The Rev. Dr. Harris then delivered a discourse which absorbed the whole attention of the congregation for about an hour and a quarter, taking for his text Luke vii. 19—23. The Rev. Mr. Howe gave out the 100th Psalm, and the service was concluded with prayer. The collections after both services amounted to £130.

WOTTON-UNDER-EDGE.

THE New Tabernacle at Wotton-under-Edge was opened on the 26th of May. Notwithstanding the heavy rain, large congregations

assembled. The Rev. W. Jay, of Bath, preached in the morning from Matt. iii. 9, and made many interesting and touching allusions to the venerable founder of the cause, the late Rev. Rowland Hill. Mr. Jay, now in his eighty-fourth year, had preached in the former Tabernacle, on the same spot, when only seventeen years of age, and had been familiar with the cause from that period to the present. The devotional part of the service was conducted by the Rev. J. Glanville and the Rev. B. O. Bendall. Nearly 200 dined together in the British School-room, where the services have been held during the erection of the chapel. After dinner, addresses were delivered by the Revs. Dr. Raffles, J. A. James, &c. About 400 then took tea, and in the evening the Rev. J. A. James, of Birmingham, preached from Isa. lxii. 10. The Rev. W. Spencer, of Devonport, and the Rev. T. Maund, of Stonehouse, offered prayer. On the following Sabbath, the services were conducted by the Rev. T. Raffles, D.D., LL.D., of Liverpool. More than £150 were collected.

WESTOUGHTON, LANCASHIRE.

THE foundation stone of a new Independent chapel was laid on June 9th, at this place, by James Watts, Esq., with the usual formalities. Beneath the stone were deposited the *British Banner* and the *Manchester Guardian*. The ground was given by Mr. Thomas Green; and Mr. Richard Aughton, Jun., of Preston, is the architect. In the evening there was a tea-party in the school-room, and a public meeting in the chapel, when the chair was taken by Mr. Watts, and addresses delivered by Dr. Halley, and the Rev. Messrs. Roaf, of Wigan; Best, of Bolton; Hooper, of Heaton Mersey; and Bateson, of Egerton: the devotional exercises being conducted by the Revs. J. C. McMichael, of Farnworth; and Harrison, of Heywood. The chapel will be a neat structure, in the Gothic style, calculated to accommodate about 500 people, and will cost about £1,075, towards which nearly £700 has been already contributed.

REMOVALS AND ORDINATIONS.

DEVIZES.—*The Rev. William Kingsland*, late of the Western College, Plymouth, has accepted an unanimous invitation from the church and congregation assembling in the Independent Chapel in this town, to co-operate in the work of the ministry with the Rev. R. Elliott, who, after fifty years of active and devoted service, has become, through indisposition and the increasing infirmities of age, incapable of performing all the arduous duties of his office.

BOSTON SPA, TADCASTER, YORKSHIRE.—*Mr. William Stowell, B.A.*, has accepted a cordial and unanimous invitation to become the pastor of the Independent church and congregation at this place, and has entered upon his labours with prospects of usefulness.

CHESTERFIELD.—*The Rev. R. W. Selbie*, late of the Lancashire Independent College, Manchester, and Bachelor of Arts of the University of London, has accepted a call

from the church at the Independent Chapel, Soresby-street, Chesterfield, and will enter upon his pastoral duties there on the first Sabbath in July.

BACUP, LANCASHIRE.—On Tuesday, June 1st, 1852, the *Rev. William Waite*, late of Airedale College, was publicly ordained as minister of the church and congregation assembling in the above chapel. The *Rev. T. Anyon*, of Park, opened the services of the day by reading the Scriptures and prayer. The *Rev. R. Fletcher*, of Manchester, delivered the introductory discourse. The *Rev. D. D. Evans*, of Burnley, proposed the questions to the minister. The *Rev. R. Robinson*, of Whitworth, offered the ordination prayer. The *Rev. Professor Scott*, of Airedale College, gave the charge. The *Rev. James Spence*, M.A., of Preston, preached to the people in the evening. The *Revs. T. Tattersfield*, G. Mitchell (Baptist), J. Waddington, H. P. Bowen, and J. Parkinson, assisted in the devotional part of the services. Many other ministers and friends from the town and neighbourhood were present.

LATIMER CHAPEL, MILE-END.—*The Rev. Samuel Eastman*, having resigned his charge of the church and congregation at Baddow-lane Chapel, Chelmsford, Essex, has, with the most cordial approbation of the venerable pastor, and without a dissentient vote, been chosen to the co-pastorate in connection with the *Rev. Richard Saunders*. Having accepted this unanimous invitation, he com-

menced his stated labours, under very promising aspects, on the 23rd of May.

WAREHAM.—On Wednesday, May 26th, *Mr. U. Brodribb Randall*, M.A., of Cheshunt College, was publicly ordained as pastor over the United Independent Church at Wareham, Dorset. The *Rev. E. R. Conder*, of Poole, delivered the introductory discourse. The *Rev. E. T. Prust*, of Northampton, asked the questions, and offered the ordination prayer. The *Rev. T. Adkins*, of Southampton, delivered the charge. In the evening, the *Rev. R. Keynes*, of Blandford, preached to the people. The *Rev. Messrs. Flower*, of Wimborne; *Fairfax*, of Swanage; *Bellows*, of Poole; and *Edwin*, of Bere-Regis, also took part in the service. A dinner was provided in the British School-room after the morning service, at which *W. Tice*, Esq., of Sopley Park, presided.

CHORLEY, LANCASHIRE.—*The Rev. S. Lewin*, of Hartlepool, has accepted the unanimous and affectionate call to the pastorate of the Independent church and congregation assembling in St. George's-street Chapel, Chorley.

ROCHDALE.—*The Rev. Henry W. Parkinson*, of Coward and University Colleges, London, has accepted an invitation to the pastorate of the church and congregation worshipping in the Public Hall, Baillie-street, pending the erection of the new chapel, and commenced his labours on Sunday, 23rd May.

Poetry.

LINES BY THE LATE DR. BARNES, OF MANCHESTER.

Written a short time before his death.

WHEN storms their awful terrors fling;
When gloomy night its raven wing
Spreads, hov'ring o'er the vast profound,
And spreading billows roar around;

Whilst darkness reigns beneath the pole,
Hope is the anchor of my soul;
Nor night, nor storms, shall e'er prevail;
My hope is fix'd within the veil.

Beyond the reach of time and change,
My bold and lofty visions range;
I penetrate beyond the night,
The realms of pure and endless light.

There, bright with everlasting day,
Celestial regions I survey;
No tempests rise, no gloomy shade,
Nor night, nor death, those realms invade.

Hope, with her anchor fasten'd there,
Can smile at storms, and death, and fear;
Though angry tempests round her swell,
'Tis hers in humble peace to dwell.

I hope, ere long, to leave behind
All that oppress'd or stain'd the mind;
I hope to rise where death and sin
No victims slay, or conquests win.

I hope to see, with bliss supreme,
That place where heavenly glories beam;
I hope to hear those accents sweet,
Which pious souls with transport meet.

I hope, escaped from death and sin,
To see eternal joys begin;
To join with angels in their song,
Divinely sweet, divinely strong.

I hope to see His sacred head
Who for my sins came down and bled;
Who rose triumphant from the grave,
Tender to pity, strong to save.

I hope, with transport here unknown,
To stand before the eternal throne;
Presented by my Saviour there,
By him sustain'd that bliss to bear.

I hope, as endless ages fly,
To share those joys which never die;
And in the scale of bliss ascend,
Through heights enlarging without end.

These hopes immortal grace inspires;
And He that wakes these strong desires,
Gives me the earnest of his love,
And will fulfil my hopes above.

FAITH.

"The Apostles said unto the Lord, Increase our faith!"—LUKE xvii. 5.

O THOU, the source divine
Of every perfect good,
Attend the prayer before thy throne,
Which pleads a Saviour's blood.

Grant me that precious faith
Which thou alone canst give,
Which credits all that God has said,
By which the righteous live.

And if, Almighty Lord,
Be mine this heavenly grace,
Confirm the work thy hand has wrought,
And give a large increase.

Thus shall I run thy way
With ever active zeal;
Withstand the world and Satan's wiles,
And bow to all thy will.

Nor will I fear to tread
Death's cold and darksome vale,
While faith beholds, and leads me on,
Where pleasures never fail.

There shall I see thy face,
And know thy boundless love,
And sound the honours of thy name
Through all the realms above.
Norwich. J. C.

British Missions.

COLONIAL MISSIONARY SOCIETY.

So entirely is the public mind absorbed by the gold discovery of the Australias, that the Committee fear the interests of other Colonies will be lost sight of, and efforts for their benefit be neglected. They venture, therefore, to direct the attention of their friends to a few facts illustrative of the present condition and future prospects of the Canadas. They are induced to do this, not only because of the importance of these provinces in themselves considered, but also because much of the success of the Society's efforts has been realized in this their early field of labour.

But four or five Congregational churches were known to exist in both provinces when the operations of the Society commenced. There are now sixty-three; some of them of sufficient strength to sustain their pastors without assistance from the Society, whilst they cheerfully unite in efforts to extend the Gospel to the regions around them. The importance of Canada as a field of Missionary enterprise, will be illustrated by the following facts, chiefly derived from a lecture recently delivered in the Mechanics' Institute, Toronto, Canada West, by the Rev. Adam Lillie, Tutor of the Theological Institution in that city.

Population.—The population of Canada, at the time of its surrender to Britain in 1760, is variously estimated at between 60,000 and 70,000, exclusive of Indians. With the exception of a few trading stations, of which Kingston and Detroit were the chief, this population was confined to the lower part of the province. Nearly the whole of the upper portion was then a wilderness, occupied only by the red man as a hunting-ground. So late as 1791, the entire population of Upper Canada was less than 50,000. In 1811, twenty years after the division of the provinces, it was 77,000. In 1824 it had increased to 151,097. In 1834 it had reached 320,693; and in 1850 the return amounted to 791,000. The lower province had increased, during the same period, in an equal ratio, and its numbers were nearly on a *par* with its sister province. Taking Canada as a whole, it has increased in ninety years from between 60,000 and 70,000 to 1,582,000! Thus its population is over twenty-six times what it was in 1760, and considerably more than two and a half times what it was in 1825, when it numbered 681,657. Should the increase during the next quarter of a century only *equal* the last, the number of souls will exceed four millions! What, at

the same rate of increase, will it be at the end of the present century?

Cities and Towns.—The increase of the population is not more remarkable in the whole country than in some of the principal cities and towns. In 1816 Quebec contained 14,880 inhabitants; in 1850 its population was 37,365. Montreal increased within the same period from 16,000 to 48,093. Kingston, described by Talbot, at the period when he wrote, as the largest town in the upper province, containing 2,336 inhabitants, now numbers 14,725. Hamilton, which was laid out in 1813, and contained in 1836 only 2,846 inhabitants, has grown to 14,454. Toronto, in 1793, was occupied by a single Indian wigwam, inhabited by two families of Mississangas. The individual was living but a few years since who built the first house in it. In 1801 it numbered 336 inhabitants; in 1832 it had increased to 4000; it is now, by the census just completed, 30,763! What an argument does this mighty increase of immortal souls furnish for augmented efforts for providing them with the means of grace and salvation! How puny and insignificant do all our measures appear, when contrasted with this rapid multiplication of those who need to be instructed in the knowledge of eternal things!

Cultivation of the Soil.—Large tracts of land, capable of producing in great abundance all kinds of grain, are lying uncultivated, and may be obtained by settlers at almost nominal prices. The quantity brought under cultivation will indicate the progress which has been made in national prosperity. Let the following four districts be taken as average specimens of the whole country, which comprises eleven districts. In 1838, according to returns in the Colonial Office, there were under cultivation in the districts specified as follows, viz.:

In the Western District	39,559 Acres.
„ London „	144,258 „
„ Gore „	226,428 „
„ Home „	179,362 „
Total	585,607 Acres.

In 1848, the latest period concerning which information has been obtained, the total number of acres brought under cultivation was 980,882; nearly double, in the short period of ten years. The subsequent four years would show, it is believed, could the information be obtained, a greater ratio of increase still. The chief articles of produce,

as the result of this agricultural industry, are Wheat, Wool, and Maple Sugar. The increase amount of these articles within seven years, that is, from 1812 to 1848 inclusive, is as follows, viz.:

In 1842, Wheat, 2,321,991 bushels.
Wool, 1,302,510 lbs.
Maple Sugar, 3,699,859 lbs.
In 1848, Wheat, 7,558,773 bushels.
Wool, 2,339,756 lbs.
Maple Sugar, 3,764,243 lbs.

It may be confidently affirmed that but few young countries can exhibit such an advance in so short a period of time.

It would be easy to show an equal progress in other respects. In the construction of their houses and other buildings, brick and stone are being substituted for log and timber; in the medium of communication between distant localities, the plank road, which is pushing the corduroy into the back woods, is itself retiring before the railways, which are rapidly covering the land; in the arrangements of the Post-office, instead of an annual winter express, which, little more than fifty years ago, was all they could boast of between Montreal and the upper countries, comprehending Niagara and Detroit, they have now a daily post through almost every part of the land, and to its remotest regions once or twice a week; whilst, by the wonder-working electric telegraph, they can, in a few moments, communicate with all the main parts of the country, and the leading cities in the United States. In mercantile and maritime affairs, whilst, in 1805, the number of vessels arriving at Quebec was only 146, with a tonnage of 25,136 tons, in 1849 the number was 1,248, with a tonnage of 502,513 tons. The duties payable on goods, wares, and merchandize, for both provinces, in 1795, was £7,224; the amount collected in 1850 was £615,694 13s. 8d. Striking as this progress is, the resources of the country are not yet half developed. Large tracts of land still invite the industrious settler, and promise him a rich and certain reward. Mighty forests of all kinds of timber, at present the abode of the deer and the bear, await the woodman's axe, to be converted to endless useful purposes. Vast lakes, extending themselves like inland seas, and noble rivers flowing in almost all directions, afford facilities for steamers, which are rapidly covering both the one and the other. Indeed, under every aspect the country can be considered, progress—astonishing progress—is the prevailing feature. Its prosperity is great; less attractive and exciting than the golden regions of Australia, but equally certain, and possibly far more satisfactory, to all who feel concerned for the interests of virtue and religion.

Nor is the advance of this thriving country in what must be regarded as the higher interests of intelligence, morals, and religion, less remarkable. In 1810, the number of newspapers was but five, which were all published in the lower province; they are now at least 150, or thirty to one what they were forty-two years ago.

In education the progress is most cheering. In 1846, the number of primary schools was 2,589, containing 101,912 pupils, and main-

tained at an expense of £67,906 19s. 1½d. In 1850 there were 3,059 schools, with 151,891 pupils, and an expenditure of £88,429 8s. 7½d.; being an increase, in the short space of six years, of nearly fifty per cent. in the number under instruction in the primary schools. In addition to these institutions, there are 224 private schools, with 4,663 pupils; and 57 academies, and district or county grammar-schools, with 2,070 pupils, a number which is nearly double the amount within the short period of three years. Over and above all this provision for the education of the children of both sexes, the higher branches of learning are not neglected. Their Colleges and Universities, having professors of high character, number between 700 and 800 students. The grand total in attendance on the different Educational Institutions is 159,678,—a proportion of the entire population that will not suffer by comparison even with the Father-land itself.

The provision for religious instruction and public worship keeps pace with everything else. The numbers of churches and ministers rapidly multiply; in some respects, it may be thought, too rapidly, as it tends to keep the congregations smaller and feebler than they might otherwise be. The number of Protestant ministers are as follows: Episcopal, 248; Presbyterian, 152; Methodist, different sections, 368; Baptist, 131; and Congregationalist, 48; making a total of 947. From this it will be seen that our own denomination is the smallest of the whole. It is, however, not the least influential. The testimony uniformly borne by our ministers to evangelical doctrine and purity of communion, together with the strictly voluntary character of the churches, is of the utmost value. Our principles are respected and are gradually leavening the community, and are destined, we have reason to feel assured, ultimately to prevail over all opposing systems. Our brethren are gaining the confidence of the public, and are worthy of it. Let the British Churches continue their help for a few years longer, and a harvest of success may be anticipated which will amply reward the labour and anxiety, as well as the pecuniary contributions, which the efforts put forth have involved. The capabilities and resources of the country are boundless. It contains an area of 346,863 square miles; about six times that of England and Wales. There is ample room to expand till it become a mighty nation. According to the testimony of all writers, its soil is excellent, and capable of easy cultivation, and its climate healthful and agreeable. It is affirmed that "no one who emigrates to Upper Canada, with rational views, will be disappointed. The country is becoming more agreeable every day, and only requires a large population to render it equal, in point of beauty, comfort, and convenience, to any part of the earth."

This, then, is the field of labour which the Colonial Missionary Society desires to cultivate. To every township and every district throughout both provinces, they desire to send the faithful minister of the Cross. The history of the Society, brief as it is, unites with the promises of God, to assure us they shall not labour in vain.

Theology.

JACOB'S WELL.

"Now Jacob's well was there."—JOHN iv. 6.

THE devout study of the life of Christ is one of the most profitable exercises in which the human mind can engage. There have been many lives written of good, great, and useful men, which have claim to our attention, but none of equal importance to the life of Christ. This is the life of a perfect character, the life of the promised Messiah—the life of the Saviour of the world—the life of the Son of God in human form. "And his name shall be called Wonderful." And truly Christ is a wonderful personage—wonderful in his birth, wonderful in his doctrines, wonderful in his miracles, wonderful in his sufferings, wonderful in his preaching, and wonderful in his death, resurrection, ascension, intercession, and gracious influences. That the life of such a wonderful personage,—a life full of the manifestations of knowledge, wisdom, power, goodness, condescension, tenderness, mercy, and truth,—that this does not awaken a deeper interest, is surely a painful proof of human folly, thoughtlessness and guilt. But when the heart is renewed by Divine grace, the life of Christ attracts attention. Then the disciple reads with interest the life of his great Teacher,—the sinner reads with interest the life of his great Deliverer,—and the Christian reads with interest the life of his great example. The words, sentiments, and actions of the Son of God are full of glory and of value to the spiritual mind. They supply rich instruction, motives to holy zeal, and are the foundation of faith, hope, and joy. They are wells of salvation. They are a lamp in the dark night. They are a sun of glory. Let me now place before you one of the instructive scenes in the life of the incarnate God.

Circumstances invest particular places with great interest. This is peculiarly so in the life of our Lord. For example, Bethlehem will ever be an interesting spot as the birth-place of Jesus; Gethsemane will ever be an interesting spot as the scene of his agony; and Calvary will ever be an interesting spot as the scene of the crucifixion. And but for the circumstances which took place at Jacob's Well, as narrated in this chapter, it is probable it would never have attracted any particular attention. The very interesting associations connected

with this spot are derived from the meeting which took place there between the Saviour and the woman of Samaria,—a meeting which led to the most important results. *There* souls were instructed, converted, saved. The place of our conversion is under the control of providence. Some are converted to Christ in the house of God—some in a sick-chamber—some in a Sabbath-school—some by the way-side—some on the mighty deep, and some on a death-bed. Matthew was converted at the receipt of custom, Lydia at a prayer-meeting by the river-side, the Ethiopian eunuch in his chariot, Saul of Tarsus on his way to Damascus. The influences of Divine grace are not confined to any particular spot. God is a sovereign, and can bestow his gifts when and where and how he pleases. This should encourage us to seek the salvation of souls wherever an opportunity offers.

Remarkable events invest *time* as well as place with peculiar interest. Hence the time of our Saviour's birth, death, resurrection, and ascension to heaven are all noticed in Scripture. The time of our conversion is not accidental, but providential. Some are converted in childhood—some in youth, and some in old age. The woman of Samaria would never forget the sixth hour. "And it was about the sixth hour." About twelve o'clock. This was the common time of the Jewish meal, and this was the reason why his disciples were gone away to buy food. How memorable this hour! Then this woman listened to the words of Him who spake as never mere man did. Then multitudes found instruction, pardon and salvation. The exact period of conversation is in many cases unknown. The operations of the Spirit have been so gentle,—the blessed change has been so gradual in its manifestations,—the transition from death to spiritual life has been so quiet, that not even the subject of it could say with certainty when it took place. The sovereignty of God is seen in the manner of our conversion. Some are brought to the footstool of Divine mercy with very powerful convictions of sin; others are drawn by an influence as imperceptible, gentle, and silent as the influence of leaven in meal, Matt. xiii. 33. But to know the exact time of our conversion is

of no particular importance. The grand point is, scriptural evidence of the change itself. The main question is, not *when* you were converted, but *are* you converted? Have you solid evidence of the new birth? Have you received Christ into your heart? Can you say, "Christ liveth in me?" But though it is not at all essential to salvation that we should know the precise time of our conversion, yet it is interesting to the true penitent to trace the commencement of the good work, and to watch its progress, and to look forward to its final consummation in heaven. Eternity will probably throw a flood of light on all the circumstances of our conversion. The angels appear to know the time when Christ takes possession of the heart, Luke xv. 10. The repentance of a sinner increases the happiness of heaven. Has your conversion increased it? Have angels rejoiced over you, and has Christ the throne of your heart? Let us consider—

I. THE IMPORTANCE OF THIS MEETING AT JACOB'S WELL.

"Jesus, therefore, being wearied with his journey, sat thus on the well." There have been many celebrated travellers in the world, but what a remarkable one is here! Think of his dignity. Who was it that sat on the well? This was no common individual. This weary traveller was the promised Messiah, the glorious subject of ancient prophecy—Immanuel, which being interpreted is, God with us. He created the vast universe by his power, sustained all things by his providence, and all creatures were under his government, but he laid aside the manifestations of his regal dignity, assumed our nature, and lived a life of suffering for the good of man. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye, through his poverty might be rich." The original glory and subsequent humiliation of Christ shows a marvellous manifestation of the riches of Divine grace. The vastness of our obligations to him will never be properly felt, unless we allow our minds to dwell on the eternal, supreme, and infinite glory of the Son of God before he was born in Bethlehem, or appeared to the prophets and patriarchs, or talked with Adam in Paradise. There was in the person of this illustrious traveller a Divine as well as a human nature. This, of course, he possessed from eternity. Now, think of the glory of the Son of God before he appeared to

men on earth. This was displayed in the immensity of his empire, in the variety of his works, and in the wonderful adaptation of all things to the end of their creation. The material world, with all the wonders which it contains, manifests his Almighty power, unsearchable wisdom, and boundless goodness. The study of his works is eminently calculated to enlarge our conceptions of his beauty, grandeur, and glory. "Who is the image of the invisible God, the first-born of every creature. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers. All things were created by him, and for him; and he is before all things, and by him all things consist. And he is the head of the body, the Church, who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell." What a testimony is here to the Deity of the Son of God! What internal evidence of the inspiration of the Scriptures! What a theme for daily contemplation! Let me see in the weary traveller at Jacob's Well the incarnate God:

"This is the Lord,
Whose presence fills the throne of bliss, and claims
Obedience from surrounding seraphim.
This is the Judge, whose frown, where it is felt,
Creates a hell of terror in the soul:
The All-Sufficient, whose effulgent smiles
Make heaven itself complete; while through the man
The eternal Godhead darts his awful beams,
Till o'er their faces their ambrosial wings
Archangels spread, unable to behold
The blaze of his perfections, as they meet
In the redemption of mankind by man."

The Lord of glory was seen at Jacob's Well in human form, weary with his journey, and requesting a little water to quench his thirst. Here is a mystery! Here was condescension! Here was self-denial. Observe here the real humanity of Christ. He was weary. Then he must have been man, as well as God. This mysterious union of the Divine and human nature in the person of Christ, qualified him for the great work he had undertaken. He was man, therefore could obey, and suffer, and die; he was also God, therefore there was infinite merit in all he did. Are you often weary in your daily occupations? The Son of God can sympathise with you.

What was the object of the Saviour's journey? He travelled from place to place, not from motives of curiosity, or to pass away his time, or to promote his

own worldly interest, but to benefit man. His object was to instruct the ignorant, warn the guilty, encourage the penitent, relieve the suffering, and confirm the feeble-minded. "He went about doing good." What a bright example to his followers! The manner in which he pursued his object shows his sincerity, earnestness, and benevolence. Though weary in body, he was not weary in well-doing. "Jesus saith unto them, My meat is to do the will of Him that sent me, and to finish his work." How striking the contrast between the selfishness, indifference, and worldliness of man, and the benevolence, earnestness, and spirituality of Christ! How vast the obligations of the people who enjoyed the ministrations of such a Teacher! And yet they were unfelt by multitudes. And so it is now. How fallen is man!

"There cometh a woman of Samaria to draw water." Not from the city of Samaria, for this was at a distance of fifteen miles, but a woman who was a Samaritan, and doubtless from the city of Sychar. "Jesus saith unto her, Give me to drink." This was in the heat of the day. Here was an interesting meeting! The Saviour and a sinner met at this memorable spot. The meetings which take place between sinners and Christ are ordered by Divine Providence, and involve great responsibility. The New Testament records several interesting meetings which took place between Christ and sinners. That must have been an interesting meeting which took place between Christ and Nicodemus; between Christ and Zaccheus; and also between Christ and the disciples who were going to Emmaus. And this was an interesting, memorable, important meeting at Jacob's Well. Here an ignorant sinner met with the Light of the world. Here a polluted soul met with the Fountain opened for sin and for uncleanness. Here a condemned criminal met with the mighty Saviour. The Son of God and sinners often meet now. Though he is in heaven, he has his representatives on earth. These are his ministers, 2 Cor. v. 20, 21. Though Christ is in glory, his truth is with us in the world. Every time this is placed before you, whether in the Holy Scriptures, or in a tract, or in conversation, or in a letter, or in a preached Gospel, Christ visits you. He is in his Gospel. Here we see his thoughts, desires, heart. The Gospel is the voice of the Son of God, and his sheep hear it. The Gospel was made

known to the woman of Samaria by the Saviour's own personal ministrations. She listened to a statement of revealed truth in which there was no mixture of error. She stood in the light of the Sun of Righteousness. She heard him, concerning whom the Father says, "This is my beloved Son, in whom I am well pleased; hear ye him." Now, Christ publishes his Gospel to the world by the instrumentality of his servants. He has committed this as a sacred deposit to his Church.

The meetings which take place between Christ and sinners are important. That this meeting would take place at Jacob's Well was known to the Saviour, though unknown to the woman. Here, then, we are reminded of Christ's knowledge and our ignorance. The woman of Samaria, when she left her home, little thought that she would meet with the Saviour of the world. How little do we know of what is before us! The future is wisely concealed from our view. What unexpected mercies and trials may await us! This woman came to Jacob's Well for water for the body, and found salvation for her soul. There may be, even in this world, much greater good in store for us than we anticipate. How many have come to the house of God to make a ridicule of religion, and to their eternal joy have found the Pearl of great price!

The meetings between Christ and sinners are important on account of the sinful condition of human nature, the offices of Christ, the solemn transactions of the last day, and because this is our only state of probation. This is a fallen world. Man is a sinner. Sin is a universal disease. Hence all need a Saviour. And in Christ we may find all spiritual blessings. He can instruct the ignorant, sanctify the unholy, deliver the captive, cure the sick, pardon the guilty, strengthen the weak, enrich the poor, save the lost. The present is the day of salvation. This will soon close. Then comes the day of judgment. Now man may meet Christ as a Saviour. Soon he must meet him as a Judge! How important to meet Christ as a Saviour before we meet him as a Judge! Have you an interest in him as a Saviour? Then you have no occasion to fear meeting him on his great white throne. He will be your friend. He will smile upon you. He will welcome you into his presence. Christ meets us in his word, in his house, and in his Gospel, as a Saviour. Oh, that we may welcome his salvation! "Now is the accepted time." The sinner who dies

unsaved, will remain unsaved for ever. Solemn thought! There are no meetings between the Saviour and the sinner in hell. When he leaves this world, his trial of state closes for ever. How valuable, then, is the present time! Time is our opportunity for eternity! Now is the time for repentance. Now is the time for prayer. Now is the time of devotedness to God. And how short is life! The Saviour and the sinner must meet soon, or it will be too late.

II. THE IMPROVEMENT OF THIS MEETING AT JACOB'S WELL.

The illustrious Traveller did not allow this opportunity of doing good to pass away unimproved. The woman of Samaria did not leave the well until her attention had been called to the great subject of her personal salvation. The Son of God knew well the value of opportunity. This meeting was wisely and mercifully improved by the communication of important instruction. The great Teacher had a perfect acquaintance with truth, whether in relation to creation, providence, or redemption. He was fully competent to instruct the ignorant. The conversation of Christ shows the kind of truths which are of the greatest importance in his estimation. For example, the truth made known to this woman had relation to the true character of God, the spirituality of his nature, the fallen condition of man, the blessings of salvation, the way to obtain them, and the vast importance of attention to their claims. She was taught that the care of her soul, the possession of true religion, the cordial reception of the Saviour, was the one thing needful. The manner in which Christ improved this opportunity affords a beautiful, striking, and instructive instance of his humility, self-denial, benevolence, wisdom, earnestness, gentleness, patience, fidelity, zeal, and spirituality of mind. Here is an example for his followers. Let us speak to men on the concerns of their souls. Let us preach the Gospel to them. Let us improve opportunity. Let us commit texts of Scripture to memory, and as opportunity offers, drop them as good seed into the souls of men. This is precious seed; the Holy Spirit can cause it to vegetate, and to strike its roots deep in the soul, and "bring forth the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." Harken to the exhortation of Paul: "But to do good, and to communicate, forget not; for with such sacrifices God is well pleased." The power of speech is a great talent, and

the religion of Christ requires that it be used for his glory. "The lips of the righteous feed many; but fools die for want of wisdom." "The mouth of a righteous man is a well of life." "The tongue of the just is as choice silver." And "To him that soweth righteousness shall be a sure reward." The opportunities which we have lost, and lost for ever, of speaking a word for Christ, should humble us in the dust.

III. THE RESULTS OF THIS MEETING AT JACOB'S WELL.

The full amount of good which followed this meeting will never be known in this world. This resulted in the conversion of the woman of Samaria. What a glorious change the truth as it is in Jesus produced in her thoughts, feelings, desires, motives, and life! The Messiah was now enthroned in her heart. She is brought to know, love, admire, obey, and honour Christ.

Now mark the *means* of her conversion. This blessed change was effected by the instrumentality of the Gospel truths communicated to her by Christ. Oh, what a memorable conversation was this! The Evangelist merely gives us the substance of it. The narrative contains much in a little. The Saviour, no doubt, said many more things than are here recorded.

Let us never forget the *subject* of this conversation. The knowledge of Christ is boundless. He could have conversed with this woman on a vast variety of subjects. He could have made her acquainted with all the worlds his power has created—all the inhabitants of these worlds, and all the manifestations which they contain of his glory. The material universe, or the history of providence, would have supplied innumerable topics for interesting conversation; but Christ was perfectly wise, hence he adapted his conversation to the circumstances of this female. Suppose he had given her instructions on every subject but the way of salvation; what would this have availed her in the prospect of eternity? She was a sinner, and needed deliverance; the all-wise Saviour, therefore, directed her attention to her sinful condition, the means of restoration to true happiness, and the importance of an immediate application to him for spiritual blessings. "Come see a man," was her invitation to her neighbours, "which told me all things that ever I did: is not this the Christ?" Here we see that Christ had opened up to her view the sinfulness of her heart

and life. But he also placed before her the blessings of salvation under the emblem of living water. He taught her that these were her gifts. Here see the matchless glory of this weary Traveller. He, who was now sitting at Jacob's Well, was able and willing to bestow all spiritual blessings. He taught the woman the *value* as well as the source of these blessings. He reminded her that they were far more important to her than the water in the well. This living water is as essential to the life of the soul as water is to the life of the body. The blessings of salvation are to be sought. This truth also was taught this woman. She was required to ask for them, John iv. 10. Would you receive the blessings of pardon, holiness, and eternal life? Then you must ask in faith, penitence, and sincerity for them. And are they not worth asking for? "Ask and ye shall receive." What an encouraging promise! How reasonable the requirement! What guilt and folly must be involved in its neglect!

Observe, also, the *source* of this woman's conversion. The truth was the instrument, but the success of the instrument must be traced to the secret blessing of Christ. The truth spoken was clothed with his power, grace, and love. Conversion is the result of his efficient, silent, and gracious influence on the soul. He has the key which can unlock all the doors of the inner temple, and let in his Gospel. He is stronger than the strong man armed. He can demolish the strongholds within us. The Acts of the Apostles show what he can do. Here we see the triumphs of his grace. His resources are boundless. The living water is his gift.

Observe, too, the *evidence* of the woman's conversion. This is seen in her zeal for the honour of Christ, her concern for the welfare of others, and her prompt effort to win others to Christ. Having found the promised Messiah herself, wonder, gratitude, and love, prompted her to proclaim the glad tidings to her neighbours. She invited them to Christ. This was wise. She improved opportunity. She acted under the influence of her first love. She became courageous in doing good. The invitation was no sooner given than accepted. "Then they went out of the city, and came unto him." This led to the conversion of many souls, John iv. 39—42. What a glorious harvest was here! Here was a people prepared of the Lord. Here was a secret power at work. What immense good or evil one individual may do! The

woman of Samaria, before her conversion, was a curse to others by her unholy example; after her conversion, she became a great blessing. Through her instrumentality, many sinners were brought to Christ, listened to his instructions, and embraced his great salvation. What a blessing to the world is true conversion! When the parent, master, or friend is converted, he becomes a centre of spiritual influence to others. Then the words of Christ are fulfilled, "He that believeth on me, as the Scripture hath said, out of his belly,"—or from within him,—"*shall flow rivers of living water.*"

The providence of God has preserved to us a *record* of this interesting meeting, and it is full of instruction to the thoughtful mind. Here we see what important events may arise out of circumstances apparently trifling—the importance of diffusing the light of Gospel truth, and the way to improve a journey. That two persons should meet at Jacob's Well may appear, to an unreflecting observer, a very trivial thing. Suppose you had been passing by at the time, you would probably have taken little notice of the circumstance, and yet what momentous results followed. This meeting resulted in the instruction, happiness, and salvation of many souls. Thus it is now. Persons meet on a railway or in a steamboat, or by the wayside, and in the course of conversation some precious Gospel truth falls into the heart, and yields fruit a hundred-fold. Some pious soul drops a tract by the wayside; a sinner picks it up and reads it, the Holy Spirit applies it with power, the individual is converted, and becomes an instrument of good to many others. A traveller is passing by some place of worship; he stops for a minute or two at the door, and listens, and hears, it may be, the Gospel for the first time; the precious seed is deposited in good ground, and brings forth the fruits of righteousness. One tract, one letter, one sentence may save a soul. Means of usefulness should not be despised because they appear to the eye of sense insignificant. Means are what God makes them. Success is dependent on his blessing. Scripture truths are arrows from God's quiver, and he can direct them when and where he pleases. Man's ruin is of himself. His salvation is of God. Goliath despised the stripling David, but he did it to the cost of his life. Let us, then, persevere in our efforts to win souls to Christ. The Gospel is the instrument of bringing Christ and the sinner toge-

ther. The truth in a tract—in a sermon—in a conversation—in a letter, has won many a soul to Christ. This makes him known. This unveils to the eye of faith the heart of the sinner, the glory of the Saviour, and the way of salvation. Christ has often met you. He meets you now. Now he makes himself known to you. He invites you to come to him and be saved. Will you entertain him? Rev. iii. 20. Then he will entertain you, and soon you shall see him, not as the woman of Samaria did, in a state of humiliation, as a weary traveller, as a man of sorrows, but in his unclouded glory in heaven. But refuse him admittance, and you will soon see him, but not as your Saviour. He will be seen as your righteous Judge.

How glorious the meeting between Christ and the woman of Samaria in heaven! What are her thoughts, feelings, and joys now? What must be her gratitude, when she thinks of the moment when the first ray of heavenly light entered her mind,—when the good work was begun in her soul,—when she was translated from the power of darkness, into the kingdom of God's dear Son! Then she saw her Saviour in a state of humiliation; now she beholds him seated on the throne of the universe. What a transforming sight!

The influence of the scenes at Jacob's Well is not confined to time, but will be felt throughout eternity. Suppose the weary Traveller had been silent on that ever-memorable occasion; the loss would have been great indeed. But he was not silent. The value of souls, the glory of his Father, the welfare of a fallen world, the importance of opportunity, the design of his mission, were all present to his view. His words were full of light, power, and grace. The assembled Samaritans listened to his discourse with wonder, interest, and delight. The conversation exalted the speaker in their estimation, renewed their hearts, and won their confidence in him. They are all now in eternity; but the influence of that hour is still felt, and will be felt when time shall be no more. Let us seek to perpetuate in the world the remembrance and influence of the scenes at Jacob's Well. "His name shall endure for ever: his name shall be continued as long as the sun's; and men shall be blessed in him; all nations shall call him blessed." May his name ever be fragrant to me!

H. H.

April 2, 1852.

REGENERATION.

JOHN III. 7.

THE subject of regeneration is one of the most important in Scripture. It has to do with the work of the Spirit, rather than with the work of the Saviour,—that work of the Spirit through which the work of the Saviour is received, or which is the result of its reception under spiritual influence, or both. In the case of Nicodemus, there are two objects presented to us—a man, and the kingdom of God. The eternal welfare of man depends on two things—he must see the kingdom of God, and he must enter it; but that he may do so, he must become the subject of a great and special change, denominated being "born again," "born of water and of the Spirit." The thing which the Saviour presses is, the necessity of it, with the reasons. On this he is most explicit and emphatic, at the same time that he explains the grounds and reasons of this necessity. Under the guidance of his word, we shall now inquire into the necessity, the means, and the marks of regeneration.

I. THE NECESSITY OF REGENERATION.

How does this change come to be necessary? Are we to view it as a mending of the work which was marred in the making, or to look on it as the recovery of a spirit from an evil by which it had been subsequently overtaken? Let an intelligent man only look around him at the society in which he moves, and inquire into its moral state, and say whether it is compatible with the wisdom and the goodness of the Most High, to have brought into existence a race such as man now presents? Whether we look at him naturally, morally, or politically, we shall everywhere find malady and misery, crime and punishment. The whole earth is full of disorder. At whatever portion of the race we look, we shall find hatred to God, disobedience, and death! That that creature may be happy, he must become the subject of an immense change,—a change to which only Divine power is equal. It is impossible that he can enjoy happiness without a change in his dispositions, leading to a corresponding change in his actions, and restoring the reign of reason, truth, and love. This change is described in Scripture as salvation; the state of the creature who is the subject of it is denominated holiness, as opposed to habitual sin; happiness is the result here, and glory will be the issue hereafter. To this end, then, it is that Paul

enjoins the Ephesians to "put on the new man, which after God is created anew in righteousness and true holiness." Where such a change is, its existence proves the presence of a Divine hand, since it never was realized by any other. Let us now consider,

II. THE MEANS OF REGENERATION.

It is worthy of especial remark, that, in the Sacred Scriptures, nothing is said about the means of regeneration, as a thing to be attended to by man. It will be noticed also, that Nicodemus asks no information as to these means; he stumbles at the fact, and puts questions as to the possibility of it; and these questions determine the character of the information which the Great Teacher communicated. Nicodemus was given to understand that this was not the only thing wrapt in mystery, and that it was not at all more incredible because of the supposed impossibility. We have particularly to invite attention to the circumstance that, in the Sacred Volume, it is never prescribed *as a duty*. It is never set forth in connection with punishment, because of its absence, or of reward, in consideration of its presence. It is nowhere mentioned as a thing either of merit or demerit, praise or censure, but simply as a result. The Apostle Peter, in his First Epistle (chap. i. 23), speaks of believers as "being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." To this end, therefore, that word must be known, and it must be believed, since where it is not an object of faith it can exert no moral power. The Apostle James has delivered himself with great clearness concerning it (chap. i. 18): "Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures." The act was self-moved, and altogether sovereign—it was "of his own will;" he wrought the great work "with the word of truth;" it was not done in virtue of any merit in the creatures that were the subjects of it, nor in answer to any supplications. To the same intent Paul (1 Cor. iv. 15) has expressed himself in reference to the Corinthian converts: "In Christ Jesus I have begotten you through the Gospel." The Corinthians were born again. We know what took place in the process by which their conversion was brought about. Paul preached repentance towards God, and faith in the Lord Jesus Christ, testifying that he died for the sins of men,

according to the Scriptures,—that he was buried, and that he rose again from the dead, according to the Scriptures.

In all these Scriptures regeneration is represented as a simple result—the effect of Divine influence put forth upon the soul. This great change is always spoken of in connection with Almighty power, and Divine truth; it is not set forth as something which takes place previous to believing, or subsequently to believing, but in believing; although, from the nature of the case, it is clear that there is an operation of the Holy Spirit upon the soul necessary to faith itself, and without which true saving faith in no case exists. This is the first step of regeneration, which, however, is never thoroughly completed without illumination, conviction, and conversion; and this direct work of the Spirit clearly explains the reason why one portion of mankind believe, and the other remain unbelieving. The Apostle John, speaking of those who believed not, and those who believed, says of the latter that they "were born, not of flesh, nor of blood, nor of the will of man, but of God;" and by this change he accounts for the fact that they received, while others rejected him. Regeneration, then, is always complete when men repent, attend to the truth, and with the heart believe it. Thus it was with the Eunuch, and with the jailor at Philippi.

The Apostles, in no case, enjoin men, as an act of moral duty, to be regenerated, or born again; and in no case do they threaten perdition to individuals because they are not the subjects of that change. In thus proceeding, they acted in harmony with the human constitution. It is impossible to fasten conviction upon the human conscience that it deserves perdition, because of not being the subject of a change which Divine power alone can produce. The Apostles, therefore, always entered by the door of conscience, simply echoing and invigorating, and bringing the lights of revelation to fortify its claims. Men understand perfectly well what is meant by repentance, by ceasing to do evil, and learning to do well, by confessing sin and forsaking it, by repenting, and doing works meet for repentance. Thus, then, we find Peter (Acts ii. 38) calling aloud to his countrymen to be baptized, every one of them; and again, we have him crying out, "Repent ye, therefore, and be converted, that your sins may be blotted out." And again, in Acts xiv. 15, xvi. 30, we have

Paul crying out, "Believe in the Lord Jesus Christ, and thou shalt be saved." Thus the Apostles dealt with man in a rational manner, making perdition always to turn on voluntary transgression.

With these texts before us, there is no difficulty in dealing with the otherwise inexplicable subject. Regeneration, by itself, is nowhere mentioned either as a precept or as a duty; it is set forth simply as a blessing, and a qualification for holy service and spiritual happiness. Whenever we have repentance towards God, and faith in our Lord Jesus Christ, we have, as the result, regeneration—a birth of God, a birth of the Spirit. Men repent and believe the Gospel, and of these men it is said they are "born again." So great is the change which is thus effected, that all such are regenerated; they are renewed in the spirit of their minds; they are become saints, and faithful in Christ Jesus, children of the living God, and his temples, inhabited through the Spirit.

On this subject there has been sometimes wrong teaching, both from the pulpit and from the press, and consequently wrong feeling among the people. Men have been threatened with death because they were unregenerated, which, taking the result simply by itself, and apart from the repentance and faith which stand connected with it, is about as reasonable as to threaten them because they were not born earlier, or of different physical stature. This preaching has been conjoined with a system of exhortation to the sinner to "*pray* that he may be born again." The result has been to confound things that differ: there is no authority for this species of address. That which violates reason, and men's sense of natural justice, will ever be found at variance with the Word of God. What is not only without the authority of the Scriptures, but against them, can never be beneficial to lost souls. Indeed, it can hardly be innocuous; in this case it is positively mischievous. Multitudes have been kept in a state of perplexity and bondage. Let us next look at

III. THE MARKS OF REGENERATION.

Since seeing the kingdom of God and entering into it depend on the being born again, it must be a matter of the first moment to every human being to ascertain what are the marks of it; or, in other words, descending from figures to facts, what are the marks of true repentance, and faith in the Lord Jesus Christ.

We shall, therefore, specify some of the marks.

1. *Heavenly light shines into the soul*, leading it to discover the excellence of the law, the evil of sin, the utterly ruined and undone state of man, the plan of mercy, and the method of its application, the glory of Christ, and the nature of his great salvation, the beauty of holiness, and its connection with eternal felicity. The Spirit of God never fails to show man his corruption; this, indeed, is the first lesson he communicates, and where this lesson has not been taught, and this truth not communicated, such a person is not to be viewed as having been born again. Whatever may have taken place, it is demonstrable that the Spirit of God has not been at work. Where this great work has been effected,

2. *The soul exists by a new medium*. The Spirit of God now dwells in him, and the result is that he lives and walks in the Spirit, and is led by the Spirit; he now becomes the subject of new faculties, susceptible of new motives, and capable of discharging new functions. Spiritual men alone can perform spiritual duties, and enjoy spiritual privileges.

3. *He now sustains new relations to God*. He is now a son, and he claims the relation of childhood, expressed in the affectionate utterance of Abba, Father! To him he presents all his requests, opens all his griefs; to him he looks for all help, support, and provision. He sustains new relations to Christ; he now considers himself the brother of the Lord, rejoicing in the relationship, and in all the privileges derived from it. He sustains new relations to the Holy Spirit; he is now a new creature, and that renovation is the work of the same power which prepared for the Lord Jesus the body in which he wrought out human redemption. He sustains new relations to holy men; he is now one of the blood-bought family. Wherever he sees a saint, he sees a son of the Highest,—a "brother beloved;" all in every place who bear the image of Christ, he hails as his brothers and his sisters.

LESSONS.

From this great subject, then, we are taught that baptism is not regeneration; that regeneration does not necessarily accompany it; that no connection whatever obtains between the rite and the state; and that it is a perilous delusion to believe that any human power, by the application of water, can renew an im-

mortal soul. It is, therefore, the duty of every man to set his face as a flint against the Popish dogma of Baptismal Regeneration, and all who propagate it, while the deepest compassion is entreated for those who are weak enough to hold by it.

It is further clear from this that *regeneration is not to be urged on men as a duty, existing apart from repentance towards God, and faith in the Lord Jesus Christ; as something for which men are to be taught to pray for the Spirit, that he may excite in them the power by which it is effected.* Since there is no regeneration without repentance, and without faith, men are to be enjoined to repent and believe, and to be distinctly told that refusal is transgression, which will involve perdition! That men may be regenerated, they must be penitent for past sin, and credit the testimony which God hath given concerning his Son.

In conclusion, it is thus manifest that all profession, without regeneration, is of no avail. "Neither circumcision availeth anything, nor uncircumcision, but a new creature;" "faith, which works by love;" and "the keeping of the commandments of God." C.

June, 1852.

GOD'S RESPECT FOR HIS PEOPLE'S PRAYERS.

AN illustration affecting, beyond expression, is furnished in the history of Abraham interceding for the doomed cities of Sodom and Gomorrah. Here it is exemplified in the simplest of all forms—as an affair of urgent entreaty between man and man. The specimen of prayer thus presented is intercessory; the suppliant is asking, not for himself, but for others. We shall, then, dwell for a moment on

INTERCESSORY PRAYER FOR BELIEVERS.

This is at once the privilege and the duty of every member of the family of God. Never, perhaps, is the spirit of love employed in work more lovely than when offering up prayer for the household of faith. There is no sight on which the eye of Heaven rests with more complacency. We have a beautiful example of this in the case of Peter: there sleeps the man of God, secure in prison, with the gates bolted, and the doors barred; and to make assurance doubly sure, he is chained to two soldiers. Nothing that malignant forethought or tyrant power could devise was left undone for the security of his person, that his destruction might supply a feast to the iniquitous multitude that were, on the morrow, an-

ticipating his martyrdom. Escape seemed impossible; intercession to the tyrant who had fixed his doom would have been preposterous, and might only have subjected the audacious petitioner to share his fate. Thus circumstanced, Peter might have been deemed safe, without more security; but such was the eagerness to preserve the innocent and helpless man, that a guard of soldiers was appointed to watch the gates of the prison. Can a man so situated by possibility escape? The question addressed to reason, could only have received, in reply, a smile of derision. Escape! utterly impossible! Thus far the decision of mere unaided common sense.

But mark yonder little habitation, and see what is going on there. Is it a plan for surprising the guard, for storming the prison, and for putting all that might oppose to the sword, and thus rescuing the victim? No! these people are of a wholly different character. They form no league; they are bent on no unlawful purposes; they are in combination with no band of desperate men; their weapons of warfare are not carnal. No! their sole employ is prayer: this they make without ceasing. Their confidence is exclusively in God. They pray on; but hour succeeds hour, and there is no answer. The last night is now come, and still they pray. But if they hope, it must be against hope, since nothing could meet the exigency but a miracle. For some such manifestation as this they seem with confidence to have looked; and remembering the past history of the New Dispensation, as connected with its Divine Founder, and with his servants, they were not without ground for encouragement. Thus—whether hoping against hope, or full of hope, that the hour of their extremity would be that of the Divine opportunity, to display the power which would confound the adversary—they continued to pour out their hearts at his footstool. But the Lord, whose grace and Spirit prompted their importunity, tried it to the uttermost. The closing hours of the last night were approaching, but still no sign appeared; then, however, the answer came, and came not in the person of an angel, nor through any of the inspired brethren, but through the very man himself on whose behalf they were wrestling! While they prayed, he—possessing his soul in patience, and the peace of God keeping his heart and mind—slept soundly, till the angel of the Lord descended and awoke

him, when his chains, at the same moment, fell from off him, while the soldiers continue buried in deep sleep. The guards are blinded; the doors and gates opened, and made way for the prisoner's exit, without the help of human hands; the angel proceeds, the Apostle follows, and having seen him safe beyond the reach of danger, without a word, the heavenly visitant disappeared! Peter repaired straight to the house of prayer, and in his own person proclaimed to his friends the answer! The feelings of the company, and of Peter himself, may be better conceived than expressed.

This may suffice as an example of prayer on behalf of believers. They, however, are not the only parties that were interested in the prayers of inspired men. We shall now, therefore, glance for a moment at

INTERCESSORY PRAYER FOR UNBELIEVERS.

Prayers for these have been often mightily prevalent for temporal and also for spiritual interests. Those are such and so numerous as to furnish great encouragement to all Christian men to pour out their hearts in behalf of the perishing. Can we desire a more striking instance than that furnished by the prophet Amos? "Thus hath the Lord God showed unto me; and, behold, he formed grasshoppers in the beginning of the shooting up of the latter growth; and, lo, it was the latter growth after the king's mowings. And it came to pass, that when they had made an end of eating the grass of the land, then I said, O Lord God, forgive, I beseech thee: by whom shall Jacob arise? for he is small. The Lord repented for this: It shall not be, saith the Lord. Thus hath the Lord God showed unto me; and, behold, the Lord God called to contend by fire, and it devoured the great deep, and did eat up a part. Then said I, O Lord God, cease, I beseech thee: by whom shall Jacob arise? for he is small. The Lord repented for this: This also shall not be, saith the Lord God," Amos vii. 1-6.

Here is a beautiful blending of importunity with compassion,—of respect for the authority of the Lawgiver with pity for those who have transgressed it; and as usual, the result was such as to furnish the utmost encouragement. But let us go back to the earlier times, and see the manner in which Moses was encouraged to address the Most High. "And the Lord said unto Moses, I have seen this people, and, behold, it is a stiffnecked

people: now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people: remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven; and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. And the Lord repented of the evil which he thought to do unto his people," Exod. xxxii. 9-14.

These are by no means the most striking examples that might be selected; but they may suffice for illustration, showing the intercessory character of the prayers of the people of God. The Gospel is the appointed means to renovate and reform the human race. It is dark, and that is the light of it; it is corrupt, and that is the salt of it. In this way the individual is reformed, and thus, through the individual, society is purified, since the character of the whole is just the combined character of the parts. Freed from sin, political freedom follows. As righteousness progresses in the counsels of the nations, peace will ensue. Where wars, with their horrors, cease, plenty will abound: where there is general plenty, there will never be any want of bounty to the poor, the widow, the orphan, the aged, the afflicted, and the helpless. Under such a state of things, laws will be just and equal, man will be satisfied, tranquillity and leisure will promote the inspirations of genius, and lead to intellectual culture, which will result in the introduction of an enlightened and religious literature.

Prayer holds a chief place among the means of the world's renovation. In proportion as the spirit of it prevails, it will be found that the appointed means are potent; and in proportion as Christians and churches abound in this work of intercession and instruction, at the same time they are answering the end of their existence. We say, instruction; because

while Paul prayed as if everything had depended upon his prayers, he also laboured as if nothing had been needful but labour. This is a point, then, on which believers ought to examine themselves. The reader may do well, therefore, to ask how the matter stands in his individual case. According as he is doing nothing, more, or much, or all he can, is his position in the scale of agency. The prayerless man can never be a powerful man: prayer and power are inseparable. It is not to be forgotten that this is not only compatible with the highest manhood, the most robust intelligence, and the greatest personal heroism, but it is actually an essential part of it, in its highest form. Amongst mortal men, none, in these climes, ever exceeded John Knox, or Martin Luther; while it is an historic fact, that no inconsiderable portion of the time of these men, during their stormiest period and mightiest conflicts, was actually spent in private or social prayer! There are two extremes here to be avoided. Many somewhat weak and sentimental people have inadequate conceptions of the necessity of labour; among vigorous, enterprising people, on the contrary, some are apt to underrate the importance of prayer. Both these classes should learn that the system of Divine appointment is one: preaching, teaching, entreaty, kindness, benefaction, and whatever else may be within the reach of the individual, or of the Church, are all to be put in requisition. To pray and labour, labour and pray; to do good in every possible way, as you have opportunity; to enter entirely into the mind of the Saviour, and to cultivate complete sympathy with Christ,—this is the way by which the work of the world's conversion is to be helped forward. C.

March, 1852.

THE LOVE OF ZION.

THE Sabbath, with its institutions, has, for the space of four thousand years, been a test of character. Before the days of David, then, and ever since, it has been the touchstone of human nature. Real saints have ever delighted in it, deeming it the holy of the Lord, and honourable; they longed for the annihilation of the intervening period between one day and another, and would have rejoiced in a constant succession of Sabbaths. But there was another class who manifested very different and opposite feelings; these were not men of any one period;

they were found in every age. Amos describes those who lived in his own day as inquiring, "When will the new moon be gone, that we may sell corn, and the Sabbath, that we may set forth wheat, making the ephah small and the shekel great, and falsifying the balances by deceit?" Malachi has also made a contribution to the illustration of their character in the following words—"You offer polluted bread; and you say, wherein have we polluted thee? In that ye say, the table of the Lord is contemptible! Who is there among you that would shut the doors for naught? Neither do you kindle fire upon mine altar for naught. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hands."

But this is not an affair of merely Jewish, it is characteristic of universal, human nature; the same class of men exists in abundance among ourselves. Were British society to be now analyzed, it would be found, that persons, comprising great numbers, hail the return of the Lord's day as merely one of emancipation from secular toil, and corroding care. It is to them a mere holiday,—a scene of mirth and madness, idleness and sin; and, consequently, the rest of the Sabbath is to them a doubtful benefit. Its reference to God is quite unknown, or unregarded; as a commemoration of the greatest event that ever occurred in the universe—the resurrection of Immanuel from the dead—it is utterly overlooked and despised. Another class rejoices in it, not as freeing from toil, but as increasing profit, by giving them a periodical monopoly of the business of godless neighbourhoods. Such people are sometimes heard to boast that, on that day, they do more business than in all the other days of the week united. Poor mortals! They add a few insignificant particles to their little heap of dust at the expense of their neighbours, and by the neglect and loss of their immortal souls! But there is another class, and thanks be to God, a very numerous one, that rejoices in the day on spiritual grounds—a class who hail it as the day when Immanuel left the dead, as bringing repose to the soul, and refreshment of their better nature. Like David, they long for its return, and are frequently sorrowful when it is ended. They look on to the eternal Sabbath, when they shall return no more to the society of mortals, and the turmoil of life. These are the men who love Zion, and on them

the Lord will bestow the best of blessings, even life for ever more.

David, in Psalm cxxii., has expatiated on this point with inimitable beauty, and in the course of his divine effusion, shown that, as usual, duty is combined with privilege, and that privilege flows from duty. Let us for a moment fix our thoughts on these words: "They shall prosper that love thee." We shall next inquire into the object of this love.

THE OBJECT OF LOVE.—"They love thee." Who? Thee, Jerusalem. But how great the idea the term implies! Jerusalem was the centre of worship, and the seat of authority. The City of the Great King. There was the Rock of the Testimony, the symbol of the Divine Presence, the glory of the Temple. Jerusalem, then, is the embodiment of a multitude of ideas, the soul and centre of which is that of the Most High as seen above the Mercy Seat. The love, therefore, of Jerusalem, thus understood, was the love of the God of Glory who dwelt in it, and of everything else about it for his sake. The love, therefore, of which the Psalmist speaks, is just the love of God and his people as inhabited and ruled by him, and in their character of Christian societies. This is the fixed and unalterable idea. God in his one church, and Christ in his mystical body; that is, the ever-living and ever-spreading Jerusalem. Under the Christian dispensation, as Watts has well expressed it, "His church is his Jerusalem." It is the church catholic—that is, universal. The term catholic is valuable, and Popery has too long been allowed to appropriate it exclusively to the Papal Church, since to such an epithet it has no claim whatever. The true Church is catholic, but not the Roman. The false Church is Roman, but not catholic; she has not a single mark of the true Church; but everything of the contrary. The love, however, of which we speak, goes further than persons; it extends to everything that concerns Christ and his kingdom; it therefore, comprehends the great war of love for the world's subjugation, which has been going on for the last eighteen hundred years, and will go on till all the world bow to his sceptre. This idea was but imperfectly developed in the days of David, who, although he sung of the glory of the kingdom, enjoined no means whereby to bring on its glory. The time was not then come. The Jews had no conception of starting a mission for the conversion of the Gentiles. It never

entered their minds to go forth upon the whole Gentile world with a view to their circumcision and subjugation to the law of Moses; and any one who should have proposed it would have been deemed beside himself. They were pleased with their old monopoly, and if surrounding nations would have let them alone, they would have lived on for ever in their selfish seclusion, abusing their mercies, and dishonouring their God, well pleased to leave heathen empires with all their millions in the region of the shadow of death! Not so the Church of Christ: she has a command from her Master to go and disciple all nations. Nothing less is to be aimed at than the bringing over to Christ every soul of man. This fact gives a new and peculiar character to the love of which the Psalmist speaks. That love expressed in New Testament phraseology, must be designated love to the Church—the Church of the living God, as composed of Christ, the Apostles, and all his people. That love, as matters now stand, implies strong sympathy with all attempts at the world's conversion, and an intense desire to see the Church in the state which the successful prosecution of the work requires. Let us next look at—

THE LOVE ITSELF.—There is nothing fixed or determinate as to the lovers; the men in whose breasts the love is to dwell and rule. It admits of men of every clime, tongue, and colour—of all the human race. Referring to it, the Master himself hath said, "And I, if I be lifted up, will draw all men unto me." This is language comprising the world; all are invited to come and take of the waters of life freely. It is not easy to define any affection in such a manner as to comprise all that is meant, and to exclude everything else; but to a right understanding of the subject, that is not necessary. Every human bosom knows what is meant by love, or hatred, and should there be difficulty in defining what it is, there is none as to what it does. C.

July.

EXPOSITION.

LET ministers be encouraged to discharge this duty, from the advantages derived from it, as stated by Dr. Dwight. He says, "I took up the practice of expounding the Scriptures when I was a minister of a parish. I never was thanked so much for any other sermons as for those. For this reason I think it is necessary to explain the plainer truths of the Scriptures, as well as the more intricate."

Lessons by the Way; or, Things to Think On.

RANDOLPH'S REPROOF OF AN ATHEIST.

Shortly after his recovery from sickness, in 1816, he was dining at the house of a distinguished politician, with a large and mixed company. "Among them," to use his own words, "was a hoary-headed debauchee, whose vices had completely shattered his constitution, whose days seemed to be numbered; and yet, sir, he had the audacity to call in question the existence of the Deity, presuming, I suppose, that there were many kindred spirits there. I happened to sit directly opposite to him, and felt so disgusted at his impiety, I could not avoid saying, 'I think, sir, that you might better have been silent on that subject; for, judging from appearances, you will have, in a short time, ocular proof of the power of that God whose existence you now so boldly question! You can afford to wait, sir, the remaining days of your life; and in common courtesy, should not shock the feelings of others by the exhibition of your blasphemy.' He turned pale with anger, and even trembled, but made no rejoinder, and the company soon after separated. We met more than once subsequently, but never after renewed our acquaintance. Whether his courage to 'brave death' continued, I cannot inform you."

THOUGHTS FOR TEACHERS.

HOW TO TEACH CHILDREN.—If you find an error in the child's mind, follow it up till he is rid of it. If a word is spelled wrong, be sure that the class is right before it is dismissed. Repeat, and fix attention on the exact error, till it can never be committed again. One clear and distinct idea is worth a world of misty ones. Time is of no consequence in comparison with the object. Give the child possession of one clear, distinct truth, and it becomes to him a centre of light. In all your teaching, no matter what time it takes, never leave your pupil till you know he has in his mind your exact thought.

EARLY TEACHING.—Scratch the green rind of a sapling, or wantonly twist it in the soil, and a scarred or crooked oak will tell of the act for centuries to come. How forcibly does this figure teach the necessity of giving right tendencies to the minds and hearts of the young!

The great truths of religion should be taught so early, that the mind should never remember when it began to learn, or when it was without this knowledge. Whenever it turns a retrospective view upon the preceding periods of its existence, these truths should always seem to have been in its possession; to have the character of innate principles; to have been inwoven in its nature, and to constitute a part of all its current thinking.—*Dr. Dwight.*

The real object of education is to give children resources that will endure as long as life endures; habits that time will ameliorate, not destroy; occupations that will render sickness tolerable, solitude pleasant, age venerable, life more dignified and useful, and death less terrible.—*Rev. Sidney Smith.*

CONSCIENCE OF GREAT MEN.

Most great men have been superstitious. The courier bringing a letter from England, in which the death of his old physician, Polidori, was stated, Lord Byron remarked, "I was convinced something unpleasant hung over me last night. I expected to hear that somebody I knew was dead; so it turns out. Who can help being superstitious?" Scott believed in second sight. Rousseau tried whether he would be damned or not by aiming at a tree with a stone. Goethe trusted to the chance of a knife's striking the water whether he was to succeed in some undertaking. Swift placed the success of his life on the drawing of a trout he had hooked out of the water. Byron, on another occasion, observed, "Several extraordinary things have happened on my birthday; so they did to Napoleon, and a more wonderful thing occurred to Marie Antoinette. At my wedding, something whispered to me that I was signing my death-warrant. I am a great believer in presentiments. Socrates' demon was no fiction; Monk Lewis had his monitor, and Buonaparte many warnings." Byron had also a belief in unlucky days. He once refused to be introduced to a lady because it was on a Friday. On this same ill-starred day he would never pay visits.

LIFE AND DEATH IN LONDON.

Few know that in every seven minutes of the day a child is born in London, and that in every nine minutes one of its inhabitants dies! The population of London is, roundly, 2,362,000. If the averages of the last fifty years continue, in thirty-one years from this time as many persons as now compose its population will have died in it, and yet in about thirty-nine years from this time, if the present rate of progress continue, the Metropolis will contain twice as many persons as it does now. The whole population of Liverpool, in 1851, numbered 255,000; while the increase of inhabitants in the Metropolis between 1841 and 1851 was 413,000. It is truly marvellous! Where it will stop, and how food and shelter are provided for these masses, are subjects for speculation.—*Builder.*

THE BIBLE'S POWER OVER MEN'S CONSCIENCES.

There is something wonderful in the power which the Word of God possesses over the consciences of men. To those who never read or hear it, this fact must be unknown; but it is manifest to those who are conversant with the Sacred Volume, or who are in the habit of hearing it expounded. Why should this book, above all others, have the power of penetrating, and, as it were, searching the inmost recesses of the soul, and showing to a man the multitude and enormity of the evils of his heart and life? This may, by some, be attributed to early education; but I believe that if the experiment could be fairly tried, it would be found that men who had never been brought up with any sentiments of reverence for the Bible, would experience

its power over the conscience. The very best cure, therefore, for Infidelity, would be the serious perusal of the Scriptures. "The entrance of thy word giveth light."

SUNDAY-SCHOOLS.

Bishop Beveridge has truly and strikingly said, "Who knows but the salvation of ten thousand immortal souls may depend on the education of a single child?" Connect with this the remark of a living Bishop of the Church of England, that "Sunday-schools have saved the manufacturing districts," and also the fact mentioned by Dr. Bowring, that "out of 1,065 convicts sent for crime to the penal colonies, only 14 had ever been in the Sabbath-school," and what an argument do we have for the importance of these institutions, both for time and eternity!

THE SHORT TRACT.

It takes but a very *small portion of truth* to convert the soul, if it only receives application from above; and without this opening of the eyes to "behold wondrous things out of God's law," you would in vain concentrate the light of seven days upon one sightless eyeball. A single summons, consisting of only two words, "Follow me," severed the connection between the heart of Matthew and his place at the money-changer's table. One sentence brings Zaccheus joyfully down the tree to the feet of Christ. One declaration, uttered in a breath, sent away the woman that was a sinner penitent and relieved, from the house of the Pharisee.—*Rev. J. Romayne.*

MISDIRECTED GENIUS.

If the mighty power of Alexander or Napoleon had been expended in some great enterprise that would have benefited their countries, and perhaps their race, instead of letting loose the hellish dogs of war, to revel in the blood of millions of human beings, to gratify their own carnal ambition, how much more would they have done to exemplify the inestimable value and boundless power of well-directed genius!

GROWTH IN GRACE.

The more dead a man grows to the law, and to live to Christ, and Christ in him, and the more free grace is acknowledged in all, trusted in above all, the more evangelical our works are, and the more to God (for that is the end of the Gospel, to honour Christ and free grace) we grow. "We are of the circumcision, who rejoice in the Lord Jesus, worship God in the Spirit, and have no confidence in the flesh." As these are the surest signs of true grace, so of true growth.—*Goodwin.*

Tell some of adding faith to faith, one degree of grace to another, and you shall find they have more mind to join house to house, and field to field. Their souls are athirst, ever gaping for more. But of what? Not of Christ and heaven! It is earth: earth they never think they have enough of, till death comes and stops their mouths with a shovel-full dug out of their own grave.—*Gurnall.*

Conclude not you have no grace, because you grow not so sensibly as some other Chris-

tians do. You may be divers ways mistaken about this. You may measure your growth by your desires, and then it appears nothing, for the Christian aims high, and grasps at all; or by comparing yourselves with such as have larger capacities, time, and advantages than you; or by comparing your graces with other men's gifts, which you mistake for their graces; or by thinking that all growth is upward in joy, peace, and comfort, whereas you may grow in mortification and humility, which is as true a growth as the former. Oh, take heed of these mistakes! they have been very prejudicial to the peace of many Christians.—*Flavel.*

Likeness to nature is the perfection of art and likeness to the God of nature—is the perfection of grace.—*Waller.*

Spiritual understanding, like the natural one, should come on by little and little; and the sons of God, like the children of men, be daily growing up in wisdom and stature.—*Taylor.*

CHRISTIAN ZEAL.

Shall the avowed servants of sin and Satan be more zealous in the way to death, than the professed servants of Christ in their way to heaven? Let us frequently converse with the Word of God, by which our zeal is to be excited and regulated; often represent to ourselves the great motives of the Gospel, the fervour of redeeming love, the constant observation of God, the danger of apostasy, the shortness of time, the greatness and nearness of the reward, if we faint not; and along with all, often pray for the light and quickening influences of the Divine Spirit. So religion will have power in us now, the peace of God will rule in our hearts, and we shall be able to go with full sails to glory.—*Evans.*

If we could be concerned about God's interest, he would look well to ours.—*Rev. T. Halyburton.*

Were every one to keep a journal of his efforts for the glory of Christ, and the salvation of man, the results of a single year would be one of the most humiliating of all discoveries.—*Campbell.*

THE LEADING OF THE SPIRIT.

It is stated by the Apostle Paul, "As many as are led by the Spirit of God, they are the sons of God," Rom. viii. 14. His working, though not palpable to any of our bodily senses, is not imperceptible by the mind. The love which he produces to God and Christ; the sense of insufficiency for any good works in ourselves; the conscious dependence of the soul upon the Redeemer's grace; the spirit of supplication, and the spirit of filial affection felt in supplication; the earnest longings of the soul after spiritual things, and after the graces of the Spirit in particular; the drawing of the heart to the Divine Word, and to the ordinances of religion—the house, the people, and the service of God—when these are not for ostentation, nor for the gratification of a self-righteous spirit, but for the honouring of God, and the attainment of his blessing, will all contribute to testify that you are "led of the Spirit," and not led to "fulfil the works of the flesh."—*Redford.*

Biography.

REV. THOMAS LEWIS.*

THESE Services consist of a Funeral Oration, by the Rev. J. Watson, Theological Tutor of Hackney College; a Sermon by Dr. Leifchild, preached at the special request of the deceased; and "The Ministry of the Dead," a Discourse by the Rev. Henry Allon, colleague and successor of Mr. Lewis. We need not characterize the productions just specified: the names they bear are sufficient guarantee for superior ability, spirit, and propriety. Mr. Watson's address leaves nothing to be desired, while that of Dr. Leifchild is equal to any performance of the sort that ever issued from his eminently practical pen. The descant on "Preaching the Word," which forms a considerable portion of the discourse, is singularly excellent. The sermon of the Rev. Henry Allon forms an able and eloquent exhibition of a great spiritual subject, while nothing could be more appropriate to the solemn occasion. It is an excellent specimen of Funeral Discourses. While the subject everywhere predominates, a vein of discreet and affectionate reference towards Mr. Lewis, of an applicatory character, pervades the whole. The following extract, much calculated to instruct and to edify, forms the closing portion of Dr. Leifchild's discourse:

It was owing to the careful husbanding of his time, and the undeviating regularity of his course of procedure, that he accomplished so much, in addition to the ordinary duties of the pastorate, and of his domestic circle. He never gossiped away his time, nor employed it in prying curiously into other person's affairs: he was no tale-bearer nor tale-hearer, much less a retailer of unfavourable reports of any of his brethren. His conversation, in this respect, seemed formed upon the advice so judiciously given, but so difficult to follow, namely, when speaking of the absent, to fild up the character so neatly that all the virtues may appear without, and all the failings go within. I have heard him lament miscarriages and infirmities, brought to his notice, but never to utter a harsh or condemnatory sentence. His conduct, in relation to all such matters, was uniformly dictated by that charity which thinketh no evil, and rejoiceth not in iniquity, but when occasion requires, can spread its mantle over a multitude of sins. His first pastoral charge was his only one through life—a fact honourable alike to minister and people; involving, however, a vast amount of labour on his part for their continued instruction, as well as of affection and steadfastness on theirs, amid

the many allurements to versatility and change in this Metropolis and its environs. It is not, then, to be wondered at that the interests of a people so long and so justly endeared to him lay near his heart. Among the latest and most fervent of his prayers, those appeared prominent which respected the prosperity of the cause of religion on this spot, and the welfare of his beloved people.

To his now mourning widow he said, on one occasion, "We have not ostentatiously displayed our affection; but all who know us know how we have lived and loved together." That affection is not the strongest which delights in display, but that which is calm, unvarying, and long continued:

"Still streams
Oft water fairest meadows; and the bird
That flutters least is longest on the wing."

Never were the virtues of a revered and tender parent more richly embalmed in the memory of his bereaved children, than were those of your esteemed and beloved pastor by his now sorrowing offspring, who, though they have long ceased to need the shelter of his paternal wing, will bear with them through the whole of life an unfading and refreshing recollection of his innumerable acts of kindness, counsel, and support. Nor will those who were his children in a still higher sense be less disposed to recall the proofs of the varied excellences by which he endeared himself to their hearts, and on which he has left an ineffaceable and lively image of his worth.

Trials he must have had, and painful exercises of mind, from the ever-changing scenes of public life and ministerial labours; but the elasticity of his principles made them sit so lightly upon him, that casual observers might have concluded he was never under any pressure. It seemed as if his voyage lay only in smooth waters. He had tempted the sea in early life, and he knew something of the disasters to which that state exposes us; but though these disgusted him with the pursuit, the only manner in which he afterwards adverted to them, was to supply him with images of the dangers and discouragements that lie around us in the Christian course, and the care and skill of the heavenly Pilot in conducting us through them.

About five years since, he met with an accident, in a visit of benevolent sympathy to a brother minister at a short distance. This accident for some time incapacitated him for the discharge of public duties. On a partial recovery he resumed them, but soon to lay them aside again, to be resumed no more. His last discourse in this place was from a passage of Scripture which seems to have been the motto of his life, and the sentiment contained in which continually breaks forth in all the allusions he makes to himself in his writings, with reference more especially to what might be said of him after his decease, "By the grace of God I am what I

* "Funeral Services for the Rev. Thomas Lewis, Minister of Union Chapel, Islington." Snow.

am," 1 Cor. xv. 10. He purposed, from the liberty he had found in the delivery of it, to have added another discourse from the same Scripture; but this purpose was broken off, with all his other purposes for active life, by the prostration which his disease—an enlargement of the heart—produced, and which made him, for eighteen long and lingering months, an inmate of the solitary chamber.

It was now, as was to have been expected, that the truths of the Gospel, such as have been noticed, which he had proclaimed to others as the vehicle of spiritual life, and health, and joy, were found to afford him a relief and solace under protracted suffering and frequent paroxysms, arising from difficulty of breathing, which not only rendered them supportable, but made them welcome. Yet these sufferings were but the dark ground on which were displayed more illustriously the passive graces of the Christian character, in sweet harmony with the active ones that had been so frequently, so publicly, and so usefully exhibited in active life. By the grace of God, indeed, our friend was what he was. It is for the sake of magnifying this grace in him, that the foregoing discourse has assumed so much of a doctrinal aspect, lest the thought should ever steal into our minds that something else, or something more, something that is of man's power or wisdom, is wanted in the ministry, to excite a permanent interest in human hearts, and to adorn and bless the human character. Never may the time come when a Gospel which the Infinite Wisdom has constructed for all ages, and all conditions and phases of the mental character, shall be superseded by something supposed to be more subtle in its philosophy and metaphysics, or more transcendental in its soarings, than the simple Gospel of the blessed God! "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord," Jer. xxiii. 28.

But I must conduct you to the chamber where he awaited, not impatiently, but with desire and hope, the struggle with the last contending wave on the shores of eternity.

When fully sensible that his recovery was hopeless, he was heard to say, "How bountiful is God to me! my good, kind God! how gently is he letting me down!" The threatening aspect of the disease impressed him with no alarm. "I hope," he said, in reference to it, "I am willing to bear all God sees fit to appoint for me. His will be done in me and by me. I am dumb. I have nothing to say in the way of murmuring, but everything in praise of the Divine mercy."

On being informed of a sudden death that had occurred, he observed, "I have hoped that this might not be the case with me; though, as it regards myself, it matters not whether it come in the morning, at noon, or in the evening. But, if I might have a desire about it, I should be thankful for my family not to be alarmed by my sudden departure."

He was never heard to utter an expression which partook of a repining character, or a feeling of regret and dissatisfaction. If suf-

fering nature gave birth to such a sentiment, it was instantly repressed by his unwavering faith in the wisdom and goodness of the Divine Being who prepared his cup. On the contrary, a little relief seemed to him a great mercy, and called forth devout acknowledgment, while it suggested some source of spiritual consolation. On drinking a cup of cold water, he exclaimed, "How refreshing it is! it is an emblem of the purifying and sanctifying grace of the Holy Spirit; and, as such, I take it."

His frequent expression was, "*Christ is all to me; the foundation of my hope—the subject of my ministry—the source of my consolation and joy.*"

To a brother minister who visited him, he said, expressing the state of his mind, "I have not a doubt. Jesus Christ is the same, yesterday, to-day, and for ever." And, looking at that friend with affectionate earnestness, he added, "Preach him fully; serve him faithfully; and doubt not he will be with you to the end."

A friend once asked him how he felt; to whom he replied, "As one beaten about by the waters, but not overcome with the billows, or dashed against the rocks. I had hoped to have got into port long ago; but it is all right, I am sure of it. I only want more faith."

He took leave of his children with great emotion, giving them the patriarchal blessing: "The Lord bless thee, and keep thee, and make his face to shine upon thee!"

"Hear," said he, to his now bereaved partner, "hear my dying testimony. Goodness and mercy have followed me all my days. Yes; often remind yourself that goodness and mercy have followed us for fifty years."

On one Sabbath-day he said, "It has long been my day of labour; I hope it will be the day on which I shall enter the rest prepared for the people of God."

At one time, in answer to the question how he felt, he replied, "Oh, very weak in the body, but strong in the grace that is in Christ Jesus. I had hoped ere this to have begun the song of Moses and the Lamb. I know not why I am detained; but it is all right. My heavenly Father knows what is best; his time must be best." And at another time: "I cannot view death as a grim enemy. I shall welcome as a friend his approach, come how and when he will. I am ready at any moment to depart, and to be with Christ. This cannot be natural to us, for we shrink from the grave; but I know in whom I have believed, and can at any moment commit my soul to his keeping."

On its being remarked to him, "I fear you are suffering much," he said, "Oh, yes; but my consolations have been much more abundant. How numberless have been my mercies! a comfortable home, suitable nourishment, kind friends, affectionate relations, mental resources, freedom from agonizing pain; and, oh, boundless, unspeakable mercy! a kind covenant-keeping God, a Shepherd, a Saviour; yes, and delightful appropriation, my Shepherd, and my Saviour!"

When appearing to be in great pain, it

was said to him, "Oh, that I could give you relief!" He replied, "None but the heavenly Physician can do that; and if merely extending my finger would cure me, I would not do it, unless I felt sure it was the will of God."

Again: "Oh, my dear child, I thought just now I was passing gently away, but I see more suffering is reserved for me. This has been a day of great bodily pain; the waves of Jordan have pressed heavily against me, but my Saviour is above them, to subdue them, and keep them in subjection. Oh, my soul, be still; Christ has made it all safe for you."

After a night of suffering: "I thought last night I was sinking calmly into eternity; but there is something still to be done. It is all right; I would not have it otherwise. How much mercy is mingled in my suffering. The roof remains entire, but the timbers are being taken gently down one by one."

On coming out of a severe paroxysm, in which breathing seemed almost suspended, he audibly and calmly prayed, "Father, if it be possible, let this cup pass from me; nevertheless, not my will, but thine be done. No, I have no will in it; *thine* be done." When it was remarked that so unusually useful a life as he had led must be pleasurable in the retrospect, he said, "Oh, do not mention it; it is a mere figment, not worth a thought. Oh, that I had accomplished more! but thanks be to God for having employed a poor frail worm to do *something* for his glory."

On his birthday, in October, he said to three of his grand-children, "I little thought I should be spared to see another birthday; and why I am, I cannot tell, unless for these three reasons: that my heavenly Father has something to do in me, something to do for me, and something to do by me. I am a poor, meagre skeleton of a Christian; and he sees I want filling up, that I may be more like him, and more fit to be with him. Perhaps he spares me for the benefit of my family and the church, that I may exhibit to them the passive graces, and show them how religion sustains and supports, and gives resignation in prolonged suffering. I have been tossing to and fro all night, and am fearful of impatience; no, not impatient; I cannot be that,—he will not let me be that."

Not long after, he added: "I do not want a scene got up on my death-bed, and all my children and grand-children called around me. I desire always to speak as if for the last time."

On Sabbath morning, February 29th, in the seventy-fifth year of his age, he fell asleep in Jesus.

Thus another of the brethren is gone from us who began their ministry with the present century. How few of us remain who are of a similar standing in the sacred calling!

"And we are to the margin come,
And we expect to die."

It is a ministry that belongs to the past; what God has accomplished by it, eternity will disclose. It has not been a fruitless ministry. It has compromised none of the truths of the Gospel. Our churches are

sound in the faith. The ministry that succeeds to it will have much to do to meet the increasing intelligence of the times, and the awakening mind of the world. May it never lose sight, amidst the various claims that will be made upon it, of the great objects of the Christian ministry—the conversion of souls to Christ, and the building up of saints on their most holy faith! And for us who remain, may we be kept "faithful unto death, and so finish our course with joy, and the ministry we have received, to testify the Gospel of the grace of God!"

"Now unto Him who is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy; to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

REV. WILLIAM ROOKER.*

THIS excellent discourse was preached at Norley Chapel, Plymouth, during last April, by Mr. Jones, the pastor of the flock assembling in that place. The Author has been somewhat unfortunate in his title, "Voices from the Dead," inasmuch as it comes into collision with the recent volume of Dr. Cumming,—"Voices of the Dead." The title is, moreover, further at fault, as the text is singular: "He, being dead, yet speaketh." "The Voice of the Dead," therefore, had been the more correct. But this is a matter of small importance. Mr. Jones discourses on the eminence of Abel's faith, and of the mode of its operation, after which he proceeds to inquire into the lessons which his life and death set forth and enforce. We have subjoined to this a copious and beautiful biographical sketch of Mr. Rooker, more especially of his closing hours. Those who knew the deceased will doubtless be glad to possess the record of a man of such excellence; and those who did not, will find the trifle of cost well expended. As the best recommendation of this valuable publication, we shall cite the following:

One evening he said to his daughter, in reference to his ministerial life, "My course has not been the calm flow of a tranquil stream that many have supposed. I have had storms and tempests in my inner life." He then told her that at fourteen years of age he professed faith in Christ, and at sixteen entered the Western Academy, at Taunton, to prepare for the ministry. "I think, now, I was too young," he remarked, "even if then, as might be the case, I was truly born of God, the blossom had not settled into fruit. It is a very great danger to

* "Voices from the Dead. A Sermon occasioned by the Death of the Rev. William Rooker, late of Tavistock. By E. JONES." Snow.

the church," he observed, "when young men are brought into the ministry on promising appearances rather than decided evidence of piety. Gifts should never be valued without clear evidence of grace. That which we have seen and heard declare we unto you, was the Apostles' motto, and we ought to make it our rule among ministers." He then proceeded with an account of the labours of his early ministry at Chalford and Chalfont, and afterwards of several invitations he received to various churches, and then to the gracious providence which fixed him with his beloved flock at Tavistock. After he had been there about four years, he read Fuller's Sermons on the Unpardonable Sin; and the thought was there suggested that to have rushed into the ministry, without being called by the Holy Spirit of God, might possibly be the sin that cannot be forgiven. "Then," he added, "followed a period of intense agony, which shook my very soul. Awful views were given to me of the solemnity of being an ambassador of Christ—of having the blood of souls required at my hands; and the fear overwhelmed me, lest, having preached to others, I myself should be a castaway. My dear child," he then exclaimed, "never, through eternity, can I forget that time. I wrote to the Rev. Thomas Scott (author of the Commentary); and he, in return, sent me a kind, consolatory, and most suitable letter, reminding me of the riches of grace set forth in the Gospel that I preached, and advising me to devote some time to fasting and prayer, and to lay my case fully before God. I took his advice and spent days and nights literally in earnest prayer and crying to God, and pleading with him either to give me grace to preach the Gospel with holy zeal and love, or to take my commission out of my hands. Often I tasted no food for twenty-four hours; and those Bannawell fields could testify, had they a voice, how I have, with strong cryings and tears, entreated for the witness of the Spirit, that I was indeed called and chosen to the work of the ministry. At length my soul seemed to return to its rest. I gave myself up, with all my guilt and fear, to be used by Christ my Lord; and I solemnly covenanted that, though the word I preached might seem to condemn me, I would never blow the Gospel trumpet with an uncertain sound on that account; I would, so far as I was enabled, preach *all* the truth of God, even when I had to return and weep in secret, as I have often done, that my very words condemned me. After this, much peace followed. Many of the people of my charge grew in knowledge and holiness: so that I joyed over them and learnt much from them. I also had blessed seasons at the Lord's table; and sometimes felt there that the banner over us was love." He continued his history of a long life, adding, "But looking back, now, on a ministry of sixty years, oh, what a poor, useless, unprofitable servant I have been! How little I have been spent for my blessed Redeemer! How little have I had of Baxter's holy passion for saving souls! Over and over again I begin at the lowest place, at the very lowest place, beneath the foot of my dear Redeemer's cross,

under the droppings of his blood, and I call God to witness that I come with ten thousand thousand sins, the sins of more than seventy years, and roll them all, personal and ministerial sins, I roll them all upon Christ, asking him to bear the load."

At another time—"I have great fear that I shall stagger your faith, and lessen holy confidence in Christ; but it is only my leanness I deplore, my hardened worldly heart. In Christ all fulness dwells. He is full of grace and truth. In him I see all I want. O the riches of his grace, the glory of his person, the wisdom of his counsels! There is no want in him, though I faint and perish;" adding, with pathetic earnestness,

"All over glorious is my Lord,
Must be beloved and yet adored;
His worth if all the nations knew,
Sure the whole earth would love him too."

Again, at another time, he said to his daughter, "I suppose, my dear child, you expected to have found me in the land of Beulah, or on the Delectable Mountains, with my glass in my hand, telling the towers of the heavenly city, which is just in sight; but no, after sixty years' ministry of the Gospel, here is poor old William Rooker just creeping into heaven, if through infinite grace he reaches that blessed place, by stretching out a trembling hand, and throwing over him the full robe of Christ's righteousness; but I am saved if I only get beneath it."

Some time later, when his strength was visibly failing, he observed—"The stream of my life is almost run out: I shall soon receive the summons. I think of the efficacy of Christ's blood, the completeness of his work, the freeness of his salvation; and I trust, guilty as I am, that he will not cast me out."

His daughter spoke to him of Jesus going with his people through the valley, but she found that, in this particular, he feared no evil. "I put my hand into Christ's hand," he said, "and if he puts his hand into mine he will safely lead me through, and all will be well." Then, with deep emotion, he added—"In whom *we have* redemption through his blood, the forgiveness of sins according to the riches of his grace:"—repeating it, with growing energy.

Often those in attendance on him, in his illness, heard his earnest cries to his Saviour, when he thought there were none to hear; and never can they forget how he ordered his cause before the Lord, and filled his mouth with arguments, pleading chiefly his mighty need and the Redeemer's almighty grace. These two verses, in a hymn learnt in childhood, seemed most frequently to express his desires—

"Remember all the dying pains
That my Redeemer felt;
And let his blood wash out my stains,
And answer for my guilt.

"Oh, may I then with joy appear
Before the Judge's face;
And with the blest assembly there
Sing his redeeming grace."

He spoke much of the importance of the ministerial work. "O," he said, "if I

could have begun my ministry with the knowledge I have acquired here! How I wish our young ministers knew, at the outset of life, how solemn and awful a thing it is to be a minister of Christ, a steward for Christ. What a mercy, if for Christ's sake, I, who have deserved to be cast out, should be accounted faithful! It will be for his sake, and his alone! It is a solemn thing to look back on sixty years spent in preaching the Gospel. God has blessed me—I cannot deny it; there have been many at Tavistock who were living epistles of Christ [naming many of the members of his beloved flock, one by one.] I have been honoured to build up saints; but woe, woe, woe is me, that I have not more fully preached the Gospel, the *glorious* Gospel of the blessed God, committed to my trust. Ministers little know, they can have no idea, until they stand on the threshold of eternity, with their commission in their hand, just ready to give it up, what that Gospel is, or how awful is their trust! It must be either 'a savour of life unto life, or death unto death.' "

After making several inquiries respecting a ministerial friend, at a distance, his daughter said, "Shall I give him any message from you?" "I have been such an unprofitable servant," he replied, "that I have no right to send messages; yet I will send him a message. Tell him that I *advise* him, as I advise all ministers who have been some years in the pastoral office, to make a solemn pause, to stop awhile and consider, and devote time to review his work and his plans: to search the heart, and find what is official and what is spiritual in his labours; and then, with prayer and humiliation, to dedicate himself afresh to God, and consecrate to his service all his future days. The exercise will refresh and cheer his own soul, and will, doubtless, be blessed to others. I advise him to *anticipate* a death-bed review, which while it set sins and omissions before the mind, brings forth no fruit unto God in its results, in quickening in the work of saving souls. Tell him to anticipate his death-bed experience, in middle life. O that I had done so,—would not the Holy Spirit have been poured out more abundantly? Say to our friend that I advise him never to preach a sermon, whatever its subject may be, which has not the distinct aim of setting before sinners Christ and him crucified. The Lord bless him and his Church!"

Again he said, at another time, "How I mourn, as I sit here, the sins of my holy things—that I have not had larger views of Christ's love, and glory, and deeper interest in his kingdom; and yet, as I have grown older, I think I have felt enlarged desires for its prosperity and increase."

As illness increased, he was less able to speak at any length. He said, "I feel now as I never did before the value of the promise of the Comforter, to show Christ to the soul."

One day he exclaimed, with appropriating emphasis,

"Jesus! to thy dear faithful hand
My naked soul I trust;
And my flesh waits for the command
To drop into the dust."

After having on one occasion expressed his deep feeling of self-renunciation, one who was standing at his side said, "Yet you would not lose your hold on Christ, after all?" "No," he answered, "not for worlds—not for worlds!" To his beloved partner and daughter, he said, "I trust *we*, as a family, are sealed in the everlasting covenant, and shall all meet in one eternal home." To his daughter: "My dear child, how happy for us, if we meet, *ALL* of us, in the heavenly mansions—

"There shall we sit, and sing, and tell
The wonders of His grace;
While heavenly raptures fire our hearts,
And smile in every face."

One morning after a night of weakness, and when his mind had felt scarcely above the exhaustion of the body, he said to his son—"It is well that the Gospel is so plain that even in the midst of darkness we can discern its truths. It mattered little to the Israelite whether he could perceive the *colour* of the brass, all he wanted to know was, that it was the brazen serpent at which he looked."

About a week before his death, when in the afternoon he seemed somewhat revived, he said to his son, who was sitting by him, "Oh, to have my will swallowed up in the will of Christ!" And then, a little time afterwards, following up the same train of thought, he added—"To have the will in perfect subjection to the will of God is the greatest happiness on earth, and it is the joy of heaven."

To one of his family who, the day before his death, referred to the love with which he was regarded by them all, he said, "I cannot but feel your love, I do value it; but you can have no idea how little earthly love and joy look, what a dimness creeps over it, as you draw near to the brightness of eternity." And, a little after, "I can do nothing now, but cast myself into the arms of my gracious Saviour."

The last day that he stayed on earth, speech almost failed; but the mind looked clearly through the dissolving tabernacle. As his daughter was standing, supporting him, she breathed, rather for her own solace than for his ear, "'Fear thou not, I am with thee.'" He caught the whisper, and his cold hand grasped hers. She said, "There is a passage in the Bible that cheered and sustained dear Lavington (her cousin) at such a time as this." His lips moved: "What is it?" he breathed. "'Fear thou not, I am with thee; be not dismayed, for I am thy God, I will strengthen thee.'" "Yes," he said, with the energy of other days, "'I will help thee!'" "Yes," "Yea, I will uphold thee with the right hand of my righteousness." "Yes." "Then, my dear father, you find that these are the faithful words of your faithful God?" With increased emphasis, "Yes."

But this was not all, for God sealed the life of service with the death of assurance.

A little before his departure he became restless. The nurse, a pious woman, was standing by his bedside; he raised himself on her arm, and, in reply to her remark, "Dying is hard work," he said, with quick energy,

"Death is nothing." She said, "Then you find, sir, that Jesus is precious?" "Yes, YES!" and leaning his head on her arm, in a few minutes, without a struggle, he had breathed his last.

A beloved minister of Christ, who had known Mr. Rooker long and well, thus wrote to his daughter, on hearing of his death—"You have all the relief and consolation of which such a case admits,—the review of a long life of unblemished holiness, honourable consistency, and ministerial usefulness. He has gone to his grave in full age: like as a shock of corn '*ascendeth*' in his season he is ascended to be gathered into the heavenly granary. How confidently can I say, let my soul be with the soul of William Rooker. He had the seal. Was not Christ's image upon him? and especially how conspicuous was his humility! How low did he sit at the feet of his Saviour! Who ever heard a boastful sentence from his lips? What deep sincerity! How far removed was he from everything like pretence and

dissimulation! What unobtrusive, unostentatious kindness and beneficence! Many have talked more about charity and doing good, but he lived it. What steadfastness in the faith: none of the novelties of the age caused even temporary aberration in his judgment or practice. Though many a one has said, 'Turn aside and I will show you a thing,' he was never caught by the allurements. He was doing his great work, about his Master's business, and held on his way. He said, 'The old wine is better—the old theology—the old practices of piety.' I can only think of him with great veneration, and with affection, so far as we may love them who are departed, and have no longer any ties with earth. The affection such as spirit feels to spirit, centring in Christ, thence emanating and embracing the souls gathered around him: an affection pure and spiritual, founded on the moral and the Divine."

"BE THOU FAITHFUL UNTO DEATH, AND I WILL GIVE THEE A CROWN OF LIFE."

Essays, Extracts, and Correspondence.

THE CHURCH AT JERUSALEM.

What was the true character of the Assembly at Jerusalem, which decided on the question of circumcision, as recorded in Acts xv.?

THERE are few events in the early history of the Church so misapprehended as the meeting at Jerusalem, of which we have a detailed account in the present chapter, at which the attempt to impose circumcision on the Gentile Christians was defeated. That the affair, in some aspects of it, was extraordinary,—that a precisely similar case can never again occur, and that the influence under which the decision was formed was special,—such as we have no reason to anticipate in ordinary times, it needs only a slight attention to the narrative to show. It is true that even in a matter of this nature, we may reasonably expect that the principles by which it was designed that the Church should be permanently governed should be departed from no further than necessity required. Whether this will actually prove to have been the case or not, can only be ascertained by investigation; and that investigation may be honest, it is of importance that we be on our guard against being influenced by our ecclesiastical prepossessions. This has not always been done, as the diversified conclusions arrived at by different parties sufficiently demonstrate.

Some, for instance, have found in the present transaction the first of a series of ecclesiastical councils, in which prelates have contrived to monopolise the power, and to order everything after their own

mind. The Canons, as they are called, of these Councils, often erroneous and sometimes contradictory, have been represented and enforced as the dictates of the Holy Ghost. Others again have discovered in it the germs of Presbyterianism—the type of those synods which are contended for as permanent institutions for the government of the Church,—a conclusion which has been gained by the help of manifold conjectures and suppositions. It is a fact strangely at variance with both these opinions, that nothing is said of any similar assembly down to the very close of the New Testament history,—not even a hint respecting such convocations, nor the slightest statement in respect either to the mode in which they were to be constituted, or to the rules of their procedure. They only begin to appear towards the close of the second century, and become more frequent as the tide of corruption in the Church advanced.

Turning away from these conflicting views, let us see whether we cannot obtain some true conception of the nature of this transaction, by rigidly confining ourselves to an honest examination of the facts which the inspired history places before us. Putting aside all theories and conjectures, and dealing solely with the narrative of the Acts, let us accept the conclusions to which it conducts us.

I. Our first business is to obtain a correct idea of the dispute which had to be settled. The Church at Antioch, where the matter appears to have originated, consisted chiefly, if not entirely, of Gentiles—of converted Greeks, as we learn from the conclusion of the eleventh chapter. Certain men of Cyprus and Cyrene, who had been driven forth from Jerusalem by the persecution which arose about Stephen, came to Antioch, and when there, began to preach to the Grecians, or, as it ought to be rendered, to the Greeks, and “the hand of the Lord was with them, and a great number believed and turned unto the Lord.” Such was the origin of the first Gentile Church. On the simple profession of faith in Christ, they were united together in fellowship. For some time after their union, Paul and Barnabas, with several others, exercised their ministry amongst them, and there is satisfactory evidence, which we need not now adduce, that their teaching strongly inculcated the alone sufficiency of a living faith in Christ for salvation. After a time, certain persons found their way amongst them, who contended that unless these Gentiles were circumcised after the manner of Moses, they could not be saved. They did not mean formally to deny that faith in Christ was necessary to salvation, but that something more was required. They insisted that without submitting to circumcision, faith in Christ would not avail them—a doctrine which the Apostle Paul rightly regarded as subversive of the Gospel. This, then was the subject of this controversy. That the dispute had disturbed the minds of the Christians at Antioch, and threatened even further mischief, is evident from the terms of the letter in the sequel addressed to them, wherein it is acknowledged that “these words had troubled them,” and tended to subvert their souls.

II. The next point requiring notice relates to the parties who occasioned this dispute. Who were they? With what pretensions did they appear at Antioch? On these particulars the narrative gives us express information. They are described in the first verse of the chapter as “certain men who came down from Judea,” or more definitely in the commencement of the letter, as “certain which went out from us;” that is, they were members of the Church at Jerusalem. What brought them to Antioch we are not informed. It is enough that they came there as accredited members of the Jerusalem Church. We may fur-

ther gather from the concluding clause of the 24th verse, where speaking of the views which these Jewish Christians laboured to introduce amongst the Gentile converts, the Apostles in their letters say, “To whom we gave no such commandment,” that they sought to secure the reception of their doctrine by representing it as held by the Mother Church, in which they had been trained, and which had from the first enjoyed the teaching of all the Apostles. This representation they could make with apparent truth. Nothing is more certain than that the error in question extensively prevailed amongst the Jewish Christians in Jerusalem—that no steps had as yet been taken to correct it, and that, in fact, it had never been fully brought under discussion. A short time before, indeed, Peter had been called to account for having gone unto Cornelius, and although the defence which he offered completely silenced those who impugned his conduct, yet the transaction did not, in the judgment of the Jewish Christians, amount to a settlement of the principle on which the Gentile converts were to be admitted into the Church. As we regard it, indeed, it ought to have done so; but looking at the obstinate prejudices of the Jews, it cannot be considered surprising that it should have wholly failed in correcting their mistakes. Peter’s statement was accepted as a vindication of his own conduct in that particular case, but it was evidently not understood as establishing a general rule in the treatment of Gentile Christians. The very fact that the means employed to overcome Peter’s reluctance to hold intercourse with Cornelius were extraordinary, seems to have induced them to look upon his conduct as no precedent for the brethren generally. The opinion, then, that the Gentiles must submit to circumcision in order to a participation in the privileges of the Gospel, was really entertained by the great majority of the Church at Jerusalem. And it is easy to see what a strong confirmation this circumstance must have appeared to give to the erroneous doctrine taught by these persons at Antioch. It would have been taken as evidence that they were sustained by apostolic authority.

III. Let us, in the next place, see what steps were taken to settle the matter. The Church at Antioch adopted the natural and most effectual means to obtain a final and satisfactory decision on the question. As the parties who had troubled them had come from Jerusalem,

and had produced the impression that they were sustained in their doctrine by the Church to which they belonged, it was determined to refer the question to that Church, and thus to ascertain the real state of the case. This was a method not only directly calculated to put an end to the dispute in the present instance, but, as far as possible, to prevent the repetition of such agitations in other churches. No people were more addicted to travelling often to great distances than were the Jews of that period, and it was to be expected that from time to time members of the Jerusalem Church would have visited their Gentile brethren in all the leading cities of the Roman Empire, and carrying with them the same views, the distractions which had broken out through them at Antioch were likely to be renewed every quarter, to the disturbance of the peace, and to the injury of the general cause. Indeed, this had already, in part, occurred. Although, from circumstances, the dissension about the matter had been greatest at Antioch, yet it had not been confined to that Church; the brethren in Syria and Cilicia had also been troubled with it. A formal decision, then, on the question by the Church at Jerusalem, if it could not have wholly prevented such disputes for the future, would, at any rate, have greatly diminished the evil, and given the churches which might have been pestered hereafter, great advantage in dealing with it. Accordingly, it was determined by the Christians at Antioch that "Paul and Barnabas, and certain others of them, should go up to Jerusalem about this question." Who the "certain others" selected on this occasion were is not stated. That they were members of the Church in that place, or Jewish Christians worshipping with them, is obvious. In common fairness, indeed, it was to be expected that individuals representing both sides of the question would have been chosen. Any improper advantage taken by either party would not only have been inconsistent with Christian honesty and good feeling, but must have materially hindered a satisfactory and happy termination of the dispute. From other sources we learn that Titus was one of the party, Gal. ii. 1, not indeed selected by the Church, but as the phraseology of the passage would seem to intimate, taken up by the Apostle to Jerusalem in their company. He was personally deeply interested in the matter. We may even gather that his case was the occa-

sion of raising the general question to be determined.

IV. The next point claiming our attention is, in what way and by whom was the question determined? Omitting some comparatively private interviews which Paul appears to have had with the leading Apostles, Gal. ii. 2, although there can be no question that they had a bearing on the particular subject which had brought him to Jerusalem, we may confine ourselves to the public measures which were adopted in relation to it. At an early period, as we learn from the fourth verse of the present chapter, the delegates from Antioch, as we may term them, accompanied by Paul and Barnabas, met the Church at Jerusalem, and gave an account of what God had done amongst them, and of their condition as a Church, which naturally introduced the subject of dispute. Then it was that certain persons, formerly Pharisees, but now believers, rose up and contended "that it was needful to circumcise the Gentiles, and to command them to keep the law of Moses." Nothing further seems to have been done at this meeting. It was the opening of the case, and time was given for further consideration. Shortly after, they came together to consider of this matter. The proceedings were commenced by a brief declaration from the Apostle Peter, against the imposition of circumcision on the Gentiles, founded on the true interpretation and bearing of the events which had occurred to himself when sent to proclaim the Gospel to Cornelius. The subsequent statements of Paul and Barnabas, setting before them what miracles and wonders God had wrought amongst the Gentiles by them, must have furnished a striking confirmation of Peter's doctrine. These views were supported by the Apostle James, and it only required his recommendation to procure an apparently unanimous decision on the point brought before them. The result was, that the Gentiles were declared free from any obligation to observe the law of Moses, and were only required to avoid certain things offensive to the Jewish believers, as necessary to a proper understanding and a right Christian intercourse between both parties.

It is evident that this decision was the decision of the whole Church, under the guidance and sanction of the Apostles. Nothing can be plainer or more express than the testimony of the whole chapter to this effect. The first interview took

place with the *Church*, as appears from the fourth verse. The *Church* is there distinguished from the Apostles and Elders, and although it is said in the sixth verse, "That the Apostles and Elders came together for to consider of this matter," yet it is evident from the sequel that it was with the Church—the body of the believers. Thus it is said, in the twelfth verse, that "all the multitude kept silent and gave audience to Paul and Barnabas,"—a phrase which unquestionably indicates the presence of the entire membership. This is more clearly apparent at the conclusion of the Apostle James's address, where we read, "Then pleased it the Apostles and Elders, with the *whole Church*, to send chosen men," &c.; and accordingly the letter which was prepared for the instruction of the Gentile Churches was drawn up in the name of the Apostles, and Elders, and *brethren*. Any testimony more full and explicit it is impossible to conceive. That the Church at Jerusalem must have been numerous at this time is conceded; but the objection arising from the supposed impossibility of so many persons meeting together in one place, is one founded on our ignorance, and is therefore quite irrelevant. It is enough that the inspired writer informs us that the meeting actually took place, and we need not trouble ourselves with any inquiry as to how it was managed. The objection in question simply amounts to a flat denial of the fact as affirmed by inspiration—a mode of dealing with Scripture as irreverent as it is foolish. And inasmuch as the decision pronounced was substantially that of the Apostles in the plenitude of their powers—a decision in which the Church at once acquiesced,—so it ought to be rightly regarded as a conclusion dictated by inspiration. Hence the language used in reference to it, "It seemed good to the Holy Ghost."

That this decision was not only the act of the Church at Jerusalem, under the guidance of the Apostles, but of that Church alone, is plain from the whole circumstances of the narrative. The persons who came up from Antioch about the question, appeared to have belonged exclusively to the Church of that city. There is no hint that any other of the Gentile Churches united with them in the present appeal, although it was a matter in which all of them were interested, and the agitation of which had extended to several of the churches in Syria and Cilicia. And further, neither

the delegates from Antioch, nor Paul and Barnabas, took any direct part in the judgment ultimately arrived at. They were, indeed, permitted to state their case—for that purpose they had come up to Jerusalem; but to this their action was confined. Having no direct connection with the Church assembling there, they had no right to interfere, beyond submitting the question to their consideration. Nor did they. It was a question respecting certain doctrines taught by some of their members elsewhere, with which the particular Church at Jerusalem had mainly to do, and their decision ruled that these doctrines were unauthorised and erroneous.

V. It may, however, be demanded, What could be the reason for adopting so unusual a method of settling a question of this nature? Were not all the Apostles divinely inspired, and therefore thoroughly competent to give forth an infallible decision on this and all similar disputes? Was Paul himself behind the chief of the Apostles in this respect? And might he not at once have definitely determined, on the spot, what was the truth in relation to this matter, and silenced opposition by his apostolic authority? Now, in reply, it may be observed, that while such extraordinary powers were undoubtedly possessed by Paul in common with all the Apostles, yet the circumstances of the case were so peculiar, as to render their exercise inadmissible, save in connection with such an arrangement as the present chapter indicates. Although all the Apostles were thus endowed, still they had, up to this time, confined their ministry, with the exception of Paul, almost wholly to the Jews, and had resided chiefly at Jerusalem. There is no evidence that they had as yet gone beyond the confines of Palestine. Their authority was acknowledged and confided in by their believing countrymen, and accordingly the Jewish converts who at Antioch had insisted on the submission of the Gentiles to the rite of circumcision as necessary to salvation, seem, as already intimated, to have represented the Apostles at Jerusalem as sanctioning their views. Hence it happened that the authority of these Apostles came into apparent conflict with that of Paul at Antioch. The state of things was altogether singular, and fraught with danger. The very appearance of such plain discrepancy in the utterances of Inspiration must have been fatal to the admission of Inspiration it-

self. Who could be believed when persons laying claim to these powers seemed to be divided amongst themselves on a matter of such importance as the present? Amidst this conflict of opinion, would not some have been disposed to conclude that it was not safe to trust either party, and thus find a justification to themselves for their continued rejection of the Gospel?

The Apostle Paul might, indeed, have authoritatively required a submissive reception of the doctrine which he taught respecting the freedom of the Gentiles from the bondage of the Mosaic law, as the mind of God,—trusting that in due time the other Apostles, when the occasion called for a statement of their views, would have accorded with his teaching—it being impossible that inspiration could contradict itself. But, in the mean time, mischief would have been done, which, on every account, it was necessary to prevent. He was not ignorant of the prejudices which the Christian Jews entertained against him on the ground of his known opinions on this very subject. They, at an early period, viewed him with suspicion and dislike, and had manifested those feelings on various occasions. He could not, therefore, fail to be aware that any authoritative decision of his in regard to it would never have been respected. Nothing else but increased misunderstanding could be expected to flow from it, undermining general confidence in the common inspiration of all the Apostles. This was a serious danger, and could only have been averted by measures which should peaceably and speedily evince the entire harmony which existed amongst inspired men on this and every other particular of the Gospel dispensation. And these measures the chapter before us discloses.

And, moreover, it appears that this course, though evidently recommended by prudential considerations, did not originate either with Paul and Barnabas, or with the Church at Antioch. We learn from the second chapter of the Epistle to the Galatians, which is generally conceded to relate to this transaction, that it was adopted as the result of a Divine intimation. The Apostle tells us that he went up by "revelation." Special Divine direction was given in relation to the mode of effectually settling the dispute, in which all the parties interested acquiesced. The care of God over his Church, and the cause of religion in the world, was visibly manifested in this as in every other important move-

ment in those early times. He by whom the gift of inspiration was conferred took sure means to prevent any appearance of contradiction regarding his mind, whenever human infirmity and uncorrected prejudices threatened to inflict mischief.

From these remarks, the true character of this transaction may be easily gathered. We have not had recourse to suppositions and conjectures. We have confined ourselves, as rigidly as possible, to plain and acknowledged facts, apparent on the very surface of the narrative. This, in reality, is the only fair and honest way of dealing with the statements of Scripture. From this examination of the transaction before us, two obvious inferences are suggested, with which we shall close these remarks.

1. The first is, that this meeting at Jerusalem affords no kind of precedent or authority for ecclesiastical councils or synods. Whether we look at the circumstances under which or the mode in which it was constituted, it gives no support whatever to those convocations, either Episcopal or Presbyterian, which ultimately became common. The cause which led to the meeting, the direction under which it was convened, and the influence which guided them to the judgment arrived at, were all special; and the constituent elements of the assembly were so entirely dissimilar to those of all subsequent councils and synods, that nothing but wilful blindness or absolute folly could ever find in the one a justification of the other.

2. Then, keeping out of view what is extraordinary in the transaction, it is instructive to observe how its other features are in perfect consistency with those simple ecclesiastical principles which the New Testament everywhere recognises. It is, in truth, the judgment of one Church—of all the members of that Church—touching the doctrine taught by some who professed to belong to them, and to be acting under their sanction, on the appeal of another sister Church. This is plain Congregationalism, and accords with its principles alone. K.

THE PROTESTANT UNION.

THE Report of the Directors has just come to hand, which is brief, to the point, and very satisfactory. The whole of the interest arising from the former investment of £18,000 having been added to the capital, no purchase has been made in Consols since the 11th of

April, 1850; the whole of the £8000, therefore, will be entitled to a higher rate, making an addition of £47 10s. to the annual income, besides leaving a sufficient surplus to provide for some claims of considerable amount becoming due to surviving children. Five members have died during the year: the Rev. Dr. Philip, of South Africa, in the seventy-seventh year of his age, whose surviving children (Mrs. Philip being dead) are entitled to the amount of eight years' annuity, being £200, of which £72 is a bonus on the sum originally subscribed for. The Rev. H. Maclean, the Rev. J. J. Freeman, the Rev. William Seaton, and the Rev. Evan Jones, are the other members reported as dead. This latter case has a voice which we desire to make heard. Mr. Jones, of Tredegar, died last April, at Cardiff, having become a member so recently as 1849, for an annuity of £30. That excellent man was then in remarkably robust health, but has since been cut off by lingering consumption, in the thirty-second year of his age, leaving his bereaved widow entitled to £30 per annum, subject to a reduction of one moiety to complete the policy of one year's annuity. Mrs. Jones will, therefore, receive £15 per annum for five years, and then the full amount of £30 while she lives. Mr. Jones paid, as premium, in all, only the sum of £45 5s. 6d.! This is a most speaking circumstance. Would that all young ministers were in a situation to act upon the monition which is thus given! for it is of the utmost moment to begin young, the premium increasing with years. We are glad to see no fewer than thirteen new members, ministers; one for an annuity of £50, another of £30, another of £25, and the rest of £20, with the exception of one for £10. The increase of income, arising from new policies, is £102 5s.; from interest on capital, £452 17s. 1d. The decrease of income, arising from the decease and relinquishment of members, is £36 7s. 3d. After, therefore, deducting this sum, the real increase, above the receipts of last year, is no less than £578 15s. 8d. The nett receipts of the year are £2,273 17s. 1d., and the expenditure, £1,270 16s. 9d., leaving a surplus of income, above the expenses, of £1,003 0s. 4d., while the annual liabilities have been increased, by the death of the members, to the amount of £145.

Such is the happy position of the Society, at the close of its fifty-fourth year,

after having already contributed a vast amount of substantial good, and being in a fair way to impart incalculably more. The invested property now produces an interest of £1,100 per annum, while the annual increase of members is such as to give promise of a lengthened permanence. Numerous applications, we are glad to learn, are being made for information respecting its Constitution and Rules. We do not know an Institution better deserving the attention of Ministers, whether old or young. The oldest, we see, of the class, is the Rev. John Morley, of Hull, who entered in the year 1799; the next is the Rev. J. Bennett, D.D., of London, who entered in 1800. We see the names of Dr. Raffles, the Rev. John Blackburn, the Rev. Mark Wilks, the Rev. James Stratten, the Rev. Drs. Stowell, Tidman, and Halley, among the early members.

THE EYE.

"He that formed the eye, shall not He see?" When we examine the eye minutely, what wonders do we discover! It moves in its orbit in every direction with perfect regularity, through the power of its muscles, which are six in number; four are called *recti*, or straight muscles, and two oblique. The former move the eye upwards and downwards, outward and inward. One passes and rides within a cartilaginous ring, like a thread over a fine pulley, causing the eye to roll with perfect ease. The other is placed under the eye, so as to steady it, and fix it on any point or object before it. The eyelids have a cartilaginous margin to give them shape, and are muscular, to set them in motion. A small semilunar cartilage, which, like a hoop, encircles their edge, preserves them in their regular figure, so as to close the lids neatly over the eye. The cartilage being triangular, causes the edges to meet most accurately. The upper eyelid only is moved for the admission of light to the eye. They are shut by the action of a single muscle, which serves two purposes, one to shut, the other to press the ball of the eye, that the lachrymal gland, situated in the upper part of the bony socket may freely discharge its secretion—the tears which moisten its surface. They are also fringed with the delicately constructed eyelashes, which serve to prevent dust or insects passing into the eye, modifying the light, and giving beauty to their structure. The eye is also arched above by the eyebrow, which prevents the moisture from the head running down, and would be a cause of constant inconvenience. It also imparts character to the countenance.

The eyeball is continually moistened by the tears secreted from the lachrymal gland, whose small ducts or channels open on the inside of the upper eyelid, towards its outer angle. The tears are thus diffused over its

surface by the motion of the eyelids. Their secretion goes on without interruption night and day, and here is to be observed a remarkable provision for their flowing towards the inner angle of the eye, in the inclination of the lids to each other. They meet only on the outer edge of the wide surface formed by the tarsus, or thin cartilaginous ring; the result is, that a gutter is formed in the angle, by the inner edges of the tarsus, or cartilage, not meeting, which permits the tears from the little ducts of the lachrymal gland to flow towards the two open passages in the inner angle of the eye, thence being conveyed through a perforation in the bone to the nose. See how rapidly the eyelids move, instinctively closing the organ against danger, and during sleep protecting it from particles of dust which might injure its delicate structure.

It is also of importance that the eye should not be loose in the socket, but in its various rolling motions fixed. Here we may perceive a provision by a fine membrane, called the conjunctiva, which is reflected from the interior of the lids over the whole surface of the cornea. It is perfectly transparent, causing the white coat of the eye to shine through it, is the seat of inflammation, and is continually kept moist. When it sweeps over the transparent cornea, it is so fine as not to be detected with the most perfect vision, and only to be separated by maceration in water.

Having finished the description of its outer structure, let us now proceed to examine the proper coats or membranes of the eye. These are three in number. The sclerotic, so called from its hardness and strength; the choroid coat, being the vehicle of the vascular structure of the eye; and the retina, or expansion of its nerve at its posterior part. The sclerotic, or white of the eye, and the cornea, or transparent surface, are regarded as one structure; they are in close union. The sclerotic coat is a firm and white membrane, remarkably thick and strong, supporting the globular form of the eye, preserving its internal parts from damage, and serving for the attachment of the several muscles which move the eye. How admirable is the provision made to protect from injury the delicate humours of the eye, and the fact of this membrane not being prone to diseased action is the cause why this beautiful organ is preserved so many years entire. The parts of the human frame wear out by use or age, but this structure continues unimpaired by disease, unless accident should rudely injure its texture. The cornea, in connection with this hard membrane, is so called from its transparency, and forms the bright circle on the forepart of the eye. It is hard, firm, brilliant, possessing great sensibility. Its fulness and great transparency gives a brilliancy to the eye. To all appearance it is variegated with colours, either black, blue, gray, hazel, &c., but it is not so; the colour being seated in the iris, a membrane placed behind the cornea. The choroid membrane, the next in order, is situated on the inside of the sclerotic; it is the middle coat of the eye. Its inner surface is lined with a black paint,

called *pigmentum nigrum*, which is produced by its extreme vascularity. The secretion, therefore, is affected by its own membrane. The great use of this black substance is to absorb or stifle the rays of light, after they have impinged on the retina, or expansion of the optic nerve. Were it not for the dark surface in close approximation to the retina, there would be no vision during the light of the day. The light would so overpower the retina by its powerful stimulus, as to cause blindness. In Albinos, whose eyes are red, we perceive the absence of this membrane; hence they see perfectly during the night, not in the blaze of day. In some graminivorous animals, this membrane is coated with patches of green, which accounts for their more perfect vision during the darkness of the night,—the feeble rays from reflection being sufficient to throw light enough to enable them to see objects. This perceptive faculty in some of these lower animals is also increased from the larger size of the pupil, which by presenting a broader surface to the admission of the rays, materially contributes to assist the sight. The iris, which particularly demands our consideration, is a membrane in close connection with the choroid membrane, although perfectly distinct in its character, is the seat of colour, giving colour to the eye. It is hung like a circular fold or curtain, before the crystalline lens. It is perforated in the centre, and this hole constitutes the pupil of the eye. The reason why the pupil always looks dark is, because the dark choroid membrane is behind, and its being opposite to it gives it that appearance, just like a small hole cut in a card and placed in front of a dark ground, would make it appear black. Now the pupil admits of contraction or dilatation from the action of its circular and straight muscular fibres. When the light is too strong, the pupil becomes contracted in size by the agency of its circular fibres; when more light is wanted, as in the evening or dusk, the straight fibres are brought into action, widening the circular hole, and bringing it almost to the circumference of the membrane. Thus the two sets of fibres alternately act and react, according to the degree of light required. Its contraction and dilatation is a sure test of the healthy condition of the retina, and what is remarkable is, that although it is so sensitive as to be acted on by the light impinging on the nerve, it is not sensitive when touched by the point of a couching-needle. If we consider the small size of the pupil, not more than a seventh or eighth of an inch in diameter, does it not strike one with wonder that an organ so small, so diminutive, should be able to take in at a glance the boundless firmament, the wide expanse of the heavens? Nothing can give a greater or more sublime idea of the greatness, the power, and the wisdom of God, than this one manifestation of his perfections. If we try to examine its muscular fibres minutely, by whose agency this membrane contracts or expands, how difficult is it to detect this power, although it is evident and known that there is the existence of such a structure! Its posterior part is always dark, in close contact with the

choroid membrane, so as to form one dark circle for the more perfect impression of the object on the retina.

The retina is the expansion of the optic nerve, the immediate seat of sensation, and is situated at the back part of the orb of the eye. It is a most delicate membrane, is transparent in its recent state, and so soft that it will tear with its own weight. It is the seat of the disease called *amaurosis*.

We next proceed to examine the humours of the eye. They are three in number: the aqueous, the crystalline lens, and the vitreous. The aqueous humour is limpid; its specific gravity and its refractive power is identical with water; its situation, the anterior part of the eye; its use is to distend the cornea, and to give it its prominent appearance; also to allow the iris to swim in its contents freely, and to prevent the crystalline lens, which is behind, in close approximation, being injured by blows, as well as to allow this body an easy motion in moving forward when we look at near objects, and to recede when we look at remoter ones. Just behind is situated the crystalline lens; its shape is like a double convex glass, and flatter in front than behind, to allow its reception of a large proportion of rays of light. It has the firmness of hard jelly, and is perfectly transparent. The rays which pass through the eye are conveyed to its focus at the back part or bottom of the eye. It is enclosed in a delicate capsule, and is embedded in the vitreous humour, which lies immediately behind. It is the crystalline lens which is the seat of the disease called *cataract*. The vitreous humour, which lies at the back part, fills up the greatest part of the orb. It is much denser in its texture than the aqueous humour, has the appearance of clear jelly, and is enveloped in a membrane called the hyaloid. It is hollowed out in the front, to allow the lens to lodge in it. It has the consistence of the white of an egg. It keeps the lens at the requisite distance, that the rays from objects may perfectly impinge upon the retina. It is well known that the images of objects are imprinted on the retina in the inverted position, but how the mind is led to the perception of objects erect is a problem which admits of no solution. Vision is the united operation of the external organ, nerve, and brain.

Light is a matter reflected from shining substances, and entering the eye, gives the sensation of sight. Rays of light must be so concentrated as to impinge strongly on the retina, or expanded nerve of the eye; the lens, which, like the double convex glass, concentrates these rays to a focus; and in order to form a perfect image, the vitreous humour is so placed between the lens and retina, that the image is rendered perfect and complete, when it is positively formed on the latter membrane. How adapted is the eye to light, to receive the myriad of its rays, passing in various directions from all points, until brought into a barren space not more than the seventh or eighth of an inch in diameter, before they enter its pupil to form the object on the retina! Surely this is the work of God, and how seldom do we

contemplate, with deep and fervent adoration, so great and wonderful a display of the Divine wisdom! How few have their thoughts directed to the Upholder of all things, or sufficiently value the preservation of that organ which can behold the glory of the heavens, and enjoy the rich landscape which earth, in her various beauties, everywhere displays! How wonderful is the machinery in motion, every conscious moment, to effect and complete the power of vision! How minute are its muscles, and if only one is injured, the eyelid drops, and sight is partially or entirely prevented! How transparent are its membranes and humours, or if one accidentally or from other causes becomes injured, vision is rendered imperfect! How slight a disturbance disarranges its beautiful structure, causing darkness to take the place of light! How grateful ought we to be to Him for sustaining, preserving, and guarding the eye from daily dangers to which it is exposed, and how astonishing, with the amount of its almost ceaseless work during a long course of years, that vision should continue sound and perfect!

The eye is, indeed, a beautiful organ, full of wonders, displaying the greatness, and power, and wisdom of its Maker. It is an optical instrument, adapted for seeing near or remote objects, combining the telescope and microscope. If only distant objects could be perceived, then those which are near would be indistinct. If objects near could only be seen, then the beauties of the creation would be a nullity. It must consequently be conceived that great changes in the eye must take place every time we look at remote or near objects, and this, too, in a way which cannot be comprehended. In the nice adjustment also of the several humours of the eye, if they were more or less of a different shape, greater or less convex, or less transparent, however slight the change might be, the vision would be imperfect. It is supposed, however, that the crystalline lens has the power of altering its degree of convexity, and thus accommodates itself to the distance of objects. The situation of the eye in a deep socket preserves it from accident.

How manifold are all Thy works!—in wisdom hast thou made them all! The more we are led to consider the glory of God, as manifested in the structure of the human eye,—its perfect adaptation to the various purposes for which it was designed,—its exquisite workmanship,—its beautiful form,—its situation to protect it from injury,—its preservation, also, by its natural covering, the lid, with its beautiful fringe of hair,—its outer membrane, moistened in its unfailing supply from the gland, to preserve its transparency,—its clear and pellucid humours for the admission of the rays of light—their powers of refraction, and use for the perception of near and distant objects,—its internal membranes,—the wonderful power of its pupil to contract and enlarge, according to the force and degree of light required,—the infinite number of rays crossing and re-crossing, yet all, without exception, passing through its centre,—the black paint spread on its choroid membrane, in order that the object may be

perfectly seen on the retina,—the mysterious connection between it and the brain, so as to complete the power and faculty of vision, and all this wonderful process carried on continually, without intermission, for seventy or eighty years, and in many almost unimpaired, how strange it is, that a miracle, as it were, in constant performance, should have so little influence in directing the thoughts of silent adoration to Him, “in whom we live, and move, and have our being!” “All thy works shall praise Thee.”

There is nothing more calculated to raise a spirit of devotion within the heart, than the habit of constant reflection on the works of God. Here we perceive the finger of God, his workmanship, his power, his beneficence, his majesty, his greatness, his care for his creatures. What would life be without the power of sight? What charm would there be in walking forth in God's creation, without being able to admire and perceive his glorious works? How much we owe to him unceasingly for watching over this beautifully framed eye, and preserving it from a thousand dangers! How frequent ought we to be in praising and acknowledging the Divine goodness in remembering us, when we are so forgetful of our vast obligations! The Christian's life is hid with God. Like Enoch, he walks with God; he contemplates his curiously wrought frame; he beholds the creation spread before him in all its sublime beauty, and he adores and worships in spirit and in truth. He knows that the eye of God is upon him; he considers that if he possesses the power of exercising the faculty of vision to such an extent, so as to behold the infinity of space, how must God, the Fountain of Intelligence, behold him in all the secret springs of his bosom, and daily walk in the journey of life? His eye is, therefore, directed upwards and inwards; he beholds in the glorious future the King in his beauty, he looks beyond the present vista, and surveys the inheritance of the sanctified and redeemed, and rejoices in hope of the glory of God. “My meditations shall be sweet. I will rejoice in the Lord,” is the language of his heart. Thus he holds on his way, adding to his faith by the exercise of those powers here given to him, and beholding in the mirror of the creation the glory of the Lord; he goes from strength to strength, in holy preparation for a brighter state, where he shall, in brighter vision, see without a cloud Him whom on earth he loved and served. While the natural eye is directed to behold the wonderful works of God in deep admiration, may the eye of faith never grow weary to behold Him whose eye never slumbers, who dwells in eternal light, beholding with delight all who thoughtfully contemplate his perfections here, and pant for the fuller vision of his countenance in glory.

F. S. G.

Tiverton, June 26, 1852.

MINISTERIAL SUPPORT.

To the Editor of the Christian Witness.

SIR,—The subject of this letter has been discussed to satiety, without producing any

practical effect; and my feelings are so distressed, and my sense of propriety so shocked, whenever I take my pen in hand respecting it, that I have again and again resolved never more to say a word upon it: but the provoking calmness with which my beloved neighbour and friend has contrived to get over its principal difficulties, must be my excuse for once more defiling my fingers with the disgusting theme. My principal disappointment with the paper of Mr. M'All is, that he seems to dispute *facts* which are well supported by evidence, merely for the sake of maintaining the credit of the denomination. And though the inferences which he says must be drawn from the *reports* of this low state of ministerial support are very fair, yet if these *reports* be *true*, what then? Why, either these conclusions must continue to prevent young men of a certain class from entering the ministry, or must appear to give an unfair advantage to covetous churches—or a different scale of ministerial support must be adopted. Now, I contend that the *reports* which Mr. M'All doubts are *facts*, and that these *facts* can be ascertained by Mr. M'All himself; and that, therefore, no jealousy for denominational honour should make us shut our eyes to what is occurring around us. Let Mr. M'All take the county where he now resides, and of whose Association he is the worthy Secretary, and are there more than half a dozen of its pastors with £100 a year? Are there not several with salaries below £80 per annum? Are there not devoted pastors, of a Home Missionary spirit, doing the work of two churches several miles apart, on whose cases considerable discussion has been awakened at the Annual Meetings of the Union, as to the continuance or amount of their grants, because those grants gave them an income of nearly £100, to support families of six or eight persons? And has not Mr. M'All kindly wound up these discussions by expressing his regret that such men, performing such labours, had not double the amount they received? It is true that Lancashire has a law which dictates that no church receiving aid from the Union shall give its pastor, including the grant, less than £100 per annum; but supposing *that* to be the utmost of a Lancashire minister's income, with a family of six or seven persons, I pity him much more than I should a Nottinghamshire minister with £80 a year; for rents, labour, and almost everything else, are so much dearer than in Nottinghamshire, that the latter would be the better off. But we will suppose a Lancashire minister's income to be £120 per annum, and that he has a family of seven children to clothe, feed, and educate, without a farthing of private income; then how will his case stand? I give the items of *some* of his expenses, and I leave Mr. M'All to say whether I state the case fairly or not:

	£	s.	d.
Rent and Taxes	15	0	0
Board and Education of Two Children at Denominational Schools	30	0	0
Home Education of three others, or at Daily School	6	0	0

Carried forward £51 0 0

	£	s.	d.
Brought forward	£51	0	0
Clothes, Linen, and Shoes for nine persons	16	0	0
Servant's Wages, and occasional help	8	0	0
Correspondence, Books, Stationery, &c.	5	0	0
Soap, Candles, Washing, and Incidentals	5	0	0
Coals and Fire-wood	5	0	0
Doctor	3	0	0
	93	0	0

Thus leaving for the food of eight persons during the whole year, for the food of two additional members of family in the vacations, for the rites of hospitality, which a Bishop ought to display, and for journeys	27	0	0
Total	£120	0	0

Now, Mr. M'All knows, no one better, that the items of the above account are not *assumptions* to suit a case, but that they are *facts*, which the family account-book of many a minister in Lancashire and elsewhere would substantiate; and he knows what sort of a house Lancashire would supply for £15 per annum, taxes included, and he can easily imagine what must be the sort and amount of linen, clothes, shoes, &c., of nine persons, to cost only £16, or 35s. each, including the dress of the father of the family, whose people would be shocked at his appearing in public without a decent suit of black. In fact, Mr. M'All knows that such a family cannot be supported and educated on any such sum, and I contend that a very large portion of the ministers of even Lancashire and Yorkshire are not better off than my estimate has supposed; and speaking from personal and painful knowledge of the ministry in other parts of the country, I maintain that they are vastly worse off than the ministers in those busy hives of industry. I can *prove* that the majority of the ministers in Cumberland, Derbyshire, Nottinghamshire, and Leicestershire, do not receive £100 from every source, and that, supposing their families to consist, on an average, of only five persons in all, eighty or ninety guineas a year is far too small a sum to enable them to educate their children, and maintain their families with credit and comfort, even with the present mercifully low price of food and clothing. I am ashamed to have to descend to such grovelling particulars, but I am compelled to do so, in order to rectify the too favourable conclusions of your valuable correspondent.

Mr. M'All doubts whether one in ten of our students leaves College with an invitation to a charge *promising* less than £100 a year, and I am very happy to hear that *prices have so run up* since I had anything to do with such matters; but I can tell Mr. M'All, as the result of twenty-six years' painful observation, of cases where promises of not more than £100 speedily were reduced twenty per cent., and where promises of £80

have sustained a curtailment of one-fifth in the course of a few years, though the congregations had decidedly improved. *Promises*, with honourable, Christian men, are sacred things, whether made to a banker, a tradesman, or a minister; but *promises*, with a considerable number of our churches, to their *ministers*, are mere cobwebs, on which, if the ministers rest, they will soon be let down, and brought into great pecuniary difficulties, and inextricable disgrace.

But it may be contended that the majority of us get as much as we are worth, as Dr. Harris lately remarked; and if so, the sooner our Collegiate Institutions are closed, the better, for in the majority of cases they fail to turn out men who can command more than £100 a year. Mr. M'All justly fears that if the scale of *reported* remuneration go uncontradicted, it will operate to prevent young men of respectable standing from entering the ministry, or will lead the churches to think such a scale of remuneration sufficient; and he is doubtless aware that both these suppositions or fears are supported by *facts*, for how few of our mercantile houses or literary families can furnish even one son for the ministry! But if our hearts or our theological views were right, should not the reverse be the mode of operation? Ought not our more respectable families to pray that *their* sons might be prophets? and should not deacons and churches repudiate the wicked logic that "because other churches *half-starve* their ministers, we will *starve* ours to death?" Or rather, should not the love of Christ constrain the *noblest intellects* to choose the Christian ministry, with even beggary and bondage for its principal reward, as their highest glory? and should not churches learn to think that they who preach the Gospel should live of the Gospel? And if the Church fail in doing its duty, ought not *ministers* still uncomplainingly to persevere in their arduous work of preaching the Gospel to every creature?

Sir, to a great extent all these results are being secured; for I rejoice to observe a larger number of *respectable* men putting their hand to the plough, and to hear that a greater number of ministers of the first rank are feeling for their poorer brethren, whilst the laity of the Church are *longing* for the opportunity of administering of their abundance to those who need it; and that they who most need it yet continue their charge, "not for filthy lucre, but of a *ready mind*." But, in the meantime, the average talent of our students is, perhaps, only third or fourth rate; their circumstances are low; their views are so simple and correct, that, when they settle, they will probably marry only for *love*, and not for *gold*; and I presume they are so sternly Protestant, as to have eschewed all vows of celibacy: and I advertise them, therefore, that they must expect a course of severe trial in the ministry, but exhort them to quit themselves like men, to be strong, and to wait for the coming of the Lord, who, when a minister himself, had not where to lay his head.

Ere long, the system will doubtless be altered, as it very easily may, and your valued correspondent has shown us how.

He has adverted to a number of funds and institutions, whose *separate* incomes amount to many thousands a year, which go to eke out the limited incomes of too many of our pastors. Let these funds be *amalgamated*, and administered under the wise management of some of our men of business, both in the ministry and out of it, and we have the germ of a Sustentation Fund, which would soon grow into a goodly tree, under whose shadow many would find repose from the scorching rays of a mid-day sun, and the bitter blasts of a winter's night, whilst the wise arrangements arising out of its distribution would prevent its becoming the refuge of the lazy, the improvident, or the recluse. Only let our ministerial brethren display the zeal and kindness of Mr. McAll in his own locality, and stir up the minds of their people to love and good works, and let one hundred such as he, whether laymen or ministers, seriously set themselves to carry out the principles of Mr. Swaine's admirable paper, and then, doubtless, a scheme will be the result equal, at least, to the boasted Sustentation Fund of the Free Church of Scotland, which secures to every minister £130 a year, and a manse, as his lowest income. Thus the degrading processes by which £5 from this Fund, and £10 from that Society can be obtained, will cease, and our scrambles for a miserable pittance will not leave us, as at present, little better than Australian "diggers," covered with mud, to get a little pelf, and humbled in our esteem and our brethren's (who have had to be our vouchers), whether we win or lose.

A false delicacy, or a foolish pride, or a cruel philosophy, now prevents the truth from doing more than ooze out; whereas, if the light were fully let into the thing, a reform must take place. In the Free Church of Scotland, it is not by the complaints of *poor* ministers themselves that so much is done; but owning the paternity of Dr. Chalmers himself, and supported by the advocacy and enlarged liberality of Peers, Barons, Commoners, and Divines of the first rank, no wonder that the Sustentation Fund should be so efficient an institution, with which, however, they are by no means satisfied, as the discussions of the last General Assembly abundantly prove. Only let anything like the same zeal possess our divines, and deacons of the more influential churches of the country, and we shall have a Fund large enough to give a comfortable support to every faithful pastor of correct views and modest expectations. Fervently hoping for such a day, for my brethren and companions' sakes, though not expecting to share its fruits myself,

I am, Sir,

Respectfully yours,

EDWARD LEIGHTON.

Heanor, Belper, July 7, 1862.

and by marking its stealthy as well as its daring progress, both in the Established Church and in the country. The following extract from Dr. Owen—that Prince of Theologians—strikes me as deserving attention at the present time, and may be worthy of a place in your valuable Periodical.

STEPHEN LAIDLER.

On the Priesthood of all Christians.

The name of priests is nowhere in the Scriptures attributed *peculiarly and distinctively to the ministers of the Gospel, as such*. Let any produce an instance to the contrary, and this controversy is at an end. Yea, that which puts a difference between them and the rest of the people of God's holiness, seems to be a more immediate participation of Christ's prophetic office, to teach, instruct, and declare the will of God to man, and not of his sacerdotal, to offer sacrifices for men unto God. Now, I could never observe that any of those who were so forward of late to style themselves priests, were at all greedy of the appellation of prophets. No; this they were content to let go name and thing. And yet, when Christ ascended on high, he "gave some to be prophets, for the edification of his body," Eph. iv. 11; none, as we find, to be priests. Priests, then, like prelates, are a sort of church-officers whom Christ never appointed; whence I conclude,

That whosoever maintaineth any priests of the New Testament, as properly so called, in relation to any altar or sacrifice by them to be offered, doth, as much as in him lieth, *disannul the covenant of grace*, and is blasphemously injurious to the priesthood of Christ. The priest and the sacrifice, under the New Testament, are one and the same; and, therefore, they who make themselves priests must also make themselves Christs, or get another sacrifice of their own. As there is but "one God," so there is but "one Mediator between God and men, the man Christ Jesus," 1 Tim. ii. 5. Now, he became the Mediator of the new testament chiefly by his priesthood, because "through the Spirit he offered himself to God," Heb. ix. 14, 15; neither is any now called of God to be a priest, as was Aaron, and without such Divine vocation to this office, none ought to undertake it, as the Apostle argues, Heb. v. 4. Now the end of any such vocation and office is quite ceased, being nothing but to obtain gifts and sacrifices unto God, Heb. viii. 3; for Christ hath offered one sacrifice for sins for ever, and is "set down at the right hand of God," ch. x. 12. Yea, "by one offering he hath perfected for ever them that are sanctified," ver. 14; and if that did procure remission of sins, there must be "no more offering for sin," ver. 18; and the surrogation of another makes the blood of Christ to be no better than that of bulls and of goats. Now, one of these they must do who make themselves priests, in that sense concerning which we now treat: either get them a *new sacrifice* of their own, or pretend to offer Christ again. The first seems to have been the fault of those of ours who made a *sacrifice of the sacrament*, yet pretended not to believe the real presence of

THE PRIESTHOOD OF CHRISTIANS.

SIR,—You have done good service to the cause of truth, by bringing before your readers, from time to time, the evils of Popery,—that master-system of iniquity,

Christ in or under the outward elements or species of them; the other of the Romanists, whose priests, in their Mass, blasphemously make themselves mediators between God and his Son, and offering up Christ Jesus for a sacrifice, desire God to accept him,—so charging that sacrifice with imperfection which he offered on the altar of the cross, and making it necessary not only that he should annually, but daily and hourly, suffer afresh, so re-crucifying unto themselves the Lord of glory. Further, themselves confessing that, to be a true sacrifice, it is required that that which is offered unto God be destroyed and cease to be what it was, they do confess, by what lies in them, to destroy the Son of God, and by their Mass have transubstantiated their altars into crosses, their temples into Golgothas, their prelates into Pilates, their priests into hangmen, tormentors of Jesus Christ. Concerning them and ours, we may shut up this discourse with what the Apostle intimates to the Hebrews, namely, that all priests are ceased who were mortal. Now, small cause have we to believe them to be immaterial spirits, among whom we find the works of the flesh to have been so frequent.—*Digression on the Priesthood of all Christians*, p. 26.

IS DANCING A SUITABLE RECREATION FOR PROFESSING CHRISTIANS?

It is much to be lamented in the present day, that many whose names are enrolled as members of Christian churches, scruple not to attend parties where dancing is introduced, and thus other Christian minds are wounded by what they deem such inconsistency in the avowed followers of the Saviour. Surely, it must be from want of serious consideration that this practice has obtained such a sanction in many professing circles. It is alleged, and we are free to admit, that dancing is not, in *itself*, an evil; nay, it is occasionally lauded as a healthful exercise. It might be so, if practised at an early hour in the day. But what is the actual tendency of dancing, as forming the amusement of an evening party? In *anticipation* of the quadrille, how much valuable time is frittered away in special attention to personal decoration! An airy style of dress (not always the most in accordance with female modesty) is considered indispensable on such occasions. A high degree of excitement usually *accompanies* the dance, when the spirits are elevated, we had almost said, to a state of pleasing delirium, not much in harmony with the charge given to glorify God in our walk and conversation; and let our readers decide whether ambition and rivalry ever find an arena for their exercise in the ball-room. What are the subsequent sensations? Certainly the experience of all will testify that late hours, excitement, &c., &c., produce a physical languor and depression of spirits, not frequently overcome till the exciting preparations are made for another party. Is it possible for the mind to sustain communion with God, or to engage *earnestly* in efforts to promote the cause of the Redeemer, during a day part of which is

designedly devoted to the amusement in question? We should think the petition, "Lead us not into temptation," quite inadmissible during the twenty-four hours just specified.

Some may inquire what diversions can be substituted, when assemblies are composed of young people, some of them undecided in reference to religion. Let us not sacrifice consistency at the shrine of unbelievers, but render honour to Him unto whom honour is due. There could be the performance of secular music judiciously selected, and there are modes of combining pleasure with intellectual improvement (happily prevalent in some circles), arranged with some mental effort on the part of those who entertain their friends. But little self-denial is *now* required to enable one to *retain* a name among the people of God; but the words of the Redeemer are still on record, "If any man will come after me, let him take up his cross daily, and follow me."

What is the character of those parties where dancing is so necessary an appendage? Is there not an insipid nothingness, a heartless formality, trivial conversation, artificial politeness, too generally pervading them, which stamps them as below the dignity of a Christian, though occasionally we may meet with a kindred spirit, and can then hold intercourse of a purer and intelligent character? But in general, in such parties, can we feel that we have "redeemed the time," or "glorified God," in such frivolous engagements? In the mazes of the dance, where is that marked distinction which ought to exist between the believer and the unbeliever? Do we then appear as "epistles of Christ, known and read of all men?" as a "peculiar people?" as "burning and shining lights?" as "temples of the Holy Spirit?" Oh, let us "abstain from even the appearance of evil," and make some sacrifice of conformity to the world, even, it may be, in its least questionable aspect, that we may not prove "stumbling-blocks" either to the world or to any of our brethren and sisters in Christ, but dare to be singular, if we can at all mitigate the evil of worldliness creeping in upon the Church militant, that the broad line of demarcation between those who really love and serve a holy God, and those who love him not, may be evident to all; for we "cannot serve God and Mammon."

Should this meet the eye of any disciple at all wavering upon this subject, let that one seriously and prayerfully consider the matter before God, and may Divine grace be vouchsafed to follow the path which is right, as set forth in the Word of God! "By this shall all men know that ye are my disciples, if ye keep my commandments." "Be ye, therefore, *perfect*, as your Father in heaven is perfect." "If any man love the world, the love of the Father is not in him." "Be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God." "Happy is he that condemneth not himself in the thing which he alloweth!"

June, 1852.

E. W.

Popery.

POLICY OF BRITISH STATESMEN.

By Sir George Sinclair, Bart.

WE have had occasion repeatedly to point with praise to the pious and patriotic effort now being made by Sir George Sinclair, to enlighten the Scottish people on the subject of Popery. He has now published his Third Series of Letters, in all comprising twelve, each of which forms in itself a valuable Tractate, and the last of which turns upon the Duties of British Statesmen. Sir George seems to have been raised up for such a time as this. It is well when laymen of rank, talents, and learning, stand forth to fight the battles of religious truth. Desirous to give this excellent advocate a little help by the way, as an expression of our grateful admiration, we cite the following, which will reward the thoughtful and repeated perusal of our readers. The article exhibits great principles in conjunction with important facts. Having been descanting on the morals of Italy, the gifted writer proceeds :

The preceding details develop to us, with sad and fearful accuracy, a few of the worst features of the vice, grossness, and slavery, which unhappily predominate throughout fair but ill-fated Italy. Female purity is so little regarded by either sex, that the contagion of the moral malaria can only be avoided by seeking refuge in celibatarian establishments, where, if what is spoken or done in secret were proclaimed on the housetops, the ears of the most careless would tingle, and the minds of the most hardened be appalled. "There is not," says Kirwan, p. 122, "a worse-governed, less-religious, or more immoral people in Christendom, than in the Holy City." "The Pope's infallibility places her beyond the reach of improvement, and stereotypes equally her truth and falsehood—her divinity and her demonism," p. 175.

It is an interesting problem to consider, whence this state of degradation and iniquity has arisen?

1. One source of evil has, at all events, been most carefully avoided, which the infallible vicars of Christ have so vehemently denounced, and carefully interdicted, — I mean the free circulation of the Scriptures. Mr. Seymour could only find two copies in Rome, after inquiring at all the booksellers' shops; and these were in twenty-four volumes,—just as if only one Bible had been, after the accomplishment of a diligent search, been expiscated at Edinburgh, and that, perhaps, a many-tomed polyglott, valued at five or ten sovereigns. At every other establishment, Mr. Seymour was informed that it was "*prohibito*," or "*non permesso*."

2. Neither can the deplorable and unhappy state of Italy be ascribed to that strict and puritanical observance of the Lord's day, which Popes and Romanists so loudly deprecate and condemn. "There is," says Kirwan, p. 126, "no Sabbath in Rome. The only apparent difference there between the Sabbath and other days of the week is, that the shops are more gaily dressed, the markets are more full, and more people are engaged in buying and selling. On my way to St. Peter's from the Hotel d'Angleterre, I saw monks and priests in all the shops and markets, buying as on other days, and chattering like magpies. In Naples, the shops are closed and all business suspended on

feast-days; but on the Sabbath, all business is brisker than usual."

3. The preaching of evangelical or heretical doctrine, or a too frequent attendance on religious ordinances, have not led to this almost universal reign of immorality and superstition. "The sacrifice of the mass," says Mr. Seymour, "is the grand service of the forenoon. In some churches, which are popular, it is a sort of fashion to attend. In others, there is scarcely one living soul beyond the officiating priest and his assistant. It has been my lot repeatedly to attend from nine to twelve o'clock, and to reckon no more than three or four persons present. And even at St. Peter's, on ordinary days, when no high ceremony is expected, and where I have witnessed five or six masses all celebrating at so many different altars at the same time, I have reckoned sometimes not more than three or four persons at each, and on many occasions I have observed the mass wholly neglected, and without one person in attendance beyond the official assistant. The numbers are much larger on the Sunday," p. 307. "The attendance at the service in the afternoon is generally as small as can well be imagined. We have frequently witnessed the vespers celebrated, sometimes by two, sometimes by three, sometimes by ten priests, and not a single individual to form or represent a congregation. Sermons are seldom preached at Rome except during the season of Advent, the Epiphany, and during the season of Lent. For fully two-thirds of the year—for eight months of the twelve, there are few or no sermons unless on special occasions," p. 310. "There is no preaching to the Italians" (Kirwan, p. 127); "and when there is an occasional exception to the rule, it is not the Gospel that is preached; it is either a eulogy upon some Popish saint, or a vehement harangue against the Reformation and Protestantism." In order to judge of what our venerated Chalmers would have called the "staple" of these sermons, I shall transcribe the account of a discourse delivered by a celebrated Spanish preacher, as presented to us by Meyrick, pp. 14, 15. It will appear, at one glance, how remote it is, in all its bearings and tendencies, from the mischievous and soul-deluding fanaticism of our Candlishes or our Guthries.

"The sacrament of penance," he said,

"takes away the punishment of deadly sin, which is hell, but it does not free us unconditionally; the eternal punishment is commuted for a temporal penalty, which must be paid, either on earth by penance, or in purgatory by torments, equal in all but duration to those of hell. Some people thought that forty days' indulgence only diminishes forty days of our time in purgatory, but this was a mistake; it took away the debt for forty days of neglected earthly penance, the payment of which in purgatory may be many thousands of years. Three plenary indulgences, by means of one of which all arrears of penance are wiped off, so that a person dying immediately, being in a state of grace, would go straight to glory, without purgatory, were attached to this mission. One was obtained by confessing and communicating, another by attending the services, and the third was to be reserved till the hour of death, so that, on the death-bed, the priest would impart it in the regular form, and then they would be safe from purgatory. But no indulgences would be of avail unless they were in possession of the 'bulla crusada,' which not only allowed them to eat meat on Friday, but gave them the means, by the bull of the holy see, of getting no less than ninety plenary indulgences in the course of the year—every day in Lent, for instance, by only going to a church, and saying so many aves or salves as one can," pp. 14, 15.

4. The profane worship and pernicious practices of tolerated heretics, and the circulation of their blasphemous tracts, in which men are taught to trust in the Divine Redeemer as all their salvation and all their desire, have not contributed to create or aggravate these manifold and multiform evils. Captain Pakenham, a most respectable gentleman and devout Christian, is now in banishment for circulating the Scriptures at Rome during the short existence of the republic, *Kirwan*, p. 127. The erection of a Protestant chapel at Rome would be regarded as an act of sacrilegious impiety. Rome persecutes on principle, and swears all her bishops to persecute all heretics to the utmost of her power; and when she renounces the principles of persecution, she ceases to be an infallible church. A million of the Waldenses, under the sabre and tread of the minions of Popery, were made to bite the dust, p. 179. 100,000 were massacred on St. Bartholomew's eve, p. 181. 200,000 Protestants were massacred in Ireland in 1641, p. 183. The same principles constitute at this moment an essential element in the Popish creed. As I once observed in the House of Commons (April 1835), the Pope regards all heretics as rebels, and hates them as intensely as the Spanish bigot, Ferdinand VII., detested the South American colonists, who had liberated themselves from his galling and ignominious yoke. The Pope's authority (it is contended) extends over all nominal Christians, and none of us, by any dissent, can place ourselves beyond his jurisdiction, or beyond the reach of this law, *Kirwan*, p. 176.

5. An undue share of personal liberty in civil matters, the undisturbed enjoyment of

free institutions, or the uncontrolled predominance of licentious anarchy, cannot be regarded as the channels, through which these calamities have overwhelmed the eternal city. What are, in Italy, the fruits of the Papacy at this hour? Swarms of priests, monks, nuns, and beggars; poverty, ignorance, and superstition; the press shackled; no liberty, civil or religious; no security of property; no Bible; no Sabbath; splendid churches, converted into opera-houses, with no congregations; and lying wonders without number and without end, *Kirwan*, p. 188. The city is divided into small sections, of about twenty families each, and a priest is placed over each of these sections, nominally to look after their religious wants, but really to act as the spies of the government. A man, who was recorded as having been in the employment of an enemy of the old government, instead of getting the passport he applied for, was ordered to prison, and where imprisoned none knew but God and the priests, p. 123. Peter Ercole, for advising a friend to leave off smoking cigars, was torn from his family and sentenced for twenty years to the galleys!

6. The intervention of foreign powers to check the benign and liberal spirit of the Pope and his red-stockinged satellites is not the cause of Rome's present abject and wretched state. Every European despot places his troops and treasures at his holiness's command, and says, "I am as thou art, my people as thy people, (alas, how true in every instance!) my horses as thy horses."

I must leave it, my friends, to some more sagacious politician to detail the true sources of Rome's moral, social, and political degradation. The single word "Popery" comprises, in my estimation, the sum and substance of the "millstone" which encumbers unhappy and much-injured Italy, nor can she ever be free or happy until it be removed from her neck, and cast into the depths of the sea. Her era of slavery and suffering dates from the earliest dawn of Papal domination, and has now reached its climax, in the season of Papal decrepitude; it began in the green tree, and is now perfected in the dry. Popery, my friends, may impose upon the unwary and unstable by the meretricious glare and fascinating excitement of its pompous and pantomimic ritual; but it resembles the nun, whose profession is so powerfully and graphically portrayed by Seymour, p. 197. His description of her flowing ringlets, her splendid attire, her diadem of diamonds, her profusion of valuable lace, her attendant, "a little girl, with regular feather wings projecting from the shoulders, and very airily trimmed with swan's down," was calculated to excite the most tender and hallowed associations. I thought of Schiller's inimitable ballad, "Ritter Toggenburg," in which that gallant knight is represented as quitting his hereditary mansion, in order to dwell in a solitary hermitage, contiguous to the convent, in which the lady whom he loved, not wisely but too well, had sought a sequestered and tranquil asylum from the cares and vicissitudes of life. There, during many days, months, and years

he sat musing in weariness and watchings often, till the opening window exhibited her calm and lovely countenance to his view.

"But my feelings of disappointment and surprise can only have been surpassed by those of Mr. Seymour, the eye-witness, when I learnt that the Princess Borghese, and her maid, were seen watching every stone till they were all carefully removed by their own hands, and deposited safely from any light fingers that might possibly be present, even in a monastery of nuns!" p. 203. When the moment arrived for cutting off "the beautiful hair, with its luxuriant tresses," it proved to be "a wig!" "The young, the gentle, the loving, the interesting object of our romance was—a *servant-maid of above forty years of age!*"

I must here once more reiterate my deliberate conviction that, whilst our court, our nobles, and our politicians profess an ardent attachment to Protestant principles, they are far indeed from being impressed with a due sense of the insidious designs and ensnaring delusions of Romanism. They not only turn a deaf ear to the language of Protestant warning and remonstrance, but contemplate the arrogant policy and alarming aspirations of Popery, both at home and abroad, with the most infatuated apathy and unconcern. They forget (though British statesmen once "knew this, and were established in the present truth," 2 Pet. i. 12) that the Popes not only have ever aimed at "having dominion over our faith," 2 Cor. i. 24, but claim a right to bear "a two-edged sword in their hand, to execute vengeance upon the heathen [heretic], and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written," Psa. cxlviii. 6.

It is important to bear in mind that, from the first until the eleventh year of Elizabeth's reign, "the Papists made no scruple of coming to the Protestant churches," (*Jeremy Taylor*), until St. (?) Pius V. issued his bull of excommunication and deposition; "then first they forbore to pray with us, or to have any religious communion." "We will and command," said that saintly regicide and incendiary, "that her subjects take up arms against Elizabeth, Queen of England." His Popish biographers, Catena and Gabutius, inform us, that he "published a bull against Queen Elizabeth, declared her a heretic, and deprived her of her kingdom, absolved her subjects from their oath of allegiance, excommunicated her, and gave power to any one to rebel against her;" and "because no legate could come into England, nor any public messenger from the see apostolic, he employed a Florentine merchant to stir her subjects to rebellion for her *perdition*." "The Pope was ready to aid in person, to spend the whole revenue of the see apostolic, all the chalices and crosses of the church, and even his very clothes, to promote so pious a business as was the destruction of Queen Elizabeth." I entertain not the slightest doubt, my friends, that these are precisely the feelings and intentions which Pius IX. entertains in reference to Queen Victoria, and that he is only waiting,

and that most impatiently, until his growing power shall be sufficiently consolidated to warrant him in throwing off the mask, and plunging this country into all the horrors of civil war, and all the degradation of priestly despotism.

This canonized miscreant "went to his own place" in 1572. Bulls of excommunication and deposition were fulminated by Gregory XIII. (+ 1585), and Sixtus V. (+ 1590); and Clement VIII. (+ 1604) commanded the Papists in England to see, that, "however the right of succession did entitle any man to the crown of England, yet, if he were not a Catholic, they should have none of him; but, with all their power, they should hinder his coming in. This bull, Bellarmine doth extremely magnify; and, indeed, it was for his purpose; for it was, if not the author, at least the main encourager of Catesby to the powder treason. For, when Garnet would willingly have known the Pope's mind in the business, Catesby eased him of the trouble of sending to Rome, since the Pope's mind was clear. "I doubt not," said Catesby, "at all of the Pope's mind; but that he who commanded our endeavours to hinder his coming in, is willing enough we should throw him out." —*J. Taylor*. Well might the eminent prelate exclaim, "I found among them of the Roman party *such prevailing opinions as could not consist with loyalty to their prince, in case he were not the Pope's subject.*" And again, "At best he depends upon the Pope's pleasure for his loyalty." Bellarmine is at great pains to demonstrate that the Pope's temporal power of disposing of princes' kingdoms, *is a catholic doctrine*; for he reckons up of this opinion, twenty-one Italians, fourteen French, nine Germans, seven English and Scotch, nineteen Spaniards; and these not vulgar and obscure, but all very famous and leading authors.

The measures, therefore, adopted by Queen Elizabeth and her Parliament, instead of being ultroneous and aggressive, were defensive and indispensable. The whole country was at peace, until the bull of deposition was issued by the antichristian usurper, who undoubtedly "cast the first stone," and made an ostentatious and iniquitous display of that wisdom which is "earthly, sensual, and devilish." It is to be noted, that the statute against priests was not made till sixteen years after this bull; and after much evidence, both by the confession of some priests themselves, and divers lay persons, that at least many of them came into England with this errand, that they might instigate the Queen's liege people to the execution of it. The Queen, then, providing for her safety, banished these priests from her dominions. Forty days were allowed them to prepare for their journey. No penalty was imposed for their longer stay in the case of ill health or cross winds, if they gave security for their good behaviour; but if without just cause they refused to obey the law, then it was adjudged that their errand was not right, and therefore not their religion, but their disobedience, was pronounced to be treasonable. Not one of them was put to death for being a Roman Catholic, nor any of them punished for their

religion.—*Jeremy Taylor*. The law then passed against the bringing and publishing Popish bulls in England was no new enactment, as this practice was, by the Lords of the Parliament in the 16th of Richard, declared to be "clearly in derogation of the king's crown, and of his regality, as is well known, and hath been of a long time known." It may be added, that the statute in regard to priests extended only to such as were made priests since Elizabeth, and were born in England. It was not treasonable for a French priest to be in England, which it must have been if religion had been the thing aimed at.—*Jeremy Taylor*. I may sum up these remarks, which I might extend almost indefinitely if I were to quote all the Popish authorities by whom the same doctrine is propounded and maintained, in the emphatic words of Bellarmine :—"It is a certain and decided point, that the Pope can, on just grounds, decide in temporal causes, and sometimes depose even temporal princes." And again, "That power in temporals belongs to the Pope is not an opinion, but a certainty, amongst Catholics."

In the concoction of all their present cabals and conspiracies, and in the perpetration of all their future crimes and cruelties, the Jesuits, I have no doubt, rely on finding in the priesthood of Ireland a band of faithful and unflinching auxiliaries. Their speeches and letters breathe nothing but threatenings and slaughter—they gloat over the prospect of foreign war—they exult in the prevalence of domestic distress. It is no more than a legitimate inference from all the sentiments, to which they give utterance, that they mourn over every British victory; would account a national bankruptcy as great spoil, although it would involve in ruin thousands of unoffending and respectable families, and would gladly sing the *Te Deum*, if our armies in Ava and Caffraria were conquered and cut to pieces, or the Tower of London surrendered to the ruthless bands of the French perjurer, whose usurpation seems to constitute their *beau idéal* of civil and religious liberty. "The wild patriots of Dublin," says the *Times*, in one its ablest and most eloquent articles, "look forward with a satisfaction which they find it impossible to restrain, to the coming European convulsion, which is, according to them, to rend Belgium from the protection of the allied sovereigns and to restore her to the empire of France. At what expense of treaties, or of bloodshed, the end which they desire—a general European war—may be effected, they do not care. All they know is, that, on such occasions, the opportunities of mischief are infinite, and they exult in the possibility of availing themselves of them. They are once more painting themselves for war, and indulging in those whoops and howls, which we are now well accustomed to, as the invariable heralds of some bloodless and cowardly attempt to renew the game of rebellion. It has pleased the demon of bigotry to give way again to the demon of swagger and gasconade, whatever be the conjunctures, which from time to time threaten the fabric of an empire, consolidated as much by Irish blood as

by English treasure, there is always a voice beyond St. George's Channel ready to prophecy the worst. We were told, that our wars with the Sikhs would end by interposing two hundred thousand flaming scimitars between our army and Calcutta, and still unwearyed with the falsification of their prophecies, the seers of Young Ireland still welcome the storm, from whatever point of the compass it may blow. But the very best subjects will weary by constant repetition; and we have been threatened so often and so vainly with destruction to be wrought by a combination between Ireland and some one or other of our natural enemies, that we have learnt to despise these threats as the vapourings of cowards, who dare not act the thing they would, and conceal, under a menacing exterior, dispositions harmless and peaceable in everything except the unbridled license of insolence and denunciation." "The hour is come," says Dr. Cahill, "when the world will no longer permit your ruthless advance. All nations seem to be confederating and combining against the universal enemy of order and religion; and the voice of indignant mankind demands at this moment, in smothered revenge, the dissolution of your antagonist empire." His reverence, indeed, assigns a reason for this universal detestation of Great Britain, which would excite no small surprise, if his pastoral manifesto could find its way into the dungeons of Rome, and Naples, and Tuscany, or be perused by the thousands of exiled patriots, whom Popish tyranny has scattered throughout the length and breadth of the world. "It is a melancholy reflection to think, that the hitherto most powerful nation in the world, so distinguished by its supremacy of the arts and the sciences, *should be branded by common consent at this moment, as the most fanatical and the most intolerant country in the entire civilized world*; and it is quite true to state, that the hatred which Europe openly bears towards England does not arise so much from the superiority of your commerce, or the unrivalled advance of your triumphant arms, as from the detestation and the abhorrence which all men must feel towards a state professing religious rancour and enacting an exploded persecution. England stands alone in the world at present as the sole advocate of a legal intolerance; and, whatever may be the result of the present indignation of Europe against her, the future historian must admit, that her hatred of Catholicity has been the basis of her international policy; and, moreover, that it may happen very soon to turn out, perhaps, the immediate cause of her national ruin." The Doctor, however, avails himself of this opportunity to renew his oft-reiterated claim to the title of a loyal subject,—just as a female of very questionable character is always most assiduous in maintaining that she is to be regarded as an honest woman. "But you must not mistake me. I am no rebel or revolutionist; I inherit the dutiful loyalty which belongs to my profession, with an unstained pre-eminence through all the countries. No, sir, I am a pilot on board your state-ship; I am clinging to the helm to 'steer clear of the rocks,' where your

recklessness has placed her; and surely the captain must be mad not to thank me for saving the crew and the passengers. No, sir, I am no revolutionist; and if on tomorrow the state were threatened, I would be found in the front of the battle where my duty and the principles of my profession would place me." What would the Doctor think, however, if any very bigoted Orangemen were to say, "I think my friend, Dr. Wiseman, is a very accomplished, humane, and liberal man, for whom I entertain the most profound veneration. I believe, indeed, that he transcends in bigotry and dissimulation the Loyolas and the Liguoris of former ages. I am convinced, that he would eagerly claim the honour of applying a torch to the faggots, to which Dr. Duff and Dr. Gordon were attached, in order to undergo the same martyrdom as Hamilton and Wishart endured, in a less dark and superstitious age. I am happy to hear, that his eminence has not only got the gout in both his great toes, and that colchicum has given him no relief, but that he is labouring under a chronic sciatica, which, thank heaven! has not yielded to the *douche* or to the dripping sheet; nay, I have even been assured by Dr. Watson, that he thinks there is some prospect of the cardinal being attacked by the jaundice, and that there are, I rejoice to add, very promising indications of a preternatural enlargement of the spleen. Mistake me not, however, reverend sir, I yield not even to yourself in anxiety for the cardinal's health and safety. I promise you that, as soon as I am sure that his case is desperate, he shall certainly have an interest in my prayers, and you shall find me at my post (of course, I mean his eminence's sick-bed) armed with a bottle of Velno's Vegetable Syrup in the one hand, and ten globules of belladonna in the other!"

"Defend his eminence from such a friend as this!" would his reverence indignantly exclaim, and I would say with equal fervour and vehemence, "We dread not the lances or the legions of Austria or of Gaul; but may God protect Britain from being encumbered by the help, or endangered by the loyalty, of Rome's sacerdotal minions and myrmidons!"

I am firmly persuaded, that the present anti-Popish and anti-Maynooth movement, which is gradually "leavening the whole lump" of the religious classes throughout the empire, emanates from above, and is dictated by an ardent desire to maintain our Protestant liberties against the aggressive insolence of an Italian priest, and to emancipate his slaves, both at home and abroad, from his galling and ignominious yoke. I draw this inference, my dear friends, from two considerations—

I. The characters of the opponents by whom it is thwarted and derided.

II. The position and principles of the supporters who honour it with their countenance and co-operation.

1st. It is repudiated and reprobated by the liberal and infidel press, both in Scotland and England; by all latitudinarians; by all the public men who revel at Epsom, and rail at Exeter Hall; and especially by a

majority of the British House of Commons, which is, and long has been, of all public assemblies throughout the world, the most godless and the most profane; the only place, perhaps, in which the bare possibility of being supposed, in any instance, to be actuated, in giving any vote, by the religious bearings of the question, would be disclaimed and deprecated as a personal indignity. Nothing, I am sure, would be more easy than to carry through Parliament an Act for endowing the Popish priesthood and hierarchy, and for extinguishing the efforts now made to spread the Gospel in Ireland, and rendering it felony, without benefit of clergy, for any Protestant to bestow a tract or a Bible upon any Popish inquirer. But,

2nd. My confidence in the high and hallowed nature of the cause in which we are embarked, arises from the certainty that it is espoused by an overwhelming majority of the most holy and enlightened Christian ministers of every denomination, who are everywhere uniting to aid it by their exhortations, their example, and their prayers. Of the Christian worthies who, in defiance of obloquy and exasperation, have stood forth pre-eminently as champions at this memorable crisis, I shall only quote two, who have lately entered into their rest, but whose names will be held in universal veneration, when their revilers and slanderers have been entombed in oblivion.

The Rev. E. Bickersteth, in the very last public address which he delivered in London (*anno* 1849), expressed himself as follows—"I denounce all grants to Maynooth, as miserable bribery and transparent selfishness. It is an attempt to bribe Popery with a sop; but Papists have too much sense, earnestness, and zeal, to be bribed in that way. They will rightly feel only encouraged to seek for more; but let us tell them, that their souls are endangered while under Popery, then their consciences are awakened. Nothing but God's truth will enable us to achieve the victory. We plant our standard here, that Popery is an apostasy from true Christianity."—*Life*, ii., 442. The Maynooth Bill (ji., 296) awoke in Mr. Bickersteth a mingled feeling of grief and indignation. "Accustomed to look on Popery as a fearful apostasy, clearly predicted in the Word of God, *believing it as plainly idolatrous in principle and practice as heathenism itself*, and to be so pronounced by the very church which the state continued to recognise, HE FELT THE MEASURE TO BE AN ENORMOUS NATIONAL SIN, and a direct provocation to the God of truth and holiness, by whose favour alone Britain had been so highly exalted among the nations. . . . Our only support is the sure Word of God, which clearly describes Rome, and threatens judgment to all who partake of her sins," p. 297.

We may gather from the following extract of a letter, how much his estimate of the amount of genuine piety, and sound patriotism, to be found in the British Parliament, was in unison with mine:—"April 12, 1845.—I venture to write to you again, after reading Peel's, Gladstone's, and Roebuck's speeches. Peel's is worldly conservatism, Gladstone's is superstitious Romanism, Roebuck's is

buck's infidel liberalism, the three unclean spirits of this day, Rev. xvi. 13, all perfectly opposed to the Word of God, which abides for ever. Gladstone denies that Protestantism is anything more than a negative term, as knowing and feeling nothing of its life-giving doctrines, common to all reformers, and so defames that which God accounts in his Word an unspeakable blessing. He insists that we should look upon it in the way in which the Irish Papists must regard it, that is, we must give up our truth to adopt their error. His speech is more revolting than even Sir Robert Peel's. He professes to look for principles, and has not one scriptural principle to stand upon. Roebuck thinks it requires omniscience to know what truth is. Was there ever such a Pilate-like state of mind? . . . The Lords have just passed the second reading of the Maynooth Endowment Bill by a large majority, *the most painful public measure that the legislature of this country have passed within my recollection. My heart sinks to the dust for my beloved country.* The Lord give us true repentance!" p. 299.

"Who can be ignorant," exclaimed the profound and prophetic Chalmers, (*Life*, iv., p. 386), "of the busy aggressive proselytism and undermining policy that are now in active operation, under the conduct of agents and emissaries from the Church of Rome? Who can be blind to the evidences now springing up in various lands, that the old priestcraft of the middle ages is lifting his head again, and shedding baleful influence over churches that were wont to boast of theirs being the foremost place, and theirs the first-rate services in the cause of the glorious Reformation? Whether the Antichrist, that is now re-appearing, be in the ancient and unmitigated form of Popery, or in the no less dangerous though milder form of Puseyism, surely there is most urgent cause for vigilance and alarm."

On another occasion, a few weeks before his decease, he expressed himself as follows:—"A certificate from Unitarians or Catholics, as to the religious progress of the scholars, from the managers of schools, implies the direct sanction or countenance by Government to their respective creeds, and the responsibility, not of *allowing*, but, more than that, of *requiring*, that these should be taught to the children who attend. *A bare allowance is but a general toleration, but a requirement involves in it all the mischief, and, I would add, all the guilt, of an indiscriminate endowment for truth and error.*" p. 495. "THE ENDOWMENT OF THE CATHOLIC RELIGION BY THE STATE I SHOULD DEPRECATE AS BEING RUINOUS TO THE COUNTRY IN ALL ITS INTERESTS," p. 496.

I shall conclude by borrowing the emphatic and thrilling language of one of the most venerated and excellent champions of our Church, during one of the darkest epochs of her trial—

"Oppressed as I myself am, my dear friends, with the infirmities incident to age and sorrow,—for me, I am now near to eternity, and for ten thousand worlds I dare not adventure to pass from the protestations against the corruptions of the time, nor go along with the shameless apostacy of the many silent and dumb watchmen of Scotland; but I think it my last duty to enter a protestation in heaven, before the righteous Judge, against the practical and legal breach of covenant, and all oaths imposed on the consciences of the Lord's people, and all Popish superstitions and idolatrous mandates of men. Know, that the overthrow of the sworn reformation, the introducing of Popery, and the outcry of iniquity, is now set on foot in the three kingdoms, and whosoever would keep their garments clean, are under that command, 'Touch not, taste not, handle not.'"—*Rutherford*, p. 708.

Emigration.

AUSTRALIA AND THE GOLD FIELDS.

IN our last, we promised to give some specific information on the subject of Australian Emigration, which is every hour acquiring an increased importance. There are, doubtless, multitudes interested in the question, who may lack the information necessary to guide them to the right conclusion on the points—whether they should emigrate, and if so, to what quarter of the colonial empire of Britain? Now, we should find no difficulty in answering these questions, did we know the circumstances of the individuals severally by whom they are put. There are many in circumstances far from easy who would not improve them by going to the Antipodes. But there are various classes, each comprising a vast multitude, who are all well adapted

to colonial life,—who might greatly improve their circumstances by repairing to Australia. It is for these to avail themselves of the instruction which is now so abundantly and so cheaply furnished. Chambers' Guides will supply much useful information, as also the works of Earp, of Moss, and of Mackenzie. This last gentleman recently issued another work, which must not be confounded with his previous one. Both are excellent—the last particularly so. In addition to these, we might mention, as a publication comprising much matter at a small price, "*Murray's Guide to the Gold-Diggings*," which suggests practical hints to emigrants, relative to the parties suited, the articles they ought to take with them, the mode of proceeding as to

passage, and other matters of importance. There are many others, but these are sufficient.

Nothing in the history of human affairs is comparable with that of Australia; little more than sixty years ago—that is, in 1788, the first colony was founded, and designated New South Wales, as a receptacle for the Criminals of England. About the year 1815, New South Wales, better known then as Botany Bay, was never mentioned but in connection with crime, corruption, and misery! The only places in which the words might be said to form an established part of the vocabulary, was courts of justice, bridewells, jails, and hulks. But in this, as in everything under the hand of a wonder-working Providence, evil was over-ruled for good, and it was found that something might come out of that den of misery. During the year aforesaid, 70,000lbs. weight of fine merino wool was shipped for England. This article, one of great value, as everybody knows, had previously been supplied by Spain and Saxony, but a few enterprising colonists introduced and cultivated the merino, and with such success, that in 1824 New South Wales became known in this country as a colony where fortunes might be made by honourable commerce. In 1829, a party of gentlemen, with a multitude of labourers, proceeded to found a colony in Western Australia, on the banks of the Swan River, where they intended to conduct business with Free instead of Convict labour. This project, however, did not succeed—mere gentlemen had too much to do with it.

Port Philip is the next point that invites attention, since it is at this moment, the finest colony in the world. Although but of yesterday, having been first settled by flock-owners passing from Van Diemen's Land in 1835, it is already in a state of high prosperity. It possesses everything essential to success,—a fine climate, abundance of land adapted to agriculture and also to sheep-farming. The best idea, perhaps, may be given of these fine Colonies by stating the statistics, which are as follow:

NEW SOUTH WALES.

Capital City and principal Ports—**SYDNEY**
and **MORETON BAY.**

Population by last Census	192,000
Imports	£1,670,300
Exports	£1,990,900
Sheep	7,026,000
Cattle	1,360,100
Horses	111,200

VICTORIA (LATE PORT PHILIP.)

Capital City—**MELBOURNE.**

Ports—**MELBOURNE, GEELONG, and PORT-**
LAND BAY.

Population	78,000
Imports	£744,225
Exports	£1,041,796
Sheep	6,033,000
Cattle	346,562
Horses	16,743

SOUTH AUSTRALIA.

City—**ADELAIDE.**

Ports—**PORT ADELAIDE and PORT LINCOLN.**

Population	67,000
Imports	£887,423
Exports	£571,348
Copper Metal	44,594 cwt.
Copper Ore	8,784 tons.
Sheep	1,200,000
Horned Cattle	100,000
Horses	6,000

It is worthy of notice, that the Dutch in the seventeenth century, visited and explored the coast of Australia in search of gold, but without success. It was not till 1848 that circumstances of a remarkable character led to the discovery. The first gold-field was found at Bathurst, about 150 miles distant from Sydney, surrounded by plains where sheep and cattle feed by thousands, and by lands able to grow any quantity of grain. After this, a number of places were searched, and gold found everywhere. Already nearly twenty tons of gold have been gathered and shipped to England within the year; and there is reason to believe that much more has been gathered than has been transmitted. The history of the enterprise has been written by a hundred hands in a variety of forms, and presents a very chequered picture. Great numbers have succeeded in realising considerable sums; not a few, large fortunes; while multitudes have sustained the severest disappointment, spending all they had, working till they were weary, and returning to their homes hungry and in rags, dispirited and penniless, many having left situations, which, on returning, they found filled up, and abandoning productive businesses, which had been scattered to the winds. The digging is perfectly a matter of haphazard—a sort of subterranean lottery. Man has but little control over it. Neither strength nor skill can procure gold where the Creator has not deposited it, while it requires only industry and a fair portion of vigour to exhume it where it is.

But our readers will mainly be concerned with the spiritual bearings of the question; and on this matter, until lately, the

report was most favourable. The diggers always observe the Sabbath, resting from labour; multitudes only to ramble in the woods, indeed; others to wash and mend their garments; but numbers to worship the God that made the gold-field and all that therein is. The Government made immediate provision for salaried ministers of the Episcopal, Romish, Wesleyan, and Presbyterian Churches; and many other ministers, some in a more casual and others in a more regular way, gave their services to the miners. The Bishop of Sydney led the way in a manner the most exemplary:

As soon as a population was fairly established at the Turon, the Bishop of Sydney came up for the purpose of building a church. His Lordship preached in the open air at the Commissioner's camp, and gave notice that he would attend at six o'clock in the morning at the site fixed for the intended church. At the appointed hour a large concourse had assembled. The Bishop addressed them, observing that his "object was to induce them to contribute, by the labour of the body, that which would show their earnestness for the welfare of the soul—to obtain their help toward providing the expenses of that church which he had been engaged in preparing materials for. The ground beneath their feet had lain undisturbed since the day of its creation, and was now about to be broken up in order to receive the foundation of a building dedicated to Him by whom the worlds were made." "He desired that the funds required for this most holy purpose should be provided by the faith and free-will of the community; and if, as in the days of Nehemiah, 'the people had a mind to work,' the labour would easily be accomplished." After more to the same purport and prayer, the Bishop took a pick in hand, saying that he would set them an example, "that they should all dig together for the honour and glory of God and the extension of his Church," and himself began to make the first post-hole where the north-east support of the building was to stand. The example was contagious. All who could get hold of an implement set to work. By half-past eight more than half the holes were dug to the required depth of three feet. The carpenters then took up the work. At mid-day a wagon arrived from Bathurst with a canvas covering for the roof and sides, the communion-table and cover, the rails, the reading-desk, front doors, and all other necessities for the due celebration of public worship. On the following Sunday the church was opened, capable of accommodating upwards of two hundred.

We shall give a

DESCRIPTION OF AN EYE-WITNESS.

Buninyong, Oct. 29, 1851.

I have just returned from the Ballarat "diggins." This particular spot, called Golden Point, exceeds in richness of yield any other yet discovered. The sight is one

well worth going to see. Picture to yourself a pretty valley clothed with timber on either side, with a verdant meadow spread out at the bottom, through which ripples a stream, limpid, perhaps, till now, but at present of the colour and consistency of pea-soup. On one side a little round hill projects into the basin. This is the spot. It is now absolutely honeycombed with holes eight feet square, varying in depth from six to forty feet, according to the depth of the pipe-clay, below which no gold is ever found. The pipe-clay is most irregular in its lay—in fact, it is like the waves of the sea, and the gold is found in the greatest quantities immediately above it, in a sort of hard purple clay mixed with quartz and sand. The quantity which has been taken out of this hill is almost incredible. Out of one hole £1,800 worth; out of another £1,400 worth of gold. A friend of my own, from whose station I am now writing, saw a working man receive £1,400 for a week's work. Lumps of 5 lbs. weight have been found, many of several ounces; but most of the gold is got in grains, sometimes oval and flattened, sometimes round, like shot Nos. 1 or 2. It presents precisely the appearance of liquid lead dropped into water, being sometimes indented, with sharp points projecting. It was evidently fluid before it assumed its present form, and has never been worn by rolling in water. Many specimens may be seen of the gold adhering to quartz, some of which are very pretty. At present it is only got by the common cradle process, but it would pay a company well to work over again all the earth with a quicksilver machine. Golden Point will soon be exhausted, but numerous new diggings will undoubtedly be found. In fact, gold is found to exist in all the ranges about here, but it will not pay for the working in every case, or rather in very few places. It is utterly impossible to give any adequate idea of the excitement which this discovery has occasioned. Thousands instantly left their occupations and rushed to the gold. It is now about a month since the beginning of it. I believe the sight at Ballarat is not nearly so singular as it was a week ago, still it is well worth seeing. It is like the encampment of an army. In a confined space of a few hundred yards are to be seen thousands at work, busy as bees, with the same sort of hum—the rumbling of the cradles. The sides of the little creek are so thickly lined with human beings, that it is impossible to cross without disturbing them in their occupations. The cradling is light work, excavating is ordinary home work. The holes near the water are dangerous, as the earth falls in; one or two men have been killed in this way, one or two have been murdered, and some robberies have taken place, but on the whole they are wonderfully well conducted. A great proportion are respectable tradesmen and mechanics. Many are gentlemen who have property, and have brought parties of four or five, giving them either wages or a share of the profits. Consequently, the first effects of the mania have been very prejudicial to the interests of the country. Fears, too well founded, were entertained that the wool would not be got off the sheeps' backs, and

that the crops would rot on the ground. I am glad to say that a reaction seems to be taking place, which will most likely prevent these results. There is no want of shearers at present, and the extensive immigration already setting in from the neighbouring colonies is rather likely to cause a superabundance of labour. The cause of this is, that gold-finding is neither more nor less than a grand lottery, in which there are a few splendid prizes, with innumerable blanks. Numerous friends of mine have brought up parties, and not made enough to pay their expenses. But, again, I saw two servants who had left me a week ago, and they were clearing £1 sterling per day. Numbers are making more than this, still greater numbers less. Were I at home without employment I should immediately come here. Just now it is actually pic-nicking, for the weather is charming; of course, in winter very disagreeable. All the world of Victoria and his wife have been there,—from Mr. La Trobe, the Governor, downwards. Lawyers, doctors, clergymen—on Sunday there is no working—and numerous congregations may be seen in groups round the different clergymen. I was much pleased with the order and good feeling which generally prevailed,—in fact, I saw nothing else; every one most civil and obliging, as to giving information and assistance. Our national character seems quite changed,—I suppose from the good-humour produced by finding such quantities of the “root of all evil.” I saw no drunkenness,—perhaps because the day before a large seizure had been made of spirits by the magistrates. There are plenty of them and of members of council here. Immense numbers of people are returning to their legitimate employments.

The staid, middle-aged man, who likes his comforts in peace and quiet, with a certainty, will prefer staying at home. I have hitherto been very cautious in advising people to come out here, now I have no hesitation in doing so most strongly. When I mention that many new appointments have been caused by these discoveries, of from £300 to £500 per annum, that every common constable gets £100 per annum, and that they are discontented, you will perceive that there must be an opening for young men independent of digging gold. I have been obliged to give my groom £50 per annum, and then he only stayed as a sort of favour, because he liked the place.

But if money be coming in, in an almost equal proportion it is going out. Gold-diggers and gold-gatherers are not an identical class. The gatherer may hold on, but the mere digger, if not also a finder, will soon get aground. The following letter will illustrate our meaning:

Geelong, Victoria, 8th December, 1851.

MY DEAR MR. —,—A ship sails this day. In the way of our gold information, a new place is lately discovered, Mount Alexander, about forty miles from the old one at Ballarat, about N. W. direction. On it 15,000 men are working: many have made

fortunes in three weeks; four Germans sold £1,440 of gold; a baker, in Melbourne, is said to have sold £8,000 worth of gold at £3 1s. 6d. the ounce. All our servants are gone; our harvest, standing, as fine crops as ever seen, will, I fear, be left minus of reapers; in fact, nothing thought of excepting gold, selling about the streets daily. I have no idea to what end all this will arrive at, but, though great wealth will be produced, I greatly fear evil will follow; we must only do the best, and trust in God.

Oh, this gold! I wonder where this mania will stop. People used to be satisfied to find it by the ounce, but now nothing but lumps will satisfy. Things are in a dreadful state: water, 6s. per load; wood, £1 per load; bread, 1s. 6d. per loaf; eggs, 2s. per dozen; butter, 2s. per pound; and everything else as high.* Housekeeping is really dreadful. If — goes to the “diggings,” I hope he will close the house, and I can visit my friends. . . . The escort came in yesterday from the “diggings” with £70,000 worth of gold, more than ever came before. I could fill sheets of paper with accounts of the poorest men, who, in a few hours, have become rich, and then of the absurd manner in which they spend their money. For instance, there was one of the poorest men in the town went up, and although his wife had not the necessaries of life, yet when he came down with £300 or £400, he bought his wife and two or three of his children the most costly gold watches and chains.

You will see by the papers far more than I can tell you, but you cannot conceive the revolution it has caused here. There are not less than 20,000 men gold-digging, besides women and children—all of whom two months ago were in Melbourne or Geelong, at work in their proper trades; and now, save and except drapers, grocers, and iron-mongers, we are at a dead stop. Two hands are worth five heads, and men, who for a life have been slaving for 25s. or 20s. per week, are now earning £20, £30, £40, or £50, and as much as £60 per week, digging up gold by pounds, picking it out in lumps with the point of a pocket-knife, and walking into a draper's shop, and clothing their wives and children in silks and satins, or fooling and drinking away their money in a style that would startle you Sheffielders out of your senses. We are paying 3s. for water where we paid 1s.; and 1s. 4d. for bread where we paid 8d.; 6s. for carriage where we paid 1s.; and so on, all the way through; while, on the other hand, we have a “Government escort” or conveyance, bringing every week into town from the gold-field, a ton of gold. We turn up our noses at California, and treat with contempt all the other gold mines in the world. Ours lies on the surface, and after a shower of rain, you may see it with the naked eye, and a child can put in a spade, and dig that with his little hands in one minute, which many of you in England wear out eyes and heart in getting. The gold is found all over the country nearly, and there is enough to satisfy, reasonably, all the people that may come

* Provisions have since fallen to their usual prices, but wood, and water, and rent continue high.

either in a direct or indirect way; and from the surface down to twenty feet in the ground, you may get more or less. It is a common thing to see in dozens of shop windows, and there is nothing else thought or talked of. It is worth £3 17s. 10d. in England, and has been selling here at £3 1s. up to £3 2s. 6d. It has now fallen to £2 14s. 6d. per ounce, because, listen—we have not sufficient money in the colony to buy it! There is so much of it brought, and likely to be brought, into the market. And now, you ask what am I doing? Why, I am gold-digging, as soon as I can find a suitable party; for in this way we all go, in companies of three, four, five, or six, or more together, for mutual protection as well as for increased labour. The gold is found in the bush, so all have to sleep in tents, and put up with great inconveniences, of course; but then, gold pays for all!

This will suffice to give our readers some idea of the state of things under this new and wonderful constitution of affairs. But we shall give one more illustration from a son of the North—a shrewd Scotchman, which contains some good hints:

A SCOTCHMAN'S LETTER.

There is no mistake about the matter. Mount Alexander is, without, doubt, the richest gold-field in the world. There are at present upwards of 17,000 men digging on this same Mount Alexander, all of whom are doing well. Many have realised a fortune in a few days. A report is current to-day of a young man having got £8,000 worth of gold in one day! . . . We have copper ore within four miles of Melbourne; but, of course, nobody will look at copper as long as they can get gold. . . . The gold discoveries have unhinged society here altogether. Many have given up business, shut their shops, and gone to the diggings. Shoemakers, tailors, wrights, blacksmiths, and all other trades, are at a great loss for men to carry on their business. The consequence is, that wages are up, and everything rising in price. A pair of boots, which I could have bought three weeks ago for 18s., would now cost £2, and almost everything else in like proportion. A friend of mine last week offered a blacksmith £4 per week of wages, and was refused! The man has gone to the diggings. There are only two men in the shop of the individual referred to, and he could employ twenty. One firm could employ just now upwards of fifty men, such as blacksmiths, millers, cartwrights, founders, finishers, and labourers. Many other establishments in town are equally destitute. Another firm has stopped this week for want of hands. The foreman of their millers had £3 per week, with a free house, fire, and water; but he has resigned and gone to the diggings. . . . Come. We have plenty of room, plenty of food, plenty of money; if you do not choose to dig for gold in the bush, you can work for it in the town. We require men of all trades—the only qualification is, that they be able and willing to

work. . . . I have often been told before I left home that I would find Melbourne swarming with half-starved clerks. The statement is not true. If a good clerk wants employment, it is his own fault. It is true that many have come here pretending to be clerks, thinking that anything would do for Australia. Such, however, have found their mistake. The men in business here, are really business men, and must have their work done in a business-like manner; they are able and willing to pay for a man, and therefore will not put up with "big laddies," and they have not time to teach blockheads. Really good clerks will soon find employment, and be well paid. . . . You will say, why do not you go to the diggings yourself? It is my intention, if all is well, to have a hit at the gold during the months of September, October, and November next. . . . We get first-rate tea at 1s. 4d. per pound; and the mutton that we get at 2d. the pound would astonish the poor bodies o' Banff. I believe the butchers of Melbourne give more good meat to their customers for nothing—for the purpose of feeding dogs—in three months, than the good folks of Banff consume in six months. . . . We are all happy, and enjoy life in a far higher degree here than ever we did in Scotland. . . . As to emigration, I would, from personal experience, recommend those who cannot get a "free passage," to take a third cabin, the cost of which is £15. The second cabin is only paying £10 additional for an empty name, which nobody on board ship cares a button about. If you get a good ship, you will be as comfortable in the former as in the latter.

We have only to add, that a further point is now settled on behalf of Australia. While the wonder of the world on account of its gold-mines, it is also unrivalled as a sheep-run; it is now supplying to England four-fifths of all the wool she uses; and very speedily it will command the entire market. For agricultural purposes, it presents the most abundant scope. But this is not all; Dr. Lang has just arrived in this country, bringing with him specimens of cotton, produced in Australia. These specimens have been submitted to the President of the Manchester Chamber of Commerce, and by him pronounced to be inferior to nothing of the kind extant. Thus, then, it would seem as if Providence had combined in Australia all the excellences of all countries and all climates. Is it too much to hope that she will ultimately become as formidable to the slave-cotton grower of the United States as she is to the Spaniard, and Saxon,—and to American slavery, contrary to all human expectation, deal the deadliest blow that has yet been dealt to the cruel system of traffic in flesh and blood in the New World?

Review and Criticism.

Notes, Explanatory and Practical, on the New Testament. By the Rev. ALBERT BARNES. Carefully Edited, with Original Headings and Important Readings, by INGRAM COBBIN, M.A., and EBENEZER HENDERSON, D.D. Knight and Sons.

WE have now to congratulate the million multitude of Christian Households in Great Britain upon the accomplishment of this Family Edition of the famous American Commentator. The enterprising publishers have rendered them no common service by the publication of these two massive, splendid, and every way admirable Quarto Volumes. It is scarcely needful to apprise our readers that, during a long course of years, the work has been coming forth, from time to time, in separate volumes, and republished in Great Britain, by six or seven different Houses, all in a small, and almost pocket form. These facts are known to all; but it is proper to state that the only publishers who have had the courage to encounter the outlay and risk of a Quarto Edition are the Messrs. Knight. In this, however, as in the smaller form, it was competent for other publishers, up to a certain point, to enter the ranks of competition. But at this point they must stop. Messrs. Knight are now the *only publishers in England*, who are able to give Barnes' Notes on the New Testament entire, even in the small edition; and, of course, such also is the fact with regard to the present magnificent quarto one. The Notes on the General Epistles, and on the Revelations, are Copyright in Great Britain and Ireland, and published under the direct sanction of the Author. The copyright has been sold to Messrs. Knight and Sons by Mr. Barnes, who has borne public testimony to the superior manner in which the work has been sent forth by those enterprising Printers and Publishers. It could not be otherwise, for it does them the highest credit; paper, type, illustrations, editing, and getting-up—everything is excellent, and worthy of the matter which constitutes these Volumes. We need hardly say we do not profess to recommend this Edition, since recommendation at our hands, or the hands of any, it requires not. It is superior to all such aid. It is enough simply to announce the fact of the publication, and to exhibit it on the counters of the Booksellers, for we cannot doubt that thousands upon thousands will be rapidly called for.

Thus much for the complete edition of

the Notes on the New Testament; but we would repeat the fact that Messrs. Knight and Sons recently published, in the 12mo form, the Commentary on the Book of Revelation, a volume comprising upwards of 600 closely printed pages. With respect to the manner in which this Volume has been completed, it is almost superfluous to make an observation. The spirit and manner of the Author are thoroughly known, and it may well be presumed, that, on the present occasion, he has put forth his undivided strength. He did well, we presume, in reserving to the last by far the most arduous portion of his labour. Had he done nothing but present this Volume, he would have made a very valuable contribution to Biblical literature. Never, within the same compass, and for the same price, was so large a measure of intelligent comment poured out upon those mysterious and awful pages. We congratulate Mr. Barnes on having completed this, the weightiest part of his great undertaking. We trust it may please the Great Disposer of events to preserve his valuable life till he shall have completed a commentary on the Psalms, the Proverbs, and the remaining prophets of the Old Testament. Eminently endowed with the capabilities the work requires, and with the rich store of experience which, through his long labours, he has treasured up, he is now in a high degree of preparation for his work: a year to him is worth five years to a man twenty-five years younger. Aiming at little, he has accomplished much; all he contemplated at the outset was merely a few Notes to aid Sunday-school teachers; and thus he nibbled on from day to day, devoting to this enterprise the whole of his redeemed time, till now he finds himself surrounded with eleven volumes. It is worthy of note, especially for the benefit of students and young pastors, that, from the first, Mr. Barnes has had the charge of a large congregation, so that the only period available for his Commentaries was his morning hours. It is a curious fact, that he adopted a resolution to consecrate only his mornings,—his mornings exclusively,—to the work, a resolution to which he has invariably adhered; and

perhaps not the least interesting part of it is, that he resolved "*to cease writing precisely at nine o'clock in the morning.*" Thus, Mr. Barnes appears to have left off his work when the great bulk of literary men begin theirs, and, we suspect, somewhat earlier. Let young scribes be encouraged by his testimony: "The habit of writing in this manner, once formed, was easily continued; and having been zealously persevered in, I now find myself at the end of the New Testament." We thank Mr. Barnes for his statement, which is fraught alike with interest and instruction to his juvenile contemporaries, as it will be to those of the generations to come. He modestly intimates, that he makes this communication, simply that it may be seen how humble were his intentions, and that he suffered them in no respect to interfere with his pastoral avocations; while he desires to impress upon his younger brethren the fact, that "much may be accomplished by the habit of early rising, and by a diligent use of the early morning hours." It will be in the memory of many of our readers, that an exactly similar testimony was borne by Dr. Doddridge, to whose morning hours, also, mankind are indebted for the "Expositor." But half is only told; the reader may wish to know when his labours began as well as when they terminated. Let them, then, listen to Mr. Barnes:—

In my own case, these Notes on the New Testament, and also the Notes on the books of Isaiah, Job, and Daniel, extending in all to sixteen volumes, have all been written before nine o'clock in the morning, and are the fruit of the habit of rising between four and five o'clock. I do not know that by this practice I have neglected any duty which I should otherwise have performed; and on the score of health, and, I may add, of profit in the contemplation of a portion of Divine truth at the beginning of each day, the habit has been of inestimable advantage to me.

Like some others of our commentators, Mr. Barnes stood aloof from the awful and all but inexplicable symbols of the Apocalypse; it was no part of his original plan to touch it; nor did he entertain the design of doing so, he says, "until he came up to it in the regular course of his studies."

The Preface of our Author, which is copious, if we mistake not, will beget a confidence which has not always been obtained or deserved by writers on the Apocalypse. Prophecy had made no part of his studies during the greater part of his life. He took up with the

notion, indeed, that all attempts to unfold the symbolic import of the Revelation would prove abortive. With the exception of the work of Dr. Croly, which he read some twenty years ago, and which, he says, he never desired to read again, he had perused no commentary on this book until that of the late Professor Stuart, in 1845. In his religious readings in the family and in private, he had often perused the book, admiring the beauty of its imagery, the sublimity of its descriptions, and the splendour of its poetry, impressed and edified by its more evangelical and intelligible portions; but beyond this he made no attempt to go. Our Author fully unfolds the history of his progress. But for this we must refer to his own pages.

Albert Barnes is pre-eminently the Commentator of the People. To them he has addressed himself, and from them he has received a welcome expression of their exalted sense of his claims. In America alone upwards of 250,000 volumes of the Commentary on the New Testament have actually been sent abroad, and we presume a still larger number has been dispersed throughout the British Islands. He cites the close of his own preface to the seventeenth edition, issued in 1840, a portion of which is so touching and beautiful that we cannot withhold it:

I cannot be insensible to the fact, that in the form in which these volumes now go forth to the public, I may continue, though dead, to speak to the living; and that the work may be exerting an influence on immortal minds when I am in the eternal world. I need not say, that while I am sensitive to this consideration, I earnestly desire it. There are no sentiments in these volumes which I wish to alter; none that I do not believe to be truths that will abide the investigations of the great day; none of which I am ashamed. That I may be in error, I know; that a better work than this might be prepared by a more gifted mind, and a purer heart, I know. But the truths here set forth are, I am persuaded, those which are destined to abide, and to be the means of saving millions of souls, and ultimately of converting this whole world to God.

Dr. Henderson's name is sufficient guarantee for all that was required to the editorship; that eminent scholar has also prefixed a preface, in which he has given his valuable testimony to the general excellence of the work.

The Free Church of Ancient Christendom, and its Subjugation under Constantine.
By BASIL H. COOPER, B.A. Albert Cocksaw.

MR. COOPER has selected a great subject for his theme, and he has discussed it in a scholarly manner. Although we are modestly told that it makes no pretensions to rank as Church History, we must frankly express a contrary opinion. To the extent it is carried, it is history of the very best description, clearly and tersely expressed, well digested, and judicious, while pervaded throughout by true principles, to an extent that is seldom found to distinguish that species of narrative. It presents a series of rapid historical sketches, with a general view of the process through which the Christian Church passed, from the day of her espousal to Christ, till she was brought to hail what has been complacently called her "emancipation under Constantine,"—a phrase somewhat akin to the expression, the emancipation of three and a half millions of negroes by the United States' planters, or the recovery of the property of a caravan by a body of Eastern Banditti. It were not easy, we think, to conceive of a more effective way of teaching the first principles of one of the greatest subjects that can occupy the historic page. Here the reader will see how Christianity began, how it proceeded, how it became mixed, losing its glory and its power together, how it became incorporated with the State, and how the Statesman obtained an ascendancy over the Apostle, till at last everything characteristic of the true Church of Christ was completely obliterated, and the commencement set in of the most extraordinary perversion of truth the world ever saw. The introductory part of the work exhibits the state of the world prior to the advent of the Saviour, in a manner which excellently prepares for that which follows. The discussion, proper, of the subject, then begins, when the Apostolic Period, the First Transition Period, and the Second Transition Period, are successively elaborated in a manner the most satisfactory. The volume, while apparently small, is really great. Mr. Cooper could have produced three massive octavos with more ease to himself, than the present compact royal 18mo. We cannot too strongly commend the publication, as one remarkably adapted to the diffusion of light upon this momentous question. Special thanks are due to Mr. Cooper for his admirable volume, which will constitute an excellent companion to the valuable work of Mr. Miall, of Bradford,—the "Footsteps of our Forefathers."

The Lord's Day Manual, for the Household of Faith. By CORNELIUS SLIM. B. L. Green.

MR. SLIM is minister of Providence Chapel, Maidstone, and his object in this volume is to supply "the Household of Faith" with "fifty-three choice hymns, original and select." The book is, in all points, a strange mixture. The type, for example, is worn out, and the press-work has been conducted in a very dirty manner. The paper would

seem to have been gathered from the rubbish-flat of some of our great stationers' establishments. Most of it has the air of being forty or fifty years old: some of it is laid, some of it is ribbed, some blue, some cream-coloured. But Mr. Thomas Jones, of Chatham, notwithstanding the execrable manner in which the volume is got up, comes forward to introduce it, vouching for its beautiful execution, satisfied that it will command the admiration "of those who can appreciate typographical neatness," further adding that "many will be pleased with the book in this respect, who may not know why." It is just possible that those who have slept in the dust for a couple of centuries, on awaking like Rip Van Winkle, might deem it a decent performance; but certainly it is one of the coarsest of coarse things, as matters now go. But our concern is with the matter, and that is alike mixed. With much good stuff, there is that which is of a more questionable character; in plain phrase, it smells rankly of a certain school, happily dwindling into small dimensions. But "Brother Slim" is not only a preacher, but a poet, and hence his own productions are employed to adorn his pages. The prose is partly original, and partly selected; care, however, is taken that the reader shall not know when he may happen to be communing with Mr. Slim, Dr. Crisp, Titus Salt, or some other teacher in the school of comfortable doctrine.

The Constitution and Design of Christian Churches. A Lecture, by JAMES BENNETT, D.D. Houlston and Stoneman.

THIS Lecture was delivered at the City of London Literary and Scientific Institution, on the 2nd of May of the present year, and worthily exhibits a great subject, always important, but especially so at the present time. Of late years, Dr. Bennett has necessarily narrowed the range of his ministerial action, going little abroad, and seldom appearing at public meetings in the Metropolis. But it may be doubted if he ever performed a larger portion of ministerial duty, with more comfort to himself, and advantage to his flock, than at the present time. With all the cheerfulness and life which characterized him five-and-twenty years ago, he converses and preaches, marries and inters, and dispenses ordinances to the privileged flock of Falcon-square Chapel, preaching generally twice a day, with a vigour not attained by many men who have scarcely reached half his years.

The Children of the Bible. Religious Tract Society.

THIS is a great book for little people, simply written, and beautifully illustrated. The number of subjects is not large, but well chosen: Moses—Samuel—The Captive Maid—Joash—Josiah—Timothy—and the "Child Jesus," being the chief of them.

BOOKS RECEIVED.

Notes and Reflections on the Psalms. By A. Pridham. Whittaker and Co.
Biblical Topography. By Rev. S. Ransom. Ward and Co.

The Saints our Example. By the Author of "Letters on Happiness." Longman and Co.
 The Female Jesuit. By Mrs. S. Luke. Sixth Thousand. Partridge and Oakey.
 A Popular Account of the Discoveries at Nineveh. By A. H. Layard, Esq. Murray.
 Foreshadows. By Dr. Cumming. Hall and Co.
 Christian Faith the Great Working Power of Man's Being. By W. Laicus. Ward and Co.
 The Gospel. By J. B. Laing.
 The Natural History of the Year. Ward and Co.
 The Last Trumpet. By Rev. J. Smith. Partridge and Oakey.
 The Exhibition Lay. Groombridge.

John Bull's New Suit. Richardson.
 What must I do? Seeleys.
 The Root of the Matter. Seeleys.
 Use and Abuse. By W. M'Combie. Ward and Co.
 Labour stands on Golden Feet. Groombridge.
 Gold Tried in the Fire. By Rev. T. Curme. Nisbet.
 The Believer's Charter. By Daniel Dewar, D.D. Ward and Co.
 Lectures to Young Men. Nisbet.
 A Lecture on the Historic Evidences of the Authorship and Transmission of the Books of the New Testament. By J. B. Tregelles, LL.D. Bagster.
 Female Scripture Biography. By Rev. F. A. Cox, D.D., LL.D. Snow.

Religious Intelligence.

ASHTON-UNDER-LYNE. — LAYING THE FOUNDATION OF THE RYE-CROFT INDEPENDENT CHAPEL.

ON Saturday, June 26th, 1852, the foundation stone of the second Independent Chapel in the town of Ashton-under-Lyne was laid by Abel Buckley, Esq., in the presence of a large concourse of people. Soon after four o'clock the proceedings were commenced with singing and prayer; the devotions were conducted by the Rev. W. Thomas, pastor of the place. Mr. Thomas then read a copy of the document deposited beneath the foundation stone; that document contained a statement of the purpose for which the building was intended to be erected; it described the pleasing manner in which the church and congregation had originated—namely, by an amicable division of the church at Albion-street; and it gave a short account of the history of the place up to the present time. Mr. Buckley then proceeded to lay the stone, with the usual formalities, after which the Rev. Dr. Vaughan, President of the Lancashire Independent College, delivered an oration to the congregated people. His address was a most lucid and masterly answer to the question, "What mean ye by this service?" and long will the address be remembered by those who heard it. The Rev. J. G. Rogers, B.A., Pastor of the parent place, closed the service by prayer.

The friends then proceeded to the school-room, where about 450 persons sat down to tea; and after tea a very interesting and instructive meeting was held, the chair being occupied by John Cheetham, Esq., the present member for the representation of South Lancashire.

The following ministers and gentlemen were the speakers: The Chairman; Charles Hindley, Esq., M.P.; Revs. R. Calvert, of Hyde; Dr. Vaughan, of Manchester; J. G. Rogers, B.A., of Albion-street; David Jones, of Booth, near Halifax; and Mr. Thomas. Other Christian ministers were also at the meeting, and a still greater number at the out-door service, but were unable to stay the whole evening.

In the course of the meeting, a very handsome trowel, used in laying the foundation stone, was publicly presented to Abel Buckley, Esq., by the Rev. W. Thomas, in the names and on behalf of the subscribers. On the trowel was an inscription, stating the occasion on which it was used, and that it

was presented to Mr. Buckley as a token of the grateful feelings of the church and congregation for the Christian liberality with which he has supported the undertaking.

The chapel is designed by J. C. Gilbert, Esq., architect, of Nottingham, in the early English style; the extreme length is 105 feet, the width 61 feet, the height 49 feet, and it is intended to allow ample accommodation for 1000 persons.

The entire work has been contracted for by Messrs. Wright and Scofield, builders, of Nottingham, at the sum of £3,129;—that is, exclusive of fencing round, lighting, &c.; and they hope to have it ready for opening about the month of May in next year.

SHEEN VALE INDEPENDENT CHAPEL, MORTLAKE.

ON Tuesday, the 6th of July, the Rev. E. Henderson, D.D., was publicly recognized as minister of the church and congregation assembling in the above chapel. The Rev. Professor J. H. Godwin delivered the introductory discourse; the Rev. Henry Allon offered the recognition prayer; the Rev. James Bennett, D.D., addressed the pastor and people; and the Rev. William Brock preached in the evening. The other parts of the services were conducted by ministers from the neighbourhood. A cold collation had been provided in the British school-rooms, recently erected through the exertions of the Rev. Dr. Townley, which had been tastefully decorated with laurels and flowers for the occasion. Seventy-five friends from the neighbourhood and the Metropolis partook of the repast, at which speeches were delivered by the Rev. J. Kennedy, William Leavers, Esq., and other friends, and upwards of a hundred sat down to tea in the same place before the evening service.

Among other things which gave a peculiar interest to the services of the day, was the circumstance, publicly adverted to, that the association of Christians on apostolic principles, at Mortlake, was originated by the ejection of the Rev. David Clarkson, B.D., from the parish church, in consequence of the Act of Uniformity, in 1662. This worthy clergyman, formerly Fellow of Clare Hall, Cambridge, and tutor to Archbishop Tillotson, afterwards laboured as co-pastor with the eminent Dr. John Owen, and on his death became sole pastor of the Independent

church assembling in St. Mary Axe, London, since under the care of Dr. Isaac Watts. A succession of ejected ministers who laboured for a series of years in the village, kept up the Nonconformist interest, and left a savour of piety and an attachment to spiritual religion, which, under different ministers, have been preserved to the present time. The deep interest expressed by the friends who were present on the occasion, and the fervent prayers offered up, encourage the hope that a revival and increase of true piety will take place in this locality.

ORDINATIONS.

THE ordination of the *Rev. H. J. Chancellor* to the pastoral office in connection with the English Independent Chapel, Upper Donstreet, Jersey, took place on Thursday, July 1st. The *Rev. Mr. Barfitt*, of Plymouth, delivered the introductory discourse on the principles of Independency; the *Rev. Mr. Adkins*, of Southampton, proposed the ordination questions; the *Rev. Mr. Laxon*, of Guernsey, offered up the ordination prayer, accompanied with the imposition of hands; the *Rev. Mr. Legg, B.A.*, of Reading, delivered the charge to the minister; and the *Rev. Mr. Adkins* preached to the church and congregation. The following local ministers were present, some of whom took part in the devotional services: the *Rev. Messrs. de Faye, Bost, Biaudet, Petit, Messeroy*, Independent; *Carnshaw and Thorley*, Wesleyan; *Clarke*, Free Church of Scotland; *Holroyd*, Primitive Methodist; and *Luke*, Bible Christian. The services of the day were highly interesting, gave universal satisfaction, and were conducted in the spirit of Christian love and co-operation. On the following Lord's-day, three sermons were preached, those in the morning and evening

by the *Rev. Mr. Adkins*, and that in the afternoon by the *Rev. Mr. Legg*.

This English Independent cause was commenced about two years ago in the Temperance Hall, and in January of the present year was removed to the above chapel, which the friends purchased from the Unitarians. The expenses connected with the purchase and repairs of the chapel, with the exception of a few pounds, have been defrayed partly by generous contributions from the friends in the Island, and partly by the kind assistance of Christian friends in England.

On Thursday, April 15th, the *Rev. P. Aspinall Hampson*, late of Lancashire Independent College, was ordained to the pastorate over the Independent church meeting in Wycliffe Chapel, Warrington. The morning service was commenced by the *Rev. Jonathan Sutcliffe, F.S.A.*, of Manchester, who read suitable portions of Scripture, and offered prayer. The *Rev. Samuel Davidson, D.D., LL.D.*, of the Lancashire College, expounded the principles of Congregationalism in an introductory discourse. The *Rev. James Griffin*, of Manchester, proposed a series of questions to the elected pastor, who replied thereto, giving his confession of faith. After the confirmation by the church of their choice of the pastor, and by him of his acceptance of their call, the *Rev. Thomas Raffles, D.D., LL.D.*, of Liverpool, offered the ordination prayer, accompanied with the imposition of hands. The charge to the minister was then delivered by the *Rev. John Kelly*, of Liverpool. In the evening the services were concluded by the *Rev. Robert Vaughan, D.D.*, President of Lancashire Independent College, who preached to the people. The *Revs. John Dewsnap*, of Liverpool; *John Edmonds*, of St. Helens; and *Theophilus Davies*, of Newton, also took part in the services.

British Missions.

HOME AND IRISH MISSIONS.

AMIDST the strife of parties, and the din of political warfare, the work of the evangelist cannot be suspended, without danger to immortal souls. Whatever class of Statesmen obtains the possession of office, the sceptre of Jesus is still the same, and his kingdom ruleth over all. The conflict between spiritual wickedness in high places and the principles of truth and righteousness, is unceasing and urgent; and the Home Missionary and Irish Evangelist are called to gird themselves with even more vigilance and consecration, when secular affairs excite and occupy the public mind. A preached Gospel is always required, and faithful messengers of the Gospel of peace cannot postpone the dispensation which is committed unto them by the Sovereign Redeemer.

Commotions and bitter resentment have been excited in Ireland by the Maynooth controversy, and the priests of Rome have seized the occasion for fierce denunciations on Protestant agencies. This is, therefore, a time for prayerful, devoted, and wise service, by men who are in the midst of toil

and danger, and for devout supplications on their behalf by the people of God. The journals and letters received from the stations of both Societies afford abundant evidence that the minds of multitudes are prepared to hear the Word of truth, and consider its claims; and were the Spirit poured out from on high, the wilderness and the solitary place would be made glad, and the desert would blossom as the rose. Surely this is not a time for the Churches of Christ in England to slacken their energies, or grow weary in well-doing.

The Infidel and Profane—Monuments of Grace.

I cannot tell you the joy I feel in being able to report what God has graciously effected, by the instrumentality of his unworthy servant, on this station. I refer to recent manifestations of his power and mercy. In addition to a little increase in our churches, two cases of a cheering character have come to my knowledge.

The first is that of an aged and dying man,

residing at S—. Some years ago I commenced my labours in that village by preaching in the open air, at which service there was a good man, who afterwards told me that whilst I was preaching, he felt it his duty to open his house for the worship of God. He soon got his house licensed, and ever since I have occasionally preached in it. The services are well attended. When I went to S— a short time ago, to conduct the usual service, I was informed of the man referred to above, and was told that he was one of those unhappy men who had embraced the withering and destructive notions of Tom Paine. I anticipated, therefore, a controversial interview. I opened a conversation, and went through it at that time without making the slightest allusion to his infidel principles. After some general observations, I asked him plainly and affectionately what he thought of himself as a dying man, who must soon appear at the bar of God. His answer was, "I am a sinner, Sir; a great sinner in the sight of God." I continued, "I am glad to hear you speak in this way," and then expatiated upon the character of that Being against whom he had sinned. I especially dwelt upon the Divine goodness, and reminded him that all his past Sabbath-breaking, drunkenness, swearing, and other vices,—sins, great sins,—had been committed against the best of beings. Whilst I was talking to him, he looked like a man who was listening to some new truth—to truth which, like a two-edged sword, was piercing his inmost soul. I directed him, as a convicted sinner, to an all-sufficient Saviour, prayed, and left him. A few weeks afterwards he sent for me (he resides about eight miles from the place of my abode), but either through the person who took the message or the person who received it, I did not hear that he was desirous of seeing me. Not long after, I went to S— to preach, but previous to the service, I called upon the supposed "dying infidel." The moment I entered, he said, with tears streaming from his eyes, "Here is my friend, my dear friend; how I have been longing to see you! every word you said when you were here last went to my heart." During a long and affecting interview, I referred to that pernicious book, "The Age of Reason," and asked him whether he could die peaceably in such company as Tom Paine. He instantly understood me, and exclaimed, "No, Sir; let me tell you, every vestige of that book is driven from my mind. Christ, and Christ only, will do for my poor guilty soul." His views of the plan of salvation were clear and scriptural; and before I left him he said, "All I want, Sir, is a sense of God's forgiving mercy in my soul, to me the chief of sinners; then I could go." He is still alive, and I am expecting to see him in a few days. "Oh, the riches both of the wisdom and goodness of God!"

The other case is that of a poor man who was a hearer of mine in the village of C— a few years ago. After he had been hearing the Gospel some time, a striking alteration took place in his general conduct. He had been one of those who led the van of wickedness in this place. I scarcely know what he

was not, that is bad; almost every vice which it is possible for fallen man to be addicted to stained his character. He has been in one or two prisons for violating the laws of his country, and at this hour a ruined constitution is partly attributable to his past misconduct. The alteration which took place in his life subsequently to his hearing the Gospel naturally excited general attention, and many times have I heard him pray in that simple, earnest, and scriptural manner, that I was convinced the light of truth had dawned upon his mind, and the power of truth had been felt in his heart. He was on his way to church fellowship with us, when deep poverty compelled his removal to the Union-House. For the last two years he has been living in this village, but through continued affliction, and certain influences exerted upon his mind, in consequence of his dependent condition, he has not been much with us. He is now in a dying state. Whilst visiting him the other day, he said, without the slightest allusion on my part to the infrequency of his visits to our place of worship, "Sir, I was driven from you, but you are the man whose labours God has blessed to my soul." His face was wet with tears while he continued, "I have left the chapel many a time cut to pieces, while my past sins have looked me in the face; but I do hope that Jesus is my Saviour. He is my Saviour, my Rock, my Foundation, my all and in all." When speaking to him upon the approach of death, he said, "Yes, I cannot recover; I have much pain, but I ask God to give me patience; and though at times I desire to go, yet I will wait all my appointed time, till my change come." I need not say how grateful I felt for the hope of having been made useful to this poor dying man. I thank God and take courage.

Action and Reaction.

Permit me to say that there is one great and living fact to which our own labours have given being and power in the country, which would seem to threaten us no little harm. I mean, the extraordinary and well-directed activity and burning zeal put forth by both the contending parties of whom the Church of England may now be said to consist. Thirteen years back, the Establishment, so far as our province was concerned, was bound in chains of moral stupor, and the clergy appeared to pay little or no attention either to the souls or bodies of their flocks. But now they are awake and at work in a spirit and to an extent which bears heavily on Evangelical Dissent. I do not, however, blame the clergy; they have a perfect right to make the best of their own system of evangelical polity, and maintain their powerful Episcopacy in its present entirety.

When I settled in B— thirteen years ago, the number of sermons weekly preached by the parochial clergy in seventeen parishes, all of which are within six miles of our town, was twenty-eight. The number of sermons preached weekly in the same parishes, at this time, is thirty-seven; to which I might add about six cottage lectures, and at least as many cottage prayer-meetings, conducted by the clergy and their curates and Scripture-

readers; making a total of twenty-one additional religious services held every week, both at the Church and from house to house, in these seventeen parishes.

The number of clergymen having the cure of souls in the same district, thirteen years back, was sixteen; but now the number is eighteen. The additions consist of two curates placed by the Pastoral-Aid Society in B— and its neighbourhood. We have our centre of action here, and the clergy know it, and meet us armed with our own weapons.

Another fact worthy of being recorded is, the extraordinary zeal manifested by the parochial clergy in visiting their people from house to house, backed by a number of the more respectable females in town and village, who have, within the last ten years, been called by their spiritual guides to co-operate with them in winning the population back to the parish church. Where one visit was made to the humble cottages of the poor, thirteen years ago, in our town and neighbourhood, there are forty made now; where one shilling was spent by them to ameliorate the condition of the poor then, there are twenty shillings expended now. Circulating libraries have also been established in every parish in which we preach. Hundreds of Church Magazines, &c., are circulated in our province monthly, by the clergy and their friends; and no fewer than seven daily as well as several Sunday-schools have been established within the last seven years, in our neighbourhood, by the clergy.

The whole of these efforts have been made, and that successfully, in those and only in those places in which we have preached the Gospel, and attempted to make an impression on the population, through the medium of tracts and domiciliary visitation. They have a system, and they work it with effect. So far as our district is concerned, the great revival in clerical zeal, tact, and activity, and our own humble efforts, which, to a great extent, have given birth and direction to their concentrated movements, might not unaptly be denominated, "The battle of the Churches." In the face of all the tact, wealth, influence, and numbers brought to bear upon us, we maintain our ground, and are adding to our own spiritual strength, both in number and I trust also in all the graces of the Gospel. We are at peace among ourselves, in earnest, and prosecuting our work in humble dependence on God, and in the faith which conquers. But you will see from what I state here, that to be a Dissenting minister in my position, is not an easy post in Zion.

Out of the sixteen clergymen who resided in our province thirteen years back, there was not a single evangelical minister; but now there are no fewer than six evangelical and earnest clergymen, labouring hard to make full proof of their ministry. By them "the Gospel is preached, and I therein do rejoice, yea, and will rejoice."

The Power of Truth and the Force of Prejudice.

In my last and several previous journals, I had nothing of a cheering character to for-

ward; but with pleasure do I now make known the indications of a coming shower. A drop or two has fallen on thirsty Zion, which has contributed greatly to revive the drooping spirits of many mourners, and to awaken within their bosoms a prayerful spirit. At our last church-meeting two were proposed for membership; one of these, a few months since, would have turned his face from the sanctuary, and pitied the ignorance of those who were led away by such designing, crafty men, who called themselves ministers of the Gospel. But the Lord's ways are not as our ways, and he leads some by a way they know not. Thus has it been with the individual alluded to. His Pharisaic spirit is humbled, and his proud heart brought down. He is now one of the number who refuses not to sit at Jesus' feet, and gather up the crumbs that fall from the Master's table. He is a companion of all those that love and follow the Lord. Great is the triumph that has thus been achieved. To God be the glory!

One of the members of the church has been taken to his rest. For more than two years he was laid aside from labour. During the whole of this lengthened period he was never heard to utter a complaint. His mind continued calm and undisturbed, and his sun went down with brightness and glory. His last words were, "I am happy." Thus departed the soldier to his rest, the saint to his reward.

Notwithstanding all our past efforts in endeavouring to disseminate truth, a fearful amount of ignorance still exists. A striking fact, in proof, has lately come to my knowledge. One of the rich poor men who inhabit this parish was called upon at his house, not many days since, by a person who was seeking to obtain subscribers to various publications, specimens of which he carried about with him; amongst these was a number or two of Matthew Henry's Commentary, finely illustrated. The work appeared to commend itself to the notice of the sage, and without any hesitation he gave his name as a subscriber, and immediately commenced by taking the first number. Soon after the man left, highly pleased that he had succeeded in disposing of the work; but he had not proceeded far on the road, before he heard the sound of a horse's feet. The horse and his rider were soon by his side, and speedily the boy delivered his message, which was that his master wished to see him. Accordingly he returned to the house. He was then asked to erase his name from the order-book, as he had just discovered that the writer of the Commentary was a Dissenter, and he could not allow the writings of such to be read by any in his house. The man endeavoured to reason with him upon the subject, but it was all unavailing. Nothing remained to be done but the erasure of the name, which was effected after a great deal of hesitation, but not without the man of narrow soul becoming minus of half-a-sovereign for his freak. May the Lord speedily remove the scales from his eyes, that he may be brought to feel his ignorance, and led to rejoice in the possession of light!

Theology.

THE GREAT SIGHT.

"And all the people that came together to that sight."—LUKE xxiii. 48.

THE visit of the Son of God to this world is probably the most mysterious, momentous, and interesting event which has ever transpired in the universe—"God was manifest in the flesh." The design of His mission was to accomplish the most glorious object it is possible to conceive. What was it? He tells us himself that it was the glory of God in the eternal salvation of men: "For God sent not his Son into the world to condemn the world, but that the world through him might be saved." The great blessing which the world wants is, *Salvation*. This is manifestly a fallen world. This is a solemn fact, and one which ought to be deeply pondered in order to affect the heart. Though the fact is so obvious—though it is as clear as the sun at noonday, and involves such momentous consequences—there are millions of sinners unaffected by it: "He was in the world, and the world was made by him, and the world knew him not."

The land of the Jews was the scene of remarkable events. There God often appeared to his peculiar people by dreams, visions, and the ministration of angels. There Abraham offered up his son Isaac on Mount Moriah as a sacrifice, in obedience to the command of God. There Solomon built a magnificent temple for the worship of the living, eternal, and true God. There inspired men revealed the mind of the King eternal, predicted his judgments for sin, and penned their remarkable prophecies. That was the land of promise,—the land of vision,—the land which flowed with milk and honey. This was the holy land, Deut. viii. 7—9. But the most wonderful events which ever took place there, were those which occurred during the mysterious visit of the Son of God. There, the Messiah, the promised Deliverer, the Saviour of the world, the Lord of Glory was born, and lived, and laboured, and wept, and suffered, and died. Bethlehem is memorable as the scene of his birth. Nazareth as the scene of his residence before he entered on his public ministry; Capernaum as the scene of many of his miracles; Gethsemane as the scene of his agony; and Calvary as the scene of his crucifixion. The universe is a scene of wonders. The creation of the universe was wonderful. The preservation of the universe is wonder-

ful. The variety, magnitude, and usefulness of the universe is wonderful. The Psalmist might well say, "O Lord, how wonderful are thy works! in wisdom hast thou made them all: the earth is full of thy riches." But O what a wonder of wonders was that on the cross! The dying Sufferer was the image of the invisible God. But is this true? There can be no reasonable doubt of it. This is well attested. He that believeth hath the witness in himself. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

The Scriptures set forth the Son of God in the work of creation. They tell us all things were made by him, 1 John iii. The Scriptures set forth the Son of God in the work of providence. They tell us that he upholdeth all things by the word of his power, 1 Heb. iii. And the Scriptures set forth the Son of God in the work of redemption. They testify of him. He is seen in the origin of redemption. The Son was as willing to come as the Father was to send him. He is seen in the revelation of redemption. He it was who appeared to the patriarchs and prophets, and gave them intimations of his intended incarnation. His Spirit was in them. He is seen in the execution of the work of redemption. The Son of God was the illustrious Personage who visited our world, and made atonement for sin by the sacrifice of himself. He is seen in the application of redemption. The Holy Spirit, whose office it is to convince of sin, reveal Christ, and to lead the soul to him for salvation, is his gift. This is the precious fruit of his intercession. The Spirit delights to glorify Christ. And he is seen in the end of redemption. The whole scheme re-dounds to the eternal glory of the Triune God, Rev. i. 5, 6.

"And all the people that came together to that sight." What sight? "And when they were come to the place which is called Calvary, there they crucified him, and the malefactors; one on the right hand, and the other on the left." This is the great sight which multitudes were beholding. The Saviour of the world was now hanging on a tree. "He came unto his own, and his own received him not." He was the true Messiah.

His miracles proved this. He says, "The works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself which hath sent me, hath borne witness of me." But notwithstanding the most conclusive evidence of his Divine mission, the Jews would not receive him as the true Messiah. Prejudice, pride, and unbelief blinded their eyes. Multitudes are governed more by passion than by truth. Thus it was with the Jews. What folly and guilt are here! They rejected truth, and lost their souls. They rejected instructions, authority, atonement, grace, and the claims of Christ, and perished in their sins. "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid, as it were, our faces from him; he was despised, and we esteemed him not." But the wisdom of God overruled the wickedness of men for the advancement of his own glory. The death of Christ, instead of frustrating the design of his mission, was the means of promoting it. "Christ died for our sins according to the Scriptures." The time, manner, and results of his death were according to the predictions of the prophets. The Jews acted freely, and, therefore, wickedly, in putting Christ to death; and yet they were instrumental in the accomplishment of God's eternal designs of mercy, 1 Pet. i. 18—21. How glorious is the wisdom, holiness, power, mercy, and love of God, in the wonderful scheme of human redemption!

I. The crucifixion of Christ was an *affecting* sight. There have been many affecting sights in this fallen world, but none equal to this. The Sufferer was innocent. This man had done nothing amiss. His character was spotless. He was altogether lovely. He was the Holy One. He was the Son of God. He was the Lord of Glory. He was the Prince of Peace. He was the Friend of sinners. He was the good Shepherd. He was the image of the Father. His life had been spent in doing good. His miracles were miracles of mercy. His discourses revealed the true God. Grace was poured into his lips. His words dropped like honey. He lived to bless men. His mission was a mission of love. He came to enrich man for eternity. And yet they crucified him. The mode of his death was cruel. He was surrounded by his enemies. His friends had forsaken him. He was rejected by his own

countrymen. Devils were tempting him. His soul was in sore travail. He trod the wine-press alone, and of the people there were none to help. He was treated as one of the vilest of malefactors. He was reckoned amongst transgressors. Surely, if ever there was an affecting sight in the universe this was one. "Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow, which is done unto me." Would you be affected by this sight? Then remember that your sins had a hand in the crucifixion of Christ. Look at your sins in his sufferings. These are a glass in which you may see your heart. Sin it was that pierced him. Sin placed the crown of thorns on his head. Sin nailed him to the tree. Sin thrust the spear into his side. Sin made the Lord of glory a man of sorrows. He was made a curse for us. He wept for us. He suffered for us. He died for us. Have you a stony heart? Bring it to the cross, and let this fire of Divine love dissolve it. Keep it within the influence of the cross. Let the Sun of mercy shine upon it. Think much of Calvary. Think of the dignity of the Sufferer, the excellence of his character, the benevolence of his life, the intensity of his sufferings, the design of his mission, the manner in which he closed his days, the prodigies which attended his death, and let these thoughts melt your inmost soul into penitence, gratitude, and love. The manifestation of eternal love in the cross should deeply affect us. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." If this sight will not affect us, what will? Here is the Physician dying to cure his patients. Here is the Legislator dying to magnify his own law. Here is the Surety dying to pay our debts to Divine justice. Here is the heavenly Bridegroom dying to purchase his Spouse. Here is the Mediator dying to reconcile us aliens to God. Here is the Shepherd dying for his flock. Here is the King of kings dying to redeem his guilty subjects from slavery. Here is love to melt the stony heart. What must be our guilt, if we resist all its influences? This is the sight which affects the true penitent. He weeps in sight of the cross. He prays in sight of the cross. He dies in sight of the cross. He looks on the crucified One, and is humbled. He mourns. He repents. He turns to God like the prodigal. He believes in the Son of God.

He adores. He rejoices in hope of the glory of God.

II. The crucifixion of Christ is an *instructive sight*. The cross is a scene of instruction. Here we may learn the evil of sin—the beauty of holiness—the excellence of the moral law—the worth of the soul—the importance of salvation—the foundation of the Christian system—the glory of heaven—the misery of the lost—the value of time—the necessity of religion—the blessedness of the redeemed—the love of God—the claims of Christ—the things which belong to our peace. Here all may find instruction. The rich and poor, the monarch and the subject, parent and child, master and servant, young and old, male and female, bond and free, Jew and Gentile. All should become learners at the foot of the cross. The instruction which this supplies, is the instrument, by which the Holy Spirit enlightens the dark mind, softens the hard heart, purifies the unholy affections, subdues the stubborn will, and brings the penitent to sue for mercy. The cross is a sun which diffuses a flood of light through the intelligent universe. The cross is a volume of instruction which may be read again and again and again with ever fresh delight and advantage. The angels have been reading it for ages, and with profound attention, but they are not tired of it. They have not exhausted the subject. They are learners still. This will supply materials for eternal contemplation. This is a mine which is inexhaustible. Millions of redeemed sinners have been digging here for ages, and it is as rich as ever. This is a tree always full of fruit. This is a fountain of spiritual blessings, which will flow on, and on, and on for ever! “For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes.” He shall feed us with instruction. And what a teacher! He is not only the Light of the world, but also the Light of heaven. “And the city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it.” What bliss is here? What a soul-animating prospect? What an inheritance! Let us learn at the cross now, and soon we shall be learners before the eternal throne. Let us imitate the angels, and look daily into these things.

III. The crucifixion of Christ was a *great sight*. This was great in its *design*. This was the instruction of the intelligent universe, the redemption of man, and the eternal glory of the Triune-God. “For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering.” Observe here, the glorious design of the Saviour’s mission. This was not to bring his people into a new earthly Canaan, which might have been done by the force of arms, as of old, but to bring them to heaven. The salvation which he came to effect was spiritual. Sinners must be made adopted sons before they can enter heaven. They enjoy this vast privilege through the blood of atonement. The Son of God died as a sacrifice for sin, that we might receive the adoption of sons. There is a life of glory. This life is pure, happy, and eternal. How important that we should be prepared for it! The cross exhibits the solid foundation which God has laid for our hope in the atonement of his Son. The cross is the Refuge, into which the Gospel invites us to enter, and take shelter from the curse of a broken law. The cross is the tree of life, and the Gospel invites us to stretch out the hand of faith, and pluck its fruits. The cross is the door of hope, and the Gospel invites us to knock by believing prayer, and assures us that we shall not knock in vain. The cross is the way to the throne of grace,—the way into the holy of holies,—the way to the kingdom of heaven. The satisfaction made by Christ for sin has satisfied all the claims of God’s moral government, hence the blessings of eternal love can flow to man in a way honourable to all the perfections of the Supreme Ruler.

The sight on Calvary was great in its *origin*. The crucifixion was not the result of haphazard, a sudden impulse, or any new idea, affection, or plan in the mind of the Eternal, but it was the result of an eternal plan. The death of Christ was foreseen, predicted, and typified; hence it was absolutely certain. How can an event be foreseen which may or may not take place? God was not disappointed in anything that happened to his Son. But his murderers were guilty in putting him to death. They were not compelled to act in opposition to their own will. They acted freely. Never was there a more atrocious crime committed than the crucifixion of the Son of God. Peter pressed this awaken-

ing truth home upon the consciences of the Jews. Hearken to his language to them: "Ye have taken, and by *wicked* hands have crucified and slain." God meant this event for good; the Jews for evil. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." The sight on Calvary originated in great wisdom, love, and mercy.

This is great in its *influence*. There have been many sights in the world which have exerted a powerful influence over men, but none at all to be compared with this. This sight of sights stands alone in its grandeur, influence, and importance. This is the centre of mediatorial influence. The soul is the centre of influence in the body, a monarch is the centre of political influence in a nation, a parent is the centre of influence in a family, the sun is the centre of influence in the solar system, heaven is the centre of influence in the universe, and the cross is the centre of spiritual influence in the Christian Church, and through the Church it exerts a mighty influence on the world. The atonement is the foundation of all good to man. The influence of the cross is seen in the justification, sanctification, and eternal happiness of the believer,—in the voluntary association of believers in the Church of Christ,—in the instrumentality put forth for the salvation of men,—in the progressive improvement of the moral condition of the human race,—in the meetness of the growing Christian for heaven, and in the eternal glory of the whole redeemed Church. The influence of the cross is the influence of truth over error—love over enmity—holiness over sin—light over darkness—power over weakness—wisdom over folly—life over death—wealth over poverty—joy over sorrow. This influence is powerful, abundant, free, progressive, silent, and eternal. This was seen by God from eternity, and was to him a source of infinite delight. God is a benevolent Being, hence he delights in the happiness of his creatures. They are made holy, happy, and useful through the influence of the cross. This extended back to all who have been saved, and will extend to all future ages. The entire work of the mediation of Christ is full of holy, elevating, and saving influence. There is the influence of his knowledge, power, wisdom, holiness, condescension, mercy, and grace. The influence of the cross is felt by the Chris-

tian in his thoughts, will, desires, affections, motives, conscience, and life. This is intended to mould his character. This should produce intense loathing to sin, profound regard for the moral character of God, zeal for the spread of the Gospel, cheerful profession of the Christian religion, joyful contemplation of heaven, and a frequent contemplation of the scenes of Calvary. Would you realize the influence of this great sight in your daily walk with God, in all your sorrows, and in your prospects for eternity? Then meditate on the death of the son of God, hear the Gospel, search the Scriptures, join the Lord's people, honour the work of the Spirit, pray to your Father in secret, behold the Lamb of God. This will induce repentance, nourish hope, and give you a filial boldness in your access to God.

The crucifixion of Christ was a *public* sight. This took place in the presence of a vast concourse of persons. The fact of Christ's death had many witnesses. This was a mysterious sight. The victim was God in human nature. He was perfect God and perfect man. What a mystery is here! What a condescension is here! What an occasion for joy is here! What matter for eternal hallelujahs! Truly, this was a momentous sight. The salvation of the Church depended upon it. The Mediator must die. The Lamb of God must be slain. The great sacrifice must be offered. What vast preparation was made for this sight. The Jews were preserved as a distinct people. Prophets revealed the mind of the Eternal. Numerous sacrifices were instituted. The spectators of this sight were many.

This sight will never be forgotten by the redeemed. They will make it a subject of eternal contemplation. The slain Lamb will be remembered beyond the boundaries of time. Yes, when the body is lying in the grave, when the place which now knows us shall know us no more for ever, when time itself shall cease, the redeemed will remember this great sight. Yes, when death shall have been swallowed up in victory, when the mediatorial kingdom shall have been delivered up unto the Father, when all the ransomed Church shall have been presented before the eternal throne, not having spot, or wrinkle, or any such thing, but shall be holy and without blame before him in love, this sight shall be remembered. The glory of God in the material universe, which will then be increasingly

unveiled to their astonished minds, will never cause them to forget the glory of the cross. The redeemed in heaven have in constant remembrance the slain Lamb—the glories of his person, the depth of his humiliation when in this fallen world, and all the vast blessings of his mediation. And while they look into these things, now assisted by the spotless purity of their nature, the communications of their happy companions, and the immediate presence of their Saviour, what burning love they feel to the Triune God! How full is their joy! How intense their devotion! How ardent their gratitude! There, with what feelings of holy rapture will patriarchs, prophets, apostles, martyrs, and all the redeemed, remember the wonderful method by which they were brought to the eternal enjoyment of such a heaven! The cross forgotten there?—Never! “His name shall endure for ever.” There, in that world of light, purity, and happiness, all the spirits of the just made perfect, remember Him, who pardoned them when guilty, instructed them when ignorant, cleansed them when unholy, protected them when in danger, guided them when in perplexity, healed them when sick, delivered them when in bondage, clothed them when naked, enriched them when poor, raised them when fallen, comforted them when sorrowful, saved them when lost! Can the redeemed in glory ever forget Him? The memorial of his death is ever present to their view. When they gaze on the throne, what do they see? They see the Lamb that was slain. This is the most attractive object in heaven. There Abel thinks of the Lamb slain for him. There the penitent thief thinks of the Lamb slain for him. There Saul of Tarsus thinks of the Lamb slain for him. There every patriarch, every prophet, every apostle, every martyr, every redeemed soul thinks of the Lamb slain for him. This is the theme of their everlasting song—“Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory, and dominion for ever and ever. Amen.” Can the redeemed ever forget him? Can Noah, ever forget this Ark, in which he found shelter from the floods of Divine wrath? Can Abraham ever forget this Lamb which was provided for a burnt offering? Can David ever forget the good Shepherd that laid down his life for the sheep? Can Jeremiah forget the Lord his Righteousness?—

Isaiah, his suffering Messiah?—Daniel, the Ancient of Days?—Haggai, the Desire of all nations?—Zechariah, the Fountain opened for sin and uncleanness?—Malachi, the Sun of righteousness? Can Aaron forget his Priest?—Moses, his Mediator?—Joshua, his Commander?—Solomon, his Wisdom?—Jonah, his Resurrection? Can Peter ever forget his risen Lord?—John, the Alpha and Omega?—Paul, the Lord of Glory? The slain Lamb may be forgotten on earth, but he is not forgotten in heaven. The redeemed think of their white robes, wave their palm branches, cast their crowns of glory before the throne, and shout with one loud, united, and harmonious voice—“Worthy is the Lamb that was slain,” &c., Rev. v. 12—14.

H. H.

JACOB AND PHARAOH.

“How old art thou?” was the question put by Pharaoh to Jacob when he was introduced to the king by his son Joseph. It is said that Jacob *blessed* Pharaoh both when he entered and when he retired. He supplicated the favour of his God for him; the best and indeed the only return he could make for the welcome reception he had met with, and all the kindness that Pharaoh had shown him and his family since their arrival in Egypt. By making mention of the name of his God before an idolator, and thus acknowledging that he, and he alone, had power to give salvation to kings, Jacob witnessed a good confession. “I will speak of thy testimonies also before kings, and will not be ashamed,” Psa. cxix. 46. At no time, and in no place, in the courts of princes, or in the habitations of meaner men, did he seek to conceal what was his religion, or forget what was due to the character with which he was invested as a prophet of the Lord, the servant of the most high God, Psa. cv. 15. So Paul, addressing the company in the ship, heathens and idolators, gave them to understand that he did not bow down to their gods nor serve them, “There stood by me this night the angel of God, whose I am and whom I serve.” Jacob blessed Pharaoh, and “without contradiction the less is blessed of the greater.” What was Pharaoh, though at the head of a mighty empire, compared to the man to whom Jehovah had said—“I am God almighty; be fruitful and multiply: a nation, and a company of nations shall be of thee; and kings shall

come out of thy loins. Thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee, and in thy seed, shall all the families of the earth be blessed?" Pharaoh, in all his glory, was not arrayed like to the destined heir of a crown of glory that fadeth not away.

Whether it was curiosity or mere courtesy and civility which prompted the question, Pharaoh must have been struck with the venerable appearance of the patriarch. It was no wonder if "his head was silvered o'er with age." But beside that a long course of years had planted furrows on his brow, he doubtless presented a figure, on the goodness of which the varied distressing scenes of an eventful life had made sore havock. The answer that Jacob gave was almost in the very words of the question, as literally rendered from the Hebrew in the margin, "How many are the days of the years of thy life?" Corresponding to this, the reply was, "The days of the years of my *pilgrimage* are an hundred and thirty years." But he does not satisfy himself with simply giving the answer and no more. The season was precious, the opportunity too good to be lost, of conveying to the monarch a salutary lesson, Eccl. xi. 6; 2 Tim. iv. 2. Daniel, when he had interpreted the dream to Nebuchadnezzar, took the liberty to tender him a word of advice, but with all delicacy and respect. "Wherefore, O king, let my counsel be acceptable unto thee," &c., Dan. iv. 27. Jacob's admonition was not so directly pointed; but not the less calculated to make its way to the heart. "Few and evil have the days of the years of my life been; yet have I not attained to the days of the years of my fathers in their *pilgrimage*." This is not the language of unthankfulness or discontent. It is not probable that language of such an import could come from the mouth of so pious a man, who was so ready to mark the unfailing goodness of his God to him. "I am not worthy of the least of all the mercies, and of all the truth which thou hast showed unto thy servant." But hear the overflowings of his heart at a much later period, and when he was just leaving the world: "God, before whom my fathers Abraham and Isaac did walk, the God *which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads.*" It is true, this same Jacob, at one time, when he was

walking in darkness and saw no light, was betrayed, through the force of temptation, into a temporary fit of despondency, and spake unadvisedly with his lips. He was thus overtaken in a fault, but was restored, and no doubt was ever after ashamed at his want of faith. Had he ever been in the habit of suffering himself to indulge a querulous temper, this was not the time when he was most likely to be thrown into it, on the recent discovery of his long-lost child, and the highly favourable and unlooked-for change in his condition; when his beloved son had sent for him, that with filial affection he might cheer and cherish his father now in life's decline; that he might "rock the cradle of reposing age, and close his eyes in peace." It was never his intention in this brief account of his life to cast the least reflection on the providence of God in his dealings towards him, as if he had been of all men the most miserable. He meant only to say, that of all the calamities which sin had entailed on the children of men, he had not gone without his share. If he had failed of finding real and permanent happiness in anything below the sun, it was but the common lot. Here all were on a level, and potentates, as well as the humblest that bow to their sceptre, must taste of the bitter cup, and descend to the dust at last, in common with the basest of mankind, even after the most prosperous reign. Thus the Egyptian monarch was taught, though not in express terms, to remember that he was but a man, and so mortal as all our fallen race. Unwelcome truth to royal ears, who are accustomed to hear only the voice of flattery! Job xiv. 1.

But there is much more included in Jacob's short address than his view from experience of the brevity and vanity of human life. In one comprehensive term he makes a confession of his faith, or a declaration of his principles, privileges, and hopes, the relation in which he stood to this world, and also to the next. He speaks of himself as a pilgrim or sojourner on this earth, not in respect of his frequent movements from the time he left his father's house to escape the fury of an enraged brother till he lately went down into Egypt with all his family. No spot, not even Canaan itself, did he regard as a permanent abode. This world was not his country, he was only passing through it. Its maxims, its manners, were not his; he had renounced

them for ever for nobler objects. And now he was bending his steps to his native country, where he expected soon to arrive, and to join his kindred dear, and with them to enjoy an eternity of unalloyed felicity. "I have waited for thy salvation, O Lord." But some one will say, You surely are attempting to draw more out of this expression than there is in it. Let him turn to the Scriptures, and consult Heb. xi. 8—16. But what could Pharaoh, for whose benefit chiefly these hints were dropped, gather from such an expression, so foreign to all that he had ever been conversant with? it was speaking to him in an unknown tongue. But he must have observed that these Hebrews were a people not only of a strange speech, but of peculiar customs, and a religion which prohibited them from all intercourse with their neighbours in their idolatrous practices. This was not the first time that Pharaoh had heard of the God of Abraham, &c. Joseph, mindful of the instructions he had received in his father's house, had not shunned to make mention of his father's God at the very first interview with the king, and to give him the glory due to him, when he ascribed the gift of interpreting dreams not to himself, but to the "God in heaven who revealeth secrets," Gen. xli. 16. "It is not in me. God shall give Pharaoh an answer of peace," xli. 25. "God sheweth Pharaoh what he is about to do," xli. 28. "What God is about to do he sheweth unto Pharaoh," Acts iii. 12, 16; and iv. 10. So careful was he that the king should know to whom he was indebted for the explanation of his dream, that he should seek the Lord, if haply he might feel after him, and find him; though he be not far from every one of us. There were of Joseph's own household who had learned to use their master's language at least, if not his religion. See Gen. xliii. 19, 23. Heathen nations wanted not opportunities of becoming acquainted with the character and worship of the one living and true God. Even when he suffered all nations to walk in their own way, he left not himself without a witness, so that they were inexcusable. Coming in contact with God's favoured people, the depositories of his revealed will, as appears from Ezra, Esther, Daniel, and other parts of the word, they could not but acquire at least a partial degree of light, which disregarded or abused, rendered them the more responsible.

It does not appear from the narrative

that Pharaoh was disposed to make any inquiry or to prolong the conversation. He made not a single remark in reply to Jacob's pious observations, which were meant for the good of his soul. He neither approved nor contradicted. He did not even say, "Go thy way for this time: when I have a convenient season I will call for thee." We do not read that he ever saw him again, or sent for him to commune with him. There is a wonderful apathy, if not a marked dislike, in most men to the mention of a subject in which, above all others, their most valuable interests are involved. Pilate asked, "What is truth?" without waiting for an answer, though he could have had it from the lips of truth itself. Little did Pharaoh think what a treasure he had within his reach, that he had a man dwelling by him who could tell him words by which he and all his house might be saved. "Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?"

Reader, how old art thou? Jacob, when he stood before Pharaoh, was a hundred and thirty years old, and he lived seventeen years more after his coming into Egypt. But human life is now circumscribed within much narrower limits. "The days of our years are threescore years and ten, and if by reason of strength they be fourscore years, yet is their strength labour and sorrow: for it is soon cut off, and we fly away." And how few of all born of women ever reach so advanced a period! It is not, however, so much the precise number of years, as the manner in which they have been spent, that ought to be the chief subject of inquiry; and the one is only required for the sake of leading the mind into a strict scrutiny of the other. The account we must soon make of every talent entrusted to us, and of our time, not the least valuable of these, the dread uncertainty that hangs over even the passing hour, these and other considerations of an equally powerful nature, impart to the question an appropriate solemnity. It is not then how *long* you have lived, as *how* you have lived.

It is true the acceptable year of the Lord, which Christ was anointed by the Spirit to proclaim, he will continue to preach to each successive generation of men, till he have gathered his elect from the four winds of heaven; for the Gospel of Divine mercy shall be preached in all the world for a witness, and then shall the end come. But in the case of

an individual, the acceptable year of the Lord is bounded by the term of his natural life. Beyond that the joyful sound shall never greet his ear. And as life is so very uncertain, as well as short, it is still farther contracted, and shrinks into the narrowest space. "Behold, *now* is the accepted time, behold, *now* is the day of salvation." And what is in this little word so emphatically repeated? A moment, the twinkling of an eye, and nothing else besides. To such a point is it reduced. How many almost daily, previously in health and perfect soundness, drop into eternity in an instant, without having time allowed them to say farewell, or so much as send up a cry for mercy! The same import, with the words of the apostle alluded to above, is the gracious call of God to sinners by the Gospel: "Seek ye the Lord *while* he may be found (in Christ), call upon him *while* he is near," (in the word of the truth of the Gospel.)

It is on account of the shortness and awful uncertainty of human life, that all men may be represented as pilgrims or sojourners, having here no permanent abode, for all have sinned and are justly doomed to die. But to the greater part of mankind, this is their misery and mortification, and they endeavour to set the thought at the utmost distance from them; as the great enemy of their carnal enjoyments—the destroyer of their mirth. To those who are born from above, it creates no such unwelcome and painful feelings. It is their solace, the uplifter of their head in all their tribulations. Jehovah was the God of Abraham, and as such had promised, that through the seed often spoken of, in blessing he would bless them. The promise comprehended not only justification of life with all its wondrous train of mercies and compassions, but a resurrection to immortality and bliss. Such was the hope that gladdened Jacob's heart in all his wanderings and manifold temptations. And all who are of faith are partakers of the same promise by the Gospel. Hence they look on this world as a foreign country, and not the land of their nativity. Here they have no continuing city, but they seek one to come.

Reader, to which of these classes do you belong? Are you a pilgrim of the right sort, not by necessity, but choice? Has this barren spot of earth no longer any attractions for you, because better things have been provided for you? Have you left the broad and beaten track,

thronged with crowds of unthinking passengers, and turned into the narrow way less trodden, but leading unto life and glory; whereas the other leadeth to destruction? Lose not sight for a moment of your final destination? Let the high and distinguishing character of a heaven-bound traveller, though derided by an ungodly world, be scrupulously sustained throughout, that all around may see you are not of their company. Be not discouraged by the difficulties of the way. Our way may be still rough and thorny; but it will not be long; and rest, O how sweet it will be, when we shall *sit down* with Abraham, and Isaac, and Jacob in the kingdom of God!

J. C.

RELIGION, TRUE AND FALSE.

How glorious is the character of God, as revealed in the Gospel! He there exhibits himself, in all respects, as man's friend, benefactor, and father,—loving, generous, and good. Nothing can be more endearing than the view of the paternal character which obtains throughout the Sacred Scriptures, and nothing more calculated to cheer the hearts of the children of the kingdom. How tender the language of the First-born of many brethren: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom!"

How ignorant are the bulk of mankind of the true character of God, as set forth in the inspired page! This ignorance is everywhere apparent amongst our public writers on secular matters, amongst our law-makers, our law-expositors and justice-dispensers, and our teachers of earthly wisdom. How awful is the fact that man both hates and rejects the Gospel of mercy, and is filled with enmity to its Author! The great, the learned, and the wise, in this world's wisdom, will bear appeals to their understandings; they will not deny their responsibility, and the obligation under which they are laid to act according to reason and to conscience, and thus to seek the glory of their Creator. They will bear to be told that, in consequence of default, punishment is due; but of that punishment they will be found to form a very limited and defective notion. They will express not only willingness to be dependent on an exercise of mercy that shall overlook their shortcomings, provided what they call their good deeds are set down to their account; they will contend that repentance, connected with amendment,

is atonement sufficient for past misconduct. They will endure anything but intimations of *mercy through Christ*, and deliverance from the wrath to come by the Atonement. That which ought to overcome enmity, and to beget confidence, is just the thing which exasperates the carnal mind! The mercy of God in Christ is the greatest insult that can be offered to the pride of the creature.

How egregiously they mistake who make religion a thing of mere externals! There is a constant tendency in man to deal with religion as a thing of homage, of mere homage,—to consider that a certain portion of time spent in some prescribed religious work, or a certain portion of money or labour expended in the direction of devotion or humanity, has a portion of merit attaching to it, in consideration of which errors ought to be overlooked, and the Divine favour dispensed. Having done these deeds, the carnal heart is apt to feel a sort of complacency stealing over itself, and to think that *now* it may present its claims, in the hope that they may be recognized in the court of Heaven. That religion is a manifestation of Divine goodness, producing love, love working obedience, never enters their minds.

How perilously they err who make light of the doctrines of the covenant, as comprised in the sacrifice of the death of Christ! As in the Old Testament there was no salvation apart from sacrifice, and to appear before the Most High on the ground of a man's own righteousness was not simply certain rejection, but destruction! so it is now: there is no other name under heaven, given among men, whereby they can be saved, but that of Christ. He is "the way, the truth, and the life," and no man cometh to the Father but by him. A religion without Atonement is not the religion of fallen man. The penalty of sin is death, and only Christ can meet the necessities of a race all sinners.

How vain the profession which excludes all practical regard to the commandments of God! Man, ever prone to extremes, has strikingly exemplified his perversity in these matters. At one time he has been fiercely zealous on behalf of doctrines, trimming the balance of fine distinctions with a most anxious solicitude, but dealing with such doctrines purely as a matter of science. At another time, he has been zealously engrossed by matters of emotion, technically termed "experience." He has

worked this somewhat vague and difficult element up into a system, and he has tested all around him by his own standard, setting apart for glory, or casting into perdition, his fellow-men, according as they agreed or differed from him. He has thought lightly of doctrine, and spoken of it accordingly. He has not only eschewed, but abjured, all regard to the commandments, as specially culpable, involving a rejection of the Spirit of the Lord. Again; he has been found frequently, and everywhere, setting aside all considerations of either doctrine or experience, and taking his stand on the Tables of Moses, representing morality as having no connection with the Atonement, or the feeling which the faith of it produces. These attempts to separate what God has joined must ever end in disappointment. The religion of the New Testament is a religion of doctrine, experience, and practical morality united. The first produces the second, and the second manifests itself in the third. Reader! is this your religion?

August, 1852.

PASTOR.

THE NEW CREATURE.

"If any man be in Christ, he is a new creature; old things have passed away, and all things are become new."

1. WHAT is meant by being in Christ? It can mean nothing short of cordially believing the truth as it is in him; that is, believing what the Scriptures say concerning his person, offices, and work. This belief assumes repentance for sin, leaving it off, and seeking mercy from God for Christ's sake. Every reader, therefore, knows whether he has exercised this repentance, which needeth not to be repented of.

2. What is meant by a new creature? It can mean nothing less than some very great change. The language is figurative, and as such must be explained consistently with the fact. His mere physical nature remains, in all points, the same: his constitution, both of body and of mind, continues as before. His body is of the same magnitude and the same weight; it measures the same height. His voice, air, and gait all remain as before. The soul, too, is unchanged, as to its essential nature and attributes. The measure of the intellectual power, the taste, the fancy, the genius—if genius there be—the peculiar gifts and faculties which distinguish his mental and moral nature, these are unaltered. Yet he is, according to the Scriptures, "a new

creature." Yes; he is the subject of a new life, not enjoyed before. The medium of that life is new; the modes of its manifestation are new. He is, in all points, quite another man from what he was, and from all unrenewed men round about him. God, and God in Christ, is now in everything, whereas before God was not in all his thoughts. Everything in his conduct now is referrible and actually referred to eternity: before his horizon was exclusively bounded by time,—every consideration of eternity was shut out. The life to come is now all in all.

3. Is the new creature an evidence of being "in Christ," and is it the only evidence? This assemblage of new things incontrovertibly proves the man to sustain this relation. None bear it but those that are in Christ. No man was ever found arrayed in these moral graces while an unbeliever in him, a lover of sin, and an enemy to God. Belief in the love, death, and righteousness of Christ is always accompanied with this change. It is, indeed, the cause of this change; and as the cause, it is a proof of the most indubitable character of the fact. The subject of this change—the man who bears these marks—is and must be a Christian: mistake here is impossible.

The life of the person we have been describing is a life of faith in the Son of God, a life of love to him, and a life of obedience to his kingly authority.

Reader! are these things so? Then you may soon determine your own case, and ascertain whether *you* be a Christian. As a rule, this great change always takes place after the subject of it has come to years of discretion; and it will at once appear, that it cannot be in a manner of which he is unconscious. It is not a thing which takes place when deep sleep has fallen upon man; it is an affair not only of consciousness, but of conscience. It is always the great epoch of a man's life, the era in his history, the crisis of his being. Where nothing of this sort has ever taken place, the presumption is that he is still in "the gall of bitterness, and in the bond of iniquity." Reader! what say you? How is it with you? Have you passed from death unto life? Are you, in very deed, a new creature? Have you turned from the evil that was in your hands? Have you sought for mercy? Are you believing the Gospel? Are you living a life of faith upon the Son of God? Are "old things passed away, and have all things become new"?

August, 1852.

C.

Lessons by the Way; or, Things to Think On.

FELLOWSHIP WITH GOD.

There is a thing which is called fellowship with God, often mistaken amongst believers. If by fellowship be meant the walking in our duty as in the sight of a living God, who seeth and heareth us, and is witness to all our carriage, it is a thing common unto all gracious men; they all have it habitually, and in design: "I have set the Lord always before me." Yea, and often they have it actually in exercise, when their spirit is in any good frame; they walk as if they saw God standing by them, and have some thoughts of his favour through Christ: "Truly our fellowship is with the Father, and with his Son, Jesus Christ." If we by fellowship do mean a sweet, refreshing, familiar, sensible conversing with God, which doth delight and refresh the soul, beside what the conscience of duty doth, it is then a walking in the light of his countenance, and a good part of sensible presence; and although it seemeth Enoch had much of it, whilst it is said, "He walked with God," yet it is not so ordinary as the former, nor so common to all Christians; for here the soul is filled as with marrow and fatness, following hard after its guide, and singularly upheld by his right hand: "My soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips. My

soul followeth hard after thee; thy right hand upholdeth me."—*Guthrie*.

Let profane minds laugh at it as much as they please, there is a secret commerce between God and the souls of good men; they feel the influences of heaven, and become both the wiser and the better for them. Their thoughts become nobler as well as freer.—*Burnet*.

When one that holds communion with the skies
Has fill'd his urn where the pure waters rise,
And once more mingles with us meaner things,
'Tis e'en as if an angel shook his wings:
Immortal fragrance fills the circuit wide,
And tells us whence the fragrance is supplied.

Cowper.

We do then truly converse with the infinite, self-sufficient fulness of God, when we look upon all created good with a noble disdain, are content to part with it, or, if we do still enjoy it, are resolved to enjoy it only in God, and so look upon it and love it only as a beam from the Father of lights, as a drop of the infinite fountain of all perfections.—*Shaw*.

TRUSTING IN GOD.

Thou that wilt trust Him with thy precious soul, wilt thou not trust him for things here below? Wilt thou trust him for eternity, and not for a moment? Wilt thou trust him with the jewel, and not with the casket?

Wilt thou trust him for thy soul, and not for thy body, thy state, thy name?—*Culverwell*.

This is a lesson hardly learned. It is a lesson we shall be learning all our life, to go out of ourselves, and out of the creature, and to go further into God, to rely more and more upon him. It is a lesson we can never learn as we ought.—*Sibbs*.

He that would have what he can wish or desire, let him trust in God, *Psa. xxxvii. 4, &c.* For this entitleth him to all God's promises; yea, it giveth him interest in God himself; and having him, he can want nothing.—*Rev. John Dod and Robert Cleaver*.

Except we pray to Him, he is not trusted. But when we have prayed to him, in the use of lawful means let us be quiet. Let us not be distracted with dividing cares about this and that, as if there were not a God in heaven that had care of us, that had a providence over things below. Certainly he hath. Do thou do *thy* work, and let him alone with *his* work.

When we are quiet, God will do more than when we vex ourselves. "Be still, and see the salvation of the Lord," saith Moses, at the Red Sea. So let us be still and quiet, and see the salvation of God. He will work wonders.—*Sibbs*.

Our trust should run parallel with God's promises.—*Dr. John Evans*.

We may expect God's blessing upon our diligence in the use of lawful means, but must not pretend to trust him with the neglect of what is in our power to be done.—*Shower*.

WALKING LIKE GOD.

The upright man walks like God: "He that saith he abideth in him, ought himself also so to walk even as he walked," 1 John ii. 6. Now, how did our Lord Jesus walk when he was upon earth? Why, a mirror and pattern of all humility, justice, charity, meekness, self-denial. Think often, when you are eating, How did Christ order his meals? Do I give thanks like him? discourse at table like him? Think often, when you are hearing and praying, Did he hear and pray in such a manner as I do? How would he carry himself among his neighbours? How would he instruct and guide this family? How would he bear and improve these reproaches, wants, and troubles? How would he appear for God in such company? How would he sanctify the Sabbath? How would he deal with such parents, such children, if he were in my place? How quiet when provoked! How chaste when tempted! How just and true in his dealings! How cautious of others' names, and how content with his own estate! Put him often into your case, and remember that if ever you will live with him, you must live like him. And by this fruitful and good life you show "that God is upright, and that there is no unrighteousness in him."—*Richard Steele*.

"As ye have received Christ Jesus the Lord, so walk ye in him;" with the same simplicity, child-like dependence, oneness of object and motive, remembering that you

have entered upon a race, and, of course, are to press forward. Allow me to suggest the following rules. Rest not a moment without the *felt presence* of your God. To this end, repose a full and daily confidence in the merits and intercession of your Saviour, through whom alone you can draw near to God. Maintain the inward spirit of prayer, and grateful acknowledgment to God in all things. Fill up leisure moments with useful thinking, and reading, and converse. Seize opportunities of doing good.—*Life of the Rev. Richard Watson*.

EYEING GOD.

To eye God in all our comforts, and observe the smiling aspects of his face when he dispenses them to us; to eye him in all our afflictions, and consider the paternal wisdom that instructs us in them; how would this increase our mercies, and mitigate our troubles!—*Howe*.

We know that if the affair be injurious, God can easily hinder it; and if it be good for us, he can as easily promote it. "His kingdom ruleth over all." Every event is under his direction, and every character under his control.—*Jay*.

A Christian, indeed, is one that liveth (in some measure) as if he saw the Lord. Believing in that God that dwelleth in the inaccessible light, that cannot be seen by mortal eyes, he liveth as before his face. He speaks, he prays, he thinks, he deals with men as if he saw the Lord stand by.—*Baxter*.

THE GOODNESS OF GOD.

The Christian is astonished at that goodness and mercy which have always followed him. The goodness of God, that has always supplied him, and the mercy of God, that has always pardoned and prevented him, excite his wonder and gratitude. On his own part, he can see nothing but unworthiness in his past life; but on the part of the Almighty, he beholds one continual display of wisdom, power, favour, and faithfulness. Well he remembers the kind interpositions of Providence in his behalf, in the day of trouble. In an unexpected way, by unexpected instruments, he has been delivered.—*Buck*.

CONTENTEDNESS.

Here is the wisdom of the contented man, to let God choose for him; for when we have given up our wills to him, and stand in that station of the battle where our great General hath placed us, our spirits must needs rest, while our conditions have, for their security, the power, the wisdom, and the charity of God.

Contentedness, in all accidents, brings great peace of spirit, and is the great and only instrument of temporal felicity. It removes the sting from the accident, and makes a man not to depend upon chance, and the uncertain dispositions of men for his well-being, but only on God and his own spirit.

There is no man but hath blessings enough in present possession to outweigh the evils of a great affliction. I am fallen into the hands of publicans and sequestrators, and they have taken all from me. What now? Let me

look about me. They have left me the sun and moon, fire and water, a loving wife, and many friends to pity me, and some to relieve me, and I can still discourse; and, unless I list, they have not taken away my merry countenance, and my cheerful spirit, and a good conscience; they still have left me the providence of God, and all the *promises of the Gospel*, and my religion, and my hopes of heaven, and my charity to them too; and still I sleep and digest, I eat and drink, I read and meditate, I can walk in my neighbour's pleasant fields, and see the varieties of natural beauties, and delight in all that in which God delights, that is, in virtue and wisdom, in the whole creation, and in God himself. And he that hath so many causes of joy, and so great, is very much in love with sorrow and peevishness, who loses all these pleasures, and chooses to sit down upon his little handful of thorns.—*Taylor*.

There is enough in God's promises to quiet and satisfy the soul of any man. We must, therefore, be well studied in the promises, and live upon them, and if we have so much wisdom as to make a suitable and particular application of them, we shall learn contentment. For the more we know and believe the promises, the more contentment we shall have; and through the grace of God, we shall banish murmuring and repining thoughts.—*Wilkinson*.

I thankfully remember what my Saviour said, "The meek possess the earth." Meek, quiet-spirited men are free from those high, those restless thoughts which corrode the sweets of life; and they, and they only, can say, as the poet has happily expressed it,

"Hail, blest estate of lowliness!

Happy enjoyments of such minds,

As, rich in self-contentedness,

Can, like the reeds in roughest winds,

By yielding, make that blow but small,

At which proud oaks and cedars fall."

Content will never dwell but in a meek and quiet soul. And this may appear if we read and consider what our Saviour says in St. Matthew's Gospel; for he there says, "Blessed be the merciful, for they shall obtain mercy. Blessed be the pure in heart, for they shall see God. Blessed be the poor in spirit, for theirs is the kingdom of God." And, "Blessed be the meek, for they shall possess the earth." Not that the meek shall not also obtain mercy, and see God, and be comforted, and at last come to the kingdom of heaven; but in the meantime he, and he only, possesses the earth as he goes toward that kingdom of heaven, by being humble and cheerful, and content with what his good God has allotted him. He has no turbulent, repining, vexatious thoughts, that he deserves better; nor is vexed when he sees others possessed of more honour or more riches than his wise God has allotted for his share; but he possesses what he has with a meek and contented quietness—such a quietness as makes his very dreams pleasing, both to God and himself.

When I would beget content, and increase confidence in the power, and wisdom, and providence of Almighty God, I will walk the meadows by some gliding stream, and there contemplate the lilies, that take no care, and

those very many other various little living creatures, that are not only created, but fed man knows not how, by the goodness of the God of nature, and, therefore, trust in him. This is my purpose, and so "Let everything that hath breath praise the Lord."—*Izaak Walton*.

Fox, being often asked by his familiar friends why he had no more regard to the straitness of his own estate, it being the first precept of charity to begin at home, answered, That God by his covenant had the charge of his affairs, who well knew both what was fit for him and when to bestow it; and since he had never yet failed him, when could he begin to doubt of him without manifest ingratitude?—*Life of Master John Fox*.

Aim at and endeavour for a blessed evenness of mind,—a dutiful, calm, Divine composure,—a holy contentment in every state; then nothing can come amiss to thee, every state will be safe, and in the main comfortable. Thou must learn it,—learn it of God.—*Bennet*.

Content groweth from the mind, not from the condition.—*Sanderson*.

WALKING IN THE SPIRIT.

"Walk in the Spirit, and ye shall not fulfil the lusts of the flesh," Gal. v. 16. This passage has been of great use to me ever since I preached from it, which was on June 3, 1792. The idea on which I then principally insisted was, that sin is to be overcome not so much by a direct or mere resistance of it, as by opposing other principles and considerations to it. This sentiment has been abundantly verified in my experience; so far as I have walked in the Spirit, so far has my life been holy and happy.—*Fuller*.

THE CHRISTIAN'S PORTION.

"All things are ours," 1 Cor. iii. 21—23. A Christian is a great man, a rich man indeed, and *only* he is great and rich. Perhaps he hath not a penny; no great matter, God carries the purse for him. Others are rich for him. Solomon speaks of oppressors who gather for those that will be good to the poor. "All things are ours," as well what we want as what we have, for it is good for us that we should want them. A man hath riches when he hath a spirit to want riches.—*Sibbs*.

A GOOD RULE.

'Tis well to walk with a cheerful heart,
Wherever our fortunes call,
With a friendly glance and an open hand,
And a gentle word for all.
Since life is a thorny and difficult path,
Where toil is the portion of man,
We all should endeavour, while passing along,
To make it as smooth as we can.

AN EPITAPH.

Would you know what religion he had?
Be his character thus understood:
A dissenter from all that is bad,
A consenter to all that is good.

Good-nature, like a bee, collects honey from every herb. Ill-nature, like a spider, sucks poison from the sweetest flower.

Temperance.

TEMPERANCE LEGISLATION.

WE have received from our excellent friend, Mr. Joseph Eaton, of Bristol, the following document, which we consider one of the gravest importance. The grounds on which American Tax-payers appeal to their Governments for exemption from one of the chief causes of their heavy burdens, may be urged with equal force by the Tax-payers of this country; and although we cannot expect that the law licensing the sale of intoxicating drinks will at once be abolished, yet we may surely expect that a closer examination of the subject, and a consideration of the rights of Tax-payers, and of the general interests of the community, will lead to a very great diminution in the number of houses licensed for the sale of strong drink.

MEMORIAL.

TO THE SENATE AND HOUSE OF REPRESENTATIVES OF THE COMMONWEALTH OF PENNSYLVANIA.

The Memorial of the undersigned, an Executive Committee, appointed at a Meeting of the Tax-payers of the City and County of Philadelphia, favourable to the enactment of a Law prohibiting the Manufacture and Sale of Intoxicating Liquors;

HUMBLY sheweth, That on behalf of those whom they represent, your Memorialists beg leave very respectfully to urge upon your honourable bodies, that justice and a proper regard for the welfare and happiness of the people require of the legislative authority its interference to put an end to the many and oppressive evils which have grown up and are rapidly spreading under its sanction by virtue of the laws which now exist licensing the sale of intoxicating beverages.

And your Memorialists believe that the principles embodied in the bill now before the Legislature, entitled "An Act to prohibit the manufacture and sale of Intoxicating Liquors," can alone secure equal justice to all, and afford that full protection in the premises which the theory of our government accords as the right of every citizen.

It is one of the most obvious, fundamental, and well-settled principles of justice between man and man in a social state, *that one cannot rightfully do any act or pursue any occupation, the tendency of which is to do injury to those around him*, and it is equally well-settled that to protect each individual member of the community in the free and equal enjoyment of whatever may conduce to the promotion of his interests or happiness, unmolested by the conduct of others, is one of the chief objects of government.

It is upon these plain and familiar principles that we appeal to the legislative power in the case in hand.

Intemperance and its concomitant vices

are not merely the occasional and accidental results of the traffic in intoxicating liquors, but they are consequences which result from it necessarily, uniformly, and inevitably. The one cannot exist without the other.

It is not with any greater certainty and uniformity that light follows the rising and darkness the going down of the sun, than that a community is filled with poverty, crime, wretchedness, degradation, and depravity in all their hideous forms, and taxation greatly increased, as the consequence of the sale and use of intoxicating liquors as a beverage.

It is impossible, therefore, that a man can engage in the sale of such an article without doing injury to those around him, and this he has no right to do. His profit is another's loss. His gains are drawn, as it were, from the very life blood of the community which surrounds him.

The wide field of honest industry, embracing a vast variety of useful and honourable professions, is open to all, and little loss can result to the liquor-seller by being obliged to discontinue his present occupation, but much loss is suffered by its continuance.

The indulgence of a depraved and morbid appetite is also a very insufficient excuse for him who would desire to perpetuate misery and wrong among his fellow-beings, in order to have the means thereby to accomplish his own ruin, and to bring poverty and disgrace upon his family and connections.

The extent of the agency of intemperance in producing pauperism and crime can scarcely be over-estimated.

The number of cases in the Medical Department of the Philadelphia Alms-house, for the year ending January 1, 1852, was 5,000. Deducting from the whole number 280 infants, and 147 whose habits were unknown, there remains 4,573. Of these, 3,606 were of intemperate habits, including 897 females.

These observations, which were carefully made by the physicians, furnish a fair standard of all cases of the kind, and the result shows that about eight out of every ten of the paupers throughout our Commonwealth who become a charge upon the tax-payers of the respective counties, are made such by intemperance.

Assuming the proportion of crime resulting from a like cause to be about the same, we may therefore safely lay it down that at least three-fourths of the whole is brought about by the sale and use of intoxicating liquors.

The aggregate of the several items of expense chargeable to crime and pauperism in the city and county of Philadelphia is not less than half a million of dollars, the proportion of which directly chargeable to intemperance, therefore, exceeds 350,000 dollars, which amount is annually drained from the pockets of our citizens on account of the unjust and iniquitous system which now prevails.

But the amount of pecuniary loss sustained by the people in consequence of the traffic, is a matter of small moment compared with the misery, wretchedness, and moral degradation brought upon its victims. While the efforts of the benevolent and philanthropic are being exhausted in relieving the sufferings of the poor, and endeavouring to elevate their condition, and while schools are kept up to educate their children and make them good citizens, thousands of grogeries belch forth their pestiferous influence upon society, under the solemn sanction of law, to thwart all these benevolent efforts and produce a contrary result.

The sale of intoxicating liquors has been sanctioned by law for a long period, and to prohibit it now by a peremptory law may seem to some an astounding proposition. But gambling, lotteries, horse-racing, and many other practices much less productive of evil than this, have been sanctioned in like manner, and are now prohibited.

Neither lapse of time nor common usage can make wrong right, nor give to one portion of the people an indefeasible right to pursue a business deleterious to the health, moral happiness, or pecuniary interest of another portion.

The principle of legislative interference now invoked is not new, but is the same as is applied in all cases of legislation, to prevent crime and promote the general good.

It is objected against it that so stringent a law cannot be effectually carried out, and will be violated. But shall the legislature give loose reins to the commission of murder, robbery, &c., or license these crimes to a small extent, because laws entirely prohibiting them will be violated? Rather let the government wash its hands of this evil, and suppress it to the extent of its power, which is all that can be required or expected.

A memorial has lately been addressed to your honourable bodies by the brewers, maltsters, and owners of breweries in the city and county of Philadelphia, in which they allege that malt liquors are not objectionable, and that their manufacture constitutes an important branch of trade, employing within the city and county a capital of two millions of dollars, requiring a daily expenditure of one thousand dollars, giving employment to a large number of persons of various trades, &c.

We dissent entirely from the statement that fermented liquors are free from the objections admitted to apply to ardent spirits. It is true that they contain a less proportion of the intoxicating principle, but they are on that very account the more insidious and dangerous, as a means of enticing the young and unwary into habits of confirmed intemperance and dissipation, and it is a well-known fact that a very large amount of the intemperance and its attendant vices which prevail among us proceed from the use of malt liquors alone.

The facts so carefully developed as to the extent of the trade in malt liquors, so far from sustaining their position, furnish additional evidence of the magnitude of the evils of which we complain.

It is truly lamentable to find how large a

proportion of the capital and active industry of our community is employed in producing an article the only use of which is to fill society with degradation, misery, and crime.

But to the capital thus employed, is to be added that which as a resulting consequence has to be invested in alms-houses, jails, and halls for the administration of criminal justice; and it is a somewhat singular coincidence, that the amount paid by the brewers to their workmen and others, to wit, 1,300 dollars per day, is just about the daily average of the taxes paid within the city and county on account of the current cost of the crime and pauperism resulting in a great measure from their nefarious business.

It is to be regretted—and none do more sincerely and honestly regret than do your Memorialists—that this traffic cannot be broken up without a pecuniary loss to many who are now engaged in it; but this, in most instances will amount only to a temporary disadvantage, inasmuch as the capital and labour now employed in it can be readily transferred to other equally profitable employments, and which are free from the dangers and temptations which often make liquor-sellers and those around them, themselves the victims of the ruin they deal out to others.

But we look entirely beyond all such considerations as those urged by the brewers in their memorial in favour of the continuance of their trade. There is a louder and much more impressive call upon our sympathies from the thousands of our fellow-beings who are made miserable, degraded, and unhappy by it.

No amount of pecuniary profit to those who are engaged in it can compensate for the immense evils which it entails upon society. *If all the losses which the community suffers from it had to be borne by those who now enjoy its profits, they would find it to their interest to quit the business.*

For these, and many other reasons, we respectfully and earnestly ask of your honourable bodies that an Act may be passed prohibiting entirely the manufacture and sale of all intoxicating liquors except for medicinal, mechanical, and artistic purposes.

(Signed by the Committee)

THE GREAT LEGISLATIVE EXPERIMENT.

In the foregoing Article there is a reference to a Bill now before the Legislature, entitled, "An Act to Prohibit the Manufacture and Sale of Intoxicating Liquors." The expression refers to the law recently passed in the State of Maine, to which we called the attention of our readers some months back, expressing a deep anxiety to know what would be the issue of the prohibition. A sufficient time has now elapsed to supply a portion of data, and the result is satisfactory beyond anything that could have been looked for in so brief a space. While none have been

injured, the whole of society have been benefited. Such is the approbation with which it has met, that we are told the petitions in its support would fill "ten bushels." The Editor of the *Gospel Banner* has visited 103 towns during the past winter, apparently with a view to inquire into the results, and he states that "never did a law work so well as the Maine Law," absolutely interdicting all traffic in strong drinks. "It is the most popular law ever enacted in the State." We are told that the "people would no more repeal it than they would repeal the laws against counterfeiting or murder." Surrounding States looked on, for a season, with astonishment, at the boldness of the measure; but astonishment is now giving place to other emotions. The question is fast arising whether it ought not to be extended to every State, as one of the shortest methods of elevating society, repressing profligacy, promoting industry, diffusing comfort, and advancing everything good. The late Mayor of Portland, Maine, presented some remarkable facts in his retiring message. He states that, a year ago, that city contained from three to four hundred grog-shops; now, *not one*. In these grog-shops some three dollars each per day were expended, or 300,000 dollars per annum, mainly by those least able to afford the outlay. The aggregate thus expended would buy at least five barrels of flour and five cords of wood each for every family in the city. One year ago there were 112 persons in the alms-house, now but 90; and *seventy-five* of these are known to have been reduced to want by intemperance,—of course, prior to the taking effect of the Maine Law. In the *two* months prior to the law's going into operation, there were *nineteen* commitments in that city for serious crime; in the *ten* months which have *since* transpired, there have been but *ten*. At the March term of the District Court for 1851, there were *seventeen* indictments for stealing found; in March, 1852, there was but *one*. In the ten months closing with March, 1851, there were 279 commitments for drunkenness, larceny, &c.; for the corresponding ten months, ending with March, 1852, there were 135, less than half the number for the preceding year; and of these *seventy-two* for selling liquor without license, leaving less than one-fourth the number of commitments (save for rum-selling) in ten months, as occurred during the like period next before the law went into

operation. To the watch-house 431 persons were committed during the ten months prior to the enactment of the law; during the like period since, there have been 180, or considerably less than *one-half* the former number. When the Maine Law passed, Portland was meditating a new alms-house (at a cost of 20,000 dollars), and a new jail; but under the operation of that law they are found unnecessary, the present buildings being ample for twice her present population, so long as the Maine Law shall be maintained, although some sly, clandestine liquor-selling is still persisted in.

But while this functionary has thus delivered himself, the great Commentator, Albert Barnes, has also stepped forth to give his opinion on the general question. Mr. Barnes, taking for his text Psa. xciv. 20, "Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?" lays down the following principles as the basis of all sound legislation:

1st. That society has a right to protect itself.

2nd. Society should *not* legislate to protect evil.

3rd. Society should not legislate to *regulate* evil.

4th. Society has a right to take efficient means to *prevent* and *remove* evil.

5th. Society has a right to remove a public evil, by destroying private property, if necessary.

These principles he elucidates and enforces by rich and various illustrations and arguments, well sustained by Blackstone, Kent, and other high authorities. In applying them to the subject before him, he says, two inquiries are often made. Why should we invoke the aid of legislation at all? Why not still rely upon moral suasion? To these he answers, that the State has not chosen to leave it to moral suasion; she has already legislated upon the subject, she has enacted her license laws, treating the liquor traffic as an evil which requires to be restrained within certain limits. And she does not rely upon moral suasion in any similar case,—lotteries, gambling, horse-racing, and other mischiefs of a like character. Moral suasion has proved entirely inefficient. There is a class of men in every community whom it will not reach. Are you to permit them to inflict these evils upon society, and throw over them the protecting shield of the law? The existing legislation does not prevent the growth of the evil.

It will be agreed on all hands, that the subject is one of the first moment, as involving the dearest interests of the human race for time, and, in their consequences, for eternity. The experiment of Maine is not yet complete; but so far

as it has gone, it is most gratifying. When finished, however, it will probably be still more so, and shed new light upon one of the greatest questions of national morals, political economy, and general jurisprudence.

Biography.

MR. ANDREW JACK, EDINBURGH.

THE Rev. Peter Lorimer, Professor of Theology and Biblical Literature in the English Presbyterian College, London, has just issued, through Hamilton and Co., a Memoir of the Life of the late Mr. Andrew Jack, of Edinburgh, which will form a suitable companion to that admirable biography, "The Christian Tradesman." Mr. Jack was brother to the excellent pastor of the Independent church, North Shields, who would naturally have been the Biographer, but an endearing relationship, of a matrimonial character, has thrown it into the able hands of Mr. Lorimer. After detailing the facts of the earlier years of Mr. Jack, and introducing him to business, the volume connects him with the Congregational Body in Scotland, with which he spent the whole of his useful and honourable life, eminently adorning his profession, and advancing the interests not only of his own peculiar community, but of every good thing around him. Like a large portion of the excellent of the earth, and the best men of the age, Mr. Jack early identified himself with the work of Sabbath-school instruction: having first been, for five years, an assiduous and proficient scholar, he subsequently became a first-rate teacher. Up to the commencement of 1818, he remained in communion with the Church of Scotland; but on coming to examine the New Testament Scriptures for himself, he was led to change his views on the subject of the kingdom of Christ, and on the 30th of January in that year he sat down for the first time at the Lord's table, in Albany-street Chapel, Edinburgh. Professor Lorimer, with the intelligence, honour, and liberality which have ever characterized him, gives expression to the following sentiments on the subject of Congregational polity:

The order of the Congregationalist churches is undoubtedly highly favourable to the development and influence of Christian individuality. In these societies almost everything depends upon the character of the individual members, and little or nothing

upon ecclesiastical organization. Neither "Acts of Parliament," nor "Acts of Assembly," are of any validity within their pale. All "Canons and Constitutions ecclesiastical," are a dead letter to them. Everything turns, every movement, every decision, upon the capacity and the spirit of the members or office-bearers, whose influence is chiefly felt in the several communities. In such circumstances, it becomes of vital moment to the prosperity of the churches, that men of superior spiritual wisdom, of large religious experience, and of a thoroughly Christian spirit, should become members of their fellowship. The indispensableness of such men to the well-being and even to the continued existence of the societies, causes their value, when they present themselves, to be speedily recognised, and leads to the rapid development of their capabilities and usefulness. A good man may thus become *good for more* in a Congregational church than in any other ecclesiastical body; for his value is more quickly discovered, more strongly felt, and more largely made available. And, no doubt, his Christian qualities, in being thus more amply drawn upon for the benefit of others, are in a fair way of being developed into higher, and still higher, degrees of excellence and goodness.

While the Professor is a thorough Presbyterian, and a zealous teacher of Presbyterianism, he can afford to be candid, and to do justice to the principles of the sister community.

The foundation being laid, Mr. Lorimer proceeds to look at his subject from a variety of points, and having descanted on Mr. Jack's "Church Life," he proceeds to his "Business Life," which forms a chapter of great value for tradesmen. He had the usual measure of "ups and downs" as a tradesman, bearing adversity with equanimity, and prosperity with a steady hand. It deserves particular notice, that "he seemed to regard his business occupations not as antagonistic, but as helpful to his growth in grace. With him religion was business, and business religion." He viewed life as one "convinced," the Professor tells us, "that practical religion should be the soul of business, and that business, by giving constant exercise to the principles and motives of religion, becomes one of

the most powerful instruments of developing its influence, of deepening its truths, and fostering its growth." Whatever he did, he did it "heartily, as to the Lord, and not unto men." But while eminent as a Christian tradesman, he was not less so as a member of civil society. The writer, therefore, next exhibits him in his "Citizen Life." In this capacity, such was his activity, and such the ubiquitousness of his philanthropy, that a well-known minister of Edinburgh, on hearing of his death, emphatically exclaimed, "Ah! is Mr. Jack gone? Well, there has been scarce any good done in Edinburgh for thirty years, but he has had a hand in it." Honourable testimony this, and happy the man to whom it was borne! It was to be supposed that such a man would, somehow, soon be brought into contact with the greatest philanthropic spirit of his age—Dr. Chalmers; and accordingly we find the Doctor bearing the highest testimony to his spirit and his excellency. When Chalmers commenced his great movement among the poor in the West Port, Mr. Tasker, his fellow-labourer there, tells us that Mr. Jack was among the first who "joined his standard, being a man of like spirit, well known to be ready to every good work, and wearing the mark of them that sigh and cry for the abominations that are done in the midst of them." Let it suffice to say that the Doctor thus testified to Mr. Tasker, concerning Mr. Jack: "There is no man on the soundness of whose judgment, and the integrity and simplicity of whose heart, I am more disposed to depend." The regard was reciprocal. When Dr. Chalmers was cut off, no man, either within or without the pale of his own community, more sincerely or deeply deplored the loss. One of the most noticeable features of his spirit and labours was catholicity. While ever mindful of the claims of his own fellowship and his own polity, he felt he was a member of the Universal Church.

Mr. Jack was twice married, and singularly happy in both his matrimonial unions. The grace of God, which shone so eminently in himself, took early hold of a portion of his household. He lived to see four of his sons making a public profession of their faith in the Gospel. As a father, he possessed and exemplified unusual excellence. He guided his affairs, in all respects, with remarkable discretion. His conversation with his children was the outpouring of wisdom.

While the teacher, he was also the playmate, and spent no small portion of his time with them in innocent amusement. He seems literally to have travelled in birth till one and another was decided for God. The specimens of his correspondence which are here set forth are beautiful—fine examples of the intercourse which should obtain between a father and his children.

Mr. Lorimer has given due prominence to his spiritual life, which is strongly illustrated from his correspondence. Every year served to develop more and more the power of the truth, and the love of the Spirit, which ruled him. The year 1849 was signalized by a series of valuable letters to his children. We cannot withhold the following:

You have sent the *Times* more than once; do you pay for it? If you do, can you afford it? Economise! Do not throw away a farthing needlessly. As to your question in reference to forming friendship with any of your shopmates, I think your position is a rather difficult and important one, and will require much wisdom to fill, so as to commend religion. Friendship you cannot form, that is impossible, there being no congeniality of mind. If you can through grace bring any of them to you by bringing them to God, that will be joyful; but take care that you be not tempted to descend to meet them. "Watch and pray that ye enter not into temptation." Give no countenance to what is sinful. Still, as your shopmates, treat them with civility; be kind, obliging, cheerful; on business, or subjects of general interest, converse with them, take information, or give information: be yourself consistent, giving no cause, in word or deed, for any to speak reproachfully. Opportunities may present themselves for giving a kindly serious hint. Such an opportunity well chosen may be productive of great good. Do not indulge in argument. It seldom does much service. . . . Dick is in a solemn, interesting state of mind. I trust the Lord is bringing him to himself.

To these excellent sentiments, which young men will do well to embrace, we shall add the following concerning one of the most serious evils with which a man can be overtaken:

. . . Be steady in the service of the Lord, and he will make even your enemies to be at peace with you. Your resolution against beer-drinking and public-houses is one of great importance. Of this I never thought either of speaking or writing to you; but now the temptation has presented itself, I would say, flee from it as from a demon; look upon it, not so much with contempt as with horror and disgust. It is the inlet to all phases and grades of vice. Beware of *one* compliance. The boundary line once crossed, none can tell how rapid or how great the divergence may be. Be impressed

with the conviction that the Lord is your defence; wait on him in the spirit of prayer and believing reliance, telling him your temptations, confessing your weakness, and pleading for his sustaining and delivering grace. Thus shall you triumph over all your enemies.

Dick continues, I hope, to seek the Lord, and appears now to be enjoying a considerable measure of comfort. How blessed the prospect of meeting at last around the throne above, an unbroken family! By degrees the prospect becomes more probable.

A loving man, he was a most affectionate father, and that affection breathed in the whole of his correspondence. Addressing one of his sons, on the last day of 1849, he thus expressed himself:

We are now again 400 miles apart, but happily not beyond reach of each other. One month ago I did not anticipate the pleasure of seeing you in London; but now that my obstacles have been overcome, I am thankful for having seen you, and had fellowship with you, to some extent, in your Christian circle. Let the Lord himself, my dear son, be your trust, and the excellent of the earth your companions, and the blessing of those that seek God's face will abide with you. I can assure you that it warms the heart of mother and myself to think of you, and you are often present to our thoughts, and our earnest prayers often ascend to the throne of the heavenly grace, that you may be kept in the way of God's commandments, that you may cleave unto the Saviour, receiving constantly peace through his blood, and purity and strength by his indwelling Spirit; that you may never faint or become weary. Seek a little more time for private reading, meditation, and devotion, and cultivate a taste for this. Without this the soul will soon feel the withering effects of the world, and public religious engagements will not be a sufficient protection against them.

Early in 1850 he began to be deeply solicitous respecting his business; so serious, indeed, did his views become, that he was even constrained to consider the painful alternative of moving, with his family, to one of the Colonies. Writing to his son in London, he thus expressed himself:

I have a matter to mention which I doubt not will surprise you. My business has been retrograding for a long time, and is now so changed that I must give it up as long as there is a hope of my being able to give every man his own. Within these few days I have had an offer to go to Sydney. The first question I have to ask is, Will my boys go? The prospect is held out to me of constant and comfortable employment for you all. What do you think of it? Recollect that it is a large prosperous town, filled with English society. Every privilege of a religious nature is enjoyed, every opportunity of usefulness is possessed. Think over it, pray over it, and let me know. I trust the Lord will guide us aright.

Referring to the same subject, on the following day he wrote:

I might have continued in the business for a time. I have both money for the purpose, and credit to any amount; but things are so entirely changed here in regard to our line of business, within the last few years, as to leave, in my apprehension, no prospect of recovering past losses, and maintaining credit and respectability, but the reverse; so that I consider it better to leave the business as long as I can do so, and owe no man anything. This I have resolved to do, and am making preparations accordingly.

My mind, however, is not made up to go abroad. If any eligible opening should occur in Britain, I certainly would prefer it.

You thus see, my dear boy, how I am situated. At present there is darkness, but I have no doubt that light will arise. We must not, however, make haste, we must follow, and not anticipate. Our God will hear our prayers. He has heard them already. So far, he has made light to shine upon my path. I see my duty as to my business, and am following the light with a comparatively light heart,—believing that he will show me *his* path throughout, and dispose me to walk in it. It is a time for prayer and patience, and as an encouragement, "If any man lack wisdom, let him ask of God, and God will give it."

It will thus be seen how deeply he was engaged on the serious step which now pressed upon his attention, and we doubt not the sentiments to which he gives utterance will strike a chord in many a breast, that will vibrate to the depths of the soul. He loved mankind, and he loved his country, and would sorely have felt separation. From subsequent extracts we find that his friends generally dissuaded him from emigrating. Such dissuasions are common; they are generally the fruit of combined flattery and selfishness. Friends are loath to part with the good man they love, and believing he is not less loath to part with them and his country, they are more concerned to say what they think will soothe and cheer him, than what will really make for his benefit. There is not one man in ten thousand capable of giving sound advice upon this subject. None, indeed, but men of intelligence, who are able to weigh both the Mother Country and the Colonies in the balance, and who possess a large and accurate acquaintance with them both, as well as with the circumstances of the party, can give advice worth receiving on the matter of Emigration. Writing to his friend, Professor Lorimer, we have the following:—

But you say, What news? I think that emigration will not do. There are various considerations against it. I am not forced

to it; there is nothing pressing me, but the fear that a continued decline of business may result in my not being able to give every man his own. I have at present the means of carrying on, and credit to any extent, with the entire confidence of everybody. Again, my sons are all doing well, and have the prospect of advancement. In any of the colonies difficulties must be encountered, and that, too, of such a nature as would ill suit my age and habits; while as regards my lads, at least the younger portion of them, the prospect of success is, perhaps, less than here. Moreover, I would not get all with me, so that to leave would, in all probability, be separation for life. These considerations incline me to think that my duty at present is to stay. I hope the Lord is guiding me. I would at once go to the end of the earth, did he say, "Forsake your country and your father's house." To be with him is to be blessed.

The Professor observes that, at this time, "Providence operated to detain him, preventing him from a step which, if carried out, would have landed him on a distant shore, only to die there, and to leave his family behind him in the land of the exile." His course was even then nearly run, and his work all but done. On the night of February 5th, 1851, he sat up later than usual, preparing a paper intended to be of service to a relative and friend. This office of love he prolonged till the fire became extinct, and the room cold, when he felt a chill run through his frame, as he rose at length, and proceeded to rest. "There was death in the chill," for his hour was come. The next morning, however, he arose at the usual time, but while engaged in family worship, his voice became tremulous, and he was seized with shivering. After breakfast he was prevailed on to go to bed, and as if filled with the presentiment of what was approaching, he said to his excellent wife, "My dear, can you say, 'Thy will be done?'" The attack turned out to be bilious fever, which at length assumed the typhoid form, and in fourteen days ran its course, exhausting his strength, and preparing him for the grave. Professor Lorimer records the close as follows:

Whilst he was suffering from bilious fever, his mind was harassed with distressing feelings, both with regard to spiritual and temporal things. His prayers at this time were characterized by complete prostration of soul before God, and by deep searching of heart, combined with humble confidence. During the last eight days of his life his mind was in perfect peace. His countenance was sometimes radiant with joy. Many detached words, as well as broken sentences, indicated the state of his mind. One day he was heard to say, "Happy, happy." On being asked,

Are you happy? he replied, "Yes, my soul is safe, my sins are all forgiven, the sins of many years—accepted in the Beloved." On another occasion were heard from his lips the words, "Victory, victory!"

The influence of fever occasioned frequent wandering, but he was always able to give an answer when asked a question. His very wanderings indicated the direction of his mind. On one occasion he seemed to think himself surrounded by Sabbath-school teachers, and remarked, in a way so characteristic of himself, "I am rejoiced to see so many young persons gathered together, and that God has put it into their hearts to tell to others the way of salvation. I must remind you, my dear young friends, that you have nothing to tell them but what God has told you in his word; to the word of God apply, and what he has told you there, tell to poor perishing sinners." When his eldest son, who had been summoned to his death-bed, arrived from London, his dying father grasped his hand with both his own, and said—"Oh, Archie! the sound of your voice does rejoice my heart: I thank the Lord that he has permitted me to see the dawn of his grace in so many of my dear children; may he carry it on unto perfection!" To his sorrowing partner he gave many tender recognitions; sometimes, pointing upwards, he whispered, "Husband, husband."

During the progress of his disease great anxiety was manifested by Christian friends of all denominations. A special prayer-meeting was held at Albany-street Chapel, another at Argyle-square Chapel, and another at the City Mission Rooms. But "precious in the sight of the Lord is the death of his saints." In this case it was too precious to be postponed even to the most anxious and beseeching prayers. The Master who had so long lent the disciple whom he loved to the church and to the world, who had so long spared him away from home for the good of his fellow-men, was now pleased to appoint that he should be a stranger and pilgrim on the earth no longer; that he should now at length see the Father's house, of which he had been so long an heir. The Master of the house was now to say to the guest who had sat down so humbly and so long in the lower room, "Friend, come up higher;" and all the other guests in the chamber could only say, "Thy will be done," "Good is the will of the Lord."

Until the last day, he called on his wife to unite with him in worship, and offered his earnest supplications for entire submission to the will of God, and perfect conformity to his image. On the last day he appeared to be unconscious, but when Mr. Campbell, his anxious pastor, was engaged in prayer at his bedside, entreating that God would raise up his servant from the very borders of the grave, he was heard to whisper, "Come, come." Half an hour after midnight, without a sigh or a groan, he softly fell asleep in Jesus, the 21st of February, 1851.

Thus terminated the history of one of the most excellent men of his age and country. The lamentation was general. The Professor tells us that never, perhaps,

since the memorable funerals of Dr. Andrew Thompson and Dr. Chalmers, had the streets of the Scottish Metropolis witnessed so large a crowd of sable attendants upon the obsequies of departed worth. The Sabbath-school Union of Edinburgh passed an appropriate resolution. Dr. Guthrie was first to join with the mourners. It need hardly be said that the Rev. J. R. Campbell and his flock felt the blow very heavily, and that appropriate honours were done to the memory of a much-loved friend and office-bearer.

Professor Lorimer, having finished his history, concludes with a beautiful chapter of Observations on the character of his friend, observing that "the narrative of what he *did* will be the best revealer of what he *was*, and a life and death so full of significance and character may well dispense with the artistic aid of word-painting." We say so too, and trust we have stated sufficient to promote a desire on the part of many to read for themselves a piece of most instructive, refreshing, and edifying Biography.

A WHOLE YEAR IN HEAVEN.

DEAR PARENTS,—It has been fair-day here to-day, when I so much wished for quiet, that I might fitly celebrate the first anniversary of dear G—— B——'s admission into glory. I have been thinking a little upon that interesting event, and beg to present you with some of the reflections suggested to my mind, for your consolation.

G—— B—— has been now a whole year in heaven! And if parents joyfully celebrate the day when their children were born to earth, how much more joyfully and thankfully should they keep the heavenly birth-day of those of them whom they, upon scriptural grounds, believe to have died in the Lord! As Christians, we should regard the decease of our godly friends not as death, but as a birth into a higher and heavenly life. So we *believe*, but so we do not often enough *feel*. The negroes of the West Indies keep the 1st of August with festal rejoicings, in commemoration of their deliverance from physical bondage; and how welcome should the 10th of August be to us, as commemorative of dear G——'s emancipation from the afflictions and vicissitudes of his whole mortal state! He has been, then, a whole year in heaven! Oh, what must that include! A whole year in a world where there is

not a sorrow, or a fear, or a cross! A whole year where sin and death are known only by report or recollection, with the assurance that they shall be encountered no more for ever! A whole year in the light of heaven—in the tuition of heaven—in the worship of heaven—in the society of heaven—in the bliss and glory of heaven! A whole year in the REST OF GOD!

For the pining invalid, a change of air is generally recommended as his last resource; and, oh, how balmy, how genial is the moral atmosphere of heaven to the sin-sick pilgrim! Poor G——, what a trying season he was called to endure! His body withering away in its flower, under the insidious blight of consumption; his religious hope oft beclouded; his strength worn in spiritual conflict; his feelings tender, like a sensitive plant! But he found the strong tower of salvation ere the night of death closed over the struggle; victory was given him, and now he has been a whole year swelling the song of triumph. How could he *now* speak to us of his loved theme—"the cross!" How could he *now* expatiate upon "*immortality*!" What things he could tell us now of "the host of brethren gone before," and of Jesus! What a change so long a sojourn in the land of the blest has wrought upon his spirit! But he has been yet only *one year* there! Most of our sainted relatives and friends have dwelt in heaven longer, some much longer than that. He is but a yearling infant in heaven. Only one grain has descended for him in the great sand-glass of eternity; he has tasted yet but one little drop of the unfathomable and boundless ocean of heavenly felicity! A minute of heaven, how transporting! what must a year be! but—*Eternity in heaven*!

If he were permitted to visit us in a bodily form, how could he teach us those things which we most need to know and to feel! The mysteries of the spiritual world, indeed, we could little expect him to disclose; but methinks that, with an aspect in which tenderness, humility, and unearthly solemnity would be blended, and pointing his finger, as he was wont to do, in earnest conversation, and in that still, imperturbable manner in which he spoke on his dying bed, he would especially impress upon us the worth and solemn import of life, and how absolutely man should make the will of the great God his all. How would he, with a "Hush!" chide our impatience and

murmuring; and "Wait" would probably be all his reply to our foolish curiosity about the future: "Trust and wait." We should feel, probably as we have never felt, how that half our lives are wrongly spent, and more than half the remainder unprofitably; and although he would reveal to us things which would cause our hearts to burn with desire to depart and be with Christ, he would impress us with the feeling, that to us (sinful, weak, sensuous, selfish as we are) there is something terrible in the sanctity, the earnestness, and the self-negation of the heavenly life. And then, may we not imagine him, in the midst of the

monologue, (for who could sustain *conversation* with a being so lofty?) suddenly disappearing from our midst, with the words, "I have been only *one year* in heaven:

"For I must be yet more closely pressing
Where stands the Lamb for sinners slain.
Hark! "Glory, honour, power, and blessing!"
Away! I am call'd to swell the strain.
Mother! loved Mother! I am not sleeping;
Father! look up to yon stars on high;
Where all the planets their watch are keeping,
Singing and shining, there am I."

Remember our covenant to meet *altogether* in heaven, to sing with each other, as we were wont to do. Farewell!"

August 10, 1852.

X.

Essays, Extracts, and Correspondence.

CHRISTIAN BENEFICENCE.

A QUESTION of Christian duty will sometimes come up, amidst the overturnings and changes that are going on in the world,—a question which may for centuries have lain dormant, except in the speculations of the curious, but which now assumes an immense practical importance, and begins to be heard from every mouth. Such a question has arisen in respect to Christian beneficence. Is it every Christian's duty to give, in promotion of the benevolent enterprises of the day? and if so, what is the extent of each one's duty, and the best mode of its performance? When a question of this sort comes up, and "the wisdom of men" is puzzled to give it a decisive answer, it is remarkable how explicit and satisfactory an answer may often be found in a single precept of the Bible. We have such a precept, one that clearly sets before every honest inquirer the duty in question in its true extent and importance, and points out a most admirable plan for its faithful performance: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come," 1 Cor. xvi. 2. Let us look at this passage a moment.

"*That there be no gatherings when I come.*"—Paul was a most efficient agent; he could make the most powerful appeals, and could do much by backing his personal solicitations with the weight of his apostolic office. Yet he does not choose such a mode of raising funds, but prescribes what he regards a better mode. The brethren are not to wait for a special application from him. This does not en-

courage one waiting for special visitations from agents, secretaries, &c., to answer the demands of Christian charity, nor one depending on the machinery of societies, life-memberships, and the like, to bring us up to our duty.

"*Let every one of you lay by him in store.*"—Wait not for an external pressure; wait not till every one else is giving, till the contribution-box or the subscription-list is placed right before you, and you cannot escape. But take up the matter by yourself; and knowing what is needed to meet the calls of Christian charity, and carry on the work of disseminating the Gospel through the world, decide, as in the presence of God, what you ought to give. Perform the duty, when its amount is fixed upon, promptly; set apart on the spot the proper sum, as an offering to the treasury of the Lord. Let the offering be cheerful, spontaneous, called forth not by artificial means, but by the power of Christian principle, as it operates upon your mind in the hour of calm reflection. You will thus be beforehand with the special calls for your beneficence; and instead of being disturbed at their coming inopportune, you can put your hand into your little bank of charity, and answer them at once, rejoiced rather that the draft is required so soon.

"*Let every one of you.*"—All must give. Not only those who have wealth, but the poor should look upon it as both their duty and privilege to give something. Not those of special grace and wealth, but *all* are called upon who profess to be disciples. The poor widow

gave her two mites, and was commended by our Saviour. The Macedonian Christians, "in their deep poverty," were liberal in contributing for those who were more needy than they. This is not a matter left optional with us; there is no discharge in this war. It is as much every Christian's duty to give as it is to pray.

"*As God hath prospered him.*"—You have seen the *fact* of your lying under obligation to give; now, what is the *measure* of your duty? There it is: *as God hath prospered you.* It is not enough to do as much as you did last year, or as much as others in like circumstances do, or as much as you can do and not feel it; but as God hath given you ability. Contribute so much, that an enlightened conscience will testify that it is all that Christian principle in lively exercise would prescribe. And give with gratitude to God for enabling you to give, feeling that your ability, whatever it is, is so much *prosperity* bestowed by sovereign grace, and not with murmurings that you have not the surplus revenue of some neighbouring Dives, out of which you might draw your splendid donations.

When is this to be done? "*Upon the first day of the week.*" Decide not upon the amount of your contributions when absorbed in the business of the world, and breathing all day long a worldly atmosphere; when the factory, and the shop, and the farm, are calling for their investments. But choose the first day of the week, *the Christian Sabbath*, when earthly cares are laid aside, and the things of this world have shrunk nearly to their proper insignificance beside the things of heaven. It may be the morning hour, when you have been communing with God in your closet, and your heart is impressed with a sense of the worth of souls, the evil of sin, and the honour of Christ. It may be on your return from the sanctuary, when your mind is filled with the animating truths of the Gospel. It may be in the stillness of a Sabbath evening, when you have been meditating on things Divine, your soul is brought into a heavenly frame, and you can look upon the world somewhat as the saints in heaven look upon it,—the property of Christ, and important only as it furnishes material for the building up of his kingdom; at such a time as this, bring up and determine the question, "*How much* ought I to bestow of my worldly substance, for the cause of

Christ, and the welfare and salvation of men?"

This work may be attended to on *every* first day of the week. I do not say this is positively commanded, but is this not the spirit of the precept? Paul does not say on the first day of *some particular* week. Let this duty be attended to regularly and systematically. If circumstances forbid its being done weekly, let it be at regular and oft-recurring periods. The *habit* of beneficence needs to be cultivated, as really so as the habit of prayer or of Sabbath observance. If we neglect it, the habit of self-seeking will take its place. Let the habit be cherished of doing something, of our ability, for the Lord; and the work will become easy, and the good accomplished such as shall gladden our hearts, as well as the hearts of those who shall be benefited by our means.

Do Christians generally understand and obey this simple precept of the Apostle? Or is it passed over, much as if, instead of being translated, like the rest of the chapter, it had always remained locked up in the original Greek? What are a few of the facts in the case? Many persons in regular standing in the Church contribute nothing, from the beginning to the end of the year, for any religious object beyond the limits of their own neighbourhood. Many more contribute only occasionally, when called upon, and if some one does not call upon them, nothing is laid by in store, and nothing given. Very many of those who contribute wait to be stimulated by the influence or example of others, or aroused by eloquent appeals; and when they act, it is more from impulse than the inward working of Christian principle. In many cases, a small sum is thought to be enough, when a large sum is required; and a trifle is complacently bestowed upon the Lord, which the giver would be ashamed to offer to a human benefactor or friend. Consequently, large sums are used up in the support of agents, and supplying the machinery of societies, much of which might be saved for the direct objects they have in view, if the mass of Christians did their work more spontaneously, and from principle.

What a reform is needed in the Church, in order that one precept of the Gospel we have been examining may be faithfully obeyed! Are we perplexed by the problem, How shall means be found for the evangelization of the world? Here is the key to solve the problem. Let the

mass of Christians, instead of following convenience, or impulse, or the fashions of the day, in their contributions for the cause of Christ, follow this simple light of the inspired Apostle, and the work will speedily be done. W. C. J.

SERMONS TO YOUNG WOMEN.

"THE Young Woman from Home" forms the theme of Sermon VII., by the Rev. J. A. James. Those who have read Mr. James's "Young Man from Home"—and we could wish that every father in the land and every friend of the rising race would do so—will be able, in some degree, to anticipate the spirit, the wisdom, and the paternal tenderness which Mr. James has manifested in the present case. On a recent, and, to us, memorable occasion,—as comprising the sum and the substance of nearly all we had to say, or a masterly digest of much that we had said,—we put three copies of James's "Young Man from Home" into the hands of three young men, on leaving the land of their nativity; and we would respectfully commend our example in this matter to all parents, guardians, and friends. It is, we think, exceedingly to be wished, that every young man who proceeds to Australia should bear with him a copy of this volume,—a volume which we read with the deepest interest when it first appeared, little supposing then that the time would come when we should find it so valuable a help to us in a matter in which all our affections were intensely embarked. We would respectfully suggest to Mr. James to take this seventh sermon, and enlarge it according as his own judgment may dictate, and thus prepare a companion to the "Young Man from Home," under the name of the "Young Woman from Home." By so doing, that most useful and popular of our religious writers would add another to his already great and precious benefactions to mankind.

After a series of most pathetic observations relative to the position of the young woman, for the first time, going forth from the house of her father in search of bread, Mr. James proceeds to show that the great source of consolation and protection is *true religion*. On this point he expatiates with characteristic tenderness and wisdom, and then proceeds, in a more practical spirit, to deal with various characteristics. He would have all young women, in selecting, accepting, or retaining a situation, to con-

sult its religious advantages. It is much to be regretted that more attention is not paid to this point, which we must view as a test of true piety. There have been multitudes of cases of young women cheerfully sacrificing many advantages for the sake of the Gospel, while there have been others, professing godliness, that, for the sake of a pound or two more wages, submitted to be imprisoned in some worldly family during 365 days in the year, and to the consequent loss of all spiritual advantages. Mr. James has some fine observations on the subject of resident and permanent Governesses, which that important class would do well seriously to ponder. Governesses in schools, and young women employed in retail shops, are not forgotten. Amid the many good things addressed to the latter are the following:

Whether your employers be generous and kind, or neglectful and oppressive, do your duty; and seek to possess all those qualifications which shall commend you to their esteem. Diligence is indispensable. It is the first excellence of one in your situation. Be anxious to please, and as earnest to serve your employer as if the business were your own. No one will or can employ an indolent servant. Be an early riser. Comply with all the rules of the shop. Aim at excellence. Seek to be clever. Cultivate an attractive, winning, and ever polite address. Be in the best sense of the term a clever shop-woman. Especially let your honesty be above suspicion. Deem it no insult or reproach that I caution you on this subject; you are exposed to temptation. Money in small sums is continually passing through your hands—your salary may be low, and under the deceitfulness of the heart you may be so convinced of the injustice of your small stipend, as to imagine it to be almost lawful to pay yourself, and thus supplement what is wanting. Resist every temptation of this kind. Rather starve and die, than appropriate an article of clothing, or of decoration, or a farthing of property of your employer to your own use. As a guard upon your integrity, and a check to temptation, avoid expense in dress and ornament. Vanity is an insatiable passion, and it is this, more than anything else, which has led to dishonesty. A taste for finery was fostered and indulged, the salary was too small to yield the means of its gratification, and it impelled its victim to acts of pilfering to supply the deficiency.

The section addressed to Servant-Maids is peculiarly valuable. The following are specimens:

Connected with this, acquire an eminent degree of those general good qualities already alluded to. Add to piety amiability of disposition, kindness of temper, gentle, artless, and attractive manners. Let there be a substratum of the solid gold of excellence, bearing at the same time the polish of the

amenities of life. They who have to make their way in the world must be attentive to external, and to what some may call little things. It is not enough to be holy and virtuous, or even to be conscious that we are such, but we must also be attractive. You must aim to please. Real excellence may sometimes be repulsive on account of the eccentricities, the acerbities, and blunt coarseness, with which it is associated. It is like grapes amidst nettles or thorns, which few will attempt to gather for fear of the sting or the prickle. There is a word of very difficult definition, but which is perfectly understood, and very impressive, *without* being defined—"She is an *interesting* young woman." This is a very common expression. Perhaps the best explanation of it is, the power of giving pleasure and engaging affection. This includes, I am aware, more of nature than of art, and something of personal attraction. The *affection* of being interesting is sure to defeat its own end, and to inspire disgust. Yet something, if the intention be concealed, may be acquired by study. Surely it cannot be improper to ask, "How can I interest others in my behalf?" And they who depend upon the interest they create for themselves in the hearts of others, should study how to ensure it.

Mr. James here speaks as to the wise; let them judge what he says! The words are as apples of gold set in pictures of silver. The closing paragraph of the whole is so full of beauty and pathos, that we cannot withhold it:

Combine a due and tender recollection of home with a noble fortitude in surrendering its comforts. You are not required to forget your father's house, and your mother's endearing society. It would be unnatural if you could. Indeed, you are in little danger of this. "Forget thee, my honoured father! Forget thee, my much loved mother! Forget thee, my brothers and sisters! Forget thee, sweet home of my childhood! Oh, no. Memory must perish before I can be guilty of such oblivion. I muse on ye all in my solitary walks. I give up many an hour's sleep to think of home. I wet my pillow with my tears, as I think of the years and joys that are gone, never to return. I dream often that I am in the midst of ye all, and wake to the sad reality that I am away from home." But this is not all the recollection you are to bear. Nor is the frequent and affectionate letter, so welcome and so precious to those who love and think of you, the only way to send comfort to your parents. Let there be the never-varying excellence of character and conduct—the uniform good behaviour—the growing usefulness, which on their knowing these things, shall comfort their hearts. Let no fickleness of disposition make you soon tired of a situation—let no unsuitable connection of a tender nature, which they would not approve, be formed—let no conduct, which if they knew it, would distress them, be carried on by you. They have lost the comfort of your society: add

not to the affliction by causing them to lose the comfort of your character.

And now to conclude, let your situation in a social point of view remind you of your circumstances in a religious one. If you are a true Christian, what is your condition on earth but a child away from home? Yes: heaven and not earth is the home of the believer. How simply and sublimely beautiful is the language of our Lord, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." Delightful idea! Heaven is the home of the Christian, which the Saviour has fitted up and made ready for him. There, is God the Judge of all—the Father, of whom the whole family is named. There, is Jesus the Mediator of the New Covenant, who calls himself the First-born, the Elder Brother. There, are the spirits of just men made perfect, the whole number of the brothers and sisters. There, is the innumerable company of the angels, who were as ministering spirits sent forth to minister unto the heirs of salvation. What a glorious household assembled in the third heavens—the eternal home of the Redeeming God—the Great Redeemer—and the redeemed family. Thither you are going, if a true believer. All the dispensations of Providence and all the means of grace are preparing you for that station. All things are working together for your good. Your present situation, with all its disquiet and discomfort, may be among the means which are preparing you for that state. You are away from home here, that you may be at home there. Let this cheer and comfort you. When distressed by looking back upon the home you have left, comfort yourself by looking on to that to which you are going. Heaven, glory, eternity are before you. You are educating for your Father's house: preparing to go in and dwell for ever in his presence. Half a century hence at most, and in perhaps a much shorter time than that, it will be of no consequence to you how you passed through life. The only thing about which you should be supremely anxious is not to be shut out from the heavenly home; not to be excluded by sin, impenitence, and unbelief, from the mansions which Christ has gone to prepare. In the blessed hope of reaching that state, though they were ten times greater than they are, you might endure not only with fortitude, but with comfort, all the trials of A YOUNG WOMAN AWAY FROM HOME.

THE CHURCH OF ENGLAND ROMANIZED.

MY DEAR SIR,—I desire with thousands of my fellow-Christians, to thank you sincerely for the papers which have appeared from time to time in your Periodicals, exposing that horrible system which mixes idolatry with Christianity, and which is known by the term "*Romanism*."

Really, it is a wonder that any person laying claim to respectability and good morals

can at all sanction it, or be in any way connected with it; the only solution to the difficulty with plain, simple-minded, but sincere Christians is, that it gives a license to vitiated taste, and panders unlimitedly to the cravings of "Old Adam." But I wish at this time more particularly to draw the attention of your readers to another system not widely different from "Romanism," but one which has been patented and palmed upon the people of England by *English law*. At one time this law-religious system was said to be *antagonistic* to Romanism; but of late the two have become so like-minded, and so like-faced, that it is difficult at times to distinguish the one from the other. To prove that my assertion is no myth, we will admit the interested parties themselves as witnesses; what they say we will take as evidence, and out of their own mouths we will judge them. The author of "Tracts for the Times," says, that we are to "regard Rome as our mother through whom we were born to Christ," and that she "has high gifts and strong claims on our admiration, love, and gratitude;" that "the Romish ritual was a precious possession;" that "Scripture is not the rule of faith;" that "the tradition of the Church Catholic is the legitimate interpreter of Scripture;" that "the prevailing notion of bringing forward the doctrine of the Atonement, explicitly and prominently on all occasions, is evidently quite opposed to the teaching of Scripture;" that the lawfulness of prayers for the dead may be maintained,—that a person may believe there is a purgatory,—that relics may be venerated,—that saints may be invoked,—that there are seven sacraments,—that the mass is an offering for the quick and the dead, for the remission of sins,—and that, notwithstanding a belief of all this, "a person may with a good conscience subscribe to the Thirty-nine Articles of the *Church of England*!" We thank God that the *Church of CHRIST* has a better constitution than

this. We have another witness in the person and writings of Dr. Pusey, who is still disgracefully eating the bread of Protestantism instead of going to his own place. He says, "That Rome has in her monastic institutions a refuge from the weariness and vanities of the world, and a means of higher perfection to individuals which many sigh after, and which might be revived in a primitive form, but which as yet we have not," (why does he not retire to one of these sweet retreats?) Again he says that the sacraments are "the sources of Divine grace!"

Linwood, in his "Sermons," says, "That the Bible placed without note or comment in the hands of uninstructed persons, is not calculated in ordinary cases to make wise unto salvation," and that only persons "disclaiming the right of private judgment in things pertaining to God," are members of the Church of Christ. That we are not to "neglect the doctrine of justification by works," and that the visible Church "alone is that true hiding place into which the servants of God may flee for refuge and be safe." Thus the visible Church is put in the Saviour's place! Such teachers as the above may now be counted by hundreds in what is termed the "Church of England!" Need we wonder that Infidelity spreads,—that scepticism grows rampant when such delusions as these are proclaimed by state-paid agencies? If their absurdities affected not the fundamentals of religion it were well, but when we see them undermining and blotting out the essentials to salvation, it behoves every Christian to sound the alarm, and he who does not, but sits at ease and sees his neighbour thus perish is guilty of the blood of his brother. With what powerful energy does the word of God come home to us at the present time! "Take heed what ye hear." "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them."

Mill-wall.

W. W.

Review and Criticism.

Female Scripture Biography; preceded by an Essay on what Christianity has done for Woman. By F. A. Cox, D.D., LL.D. Second Edition. Snow.

THERE has not, for a considerable time, been any book issued on which we have looked with more satisfaction than the present. It possesses very high claims to attention, from its intelligence and its devotion. It is emphatically a book for Woman; but sorry should we be if it were confined to her. It is a book we should like to be read by every husband and every brother,—a book which we would have every father, who has the means, to present to his daughter, every brother to his sister, and every young man to her he seeks for his own. We scarcely know a better present. It first appeared in two expensive octavo volumes; now, however,—thanks to Snow,

—it is in one, got up in his best style, and issued at a price the most moderate. We cannot better sustain our own view of the publication, or more effectually recommend it to the public, than by citing a note by Mr. James, in his "Female Piety:"

The reader is referred, for detailed statements of the condition of woman in Pagan and Mohammedan countries, to a very able and interesting work by my friend, Dr. Cox, of Hackney, entitled, "*Female Scripture Biography*, with an Essay on what Christianity has done for Woman." At my instigation, I believe, the esteemed author is about to publish a new edition of this very valuable work. It is to me surprising it should have been allowed so long to remain

out of print. I am indebted to it for some of the ideas contained in this chapter, and am happy thus to announce its expected re-appearance.

This paragraph will show in what light one of the most competent of living judges looks upon the volume, and we doubt not that every intelligent writer will concur with him in estimating it at a very high value. The Introductory Essay is one of great beauty, showing what Christianity has done for Woman. Will Dr. Cox excuse us, if, now that from the enjoyment of an excellent colleague, he has a little more leisure from pastoral duties, we request that he would next show us what Woman has done for Christianity? He will quite understand us. None knows better than he that while Woman owes to Christianity everything, Christianity now owes to Woman much—much in the way of illustrating its power and its beauty in personal character—much in carrying out its benevolence and philanthropy—much in the support of its institutions—and much in efforts to promote its diffusion at home and abroad. The volume has our most hearty recommendation.

The Emphatic New Testament, according to the Authorized Version, compared with the Various Readings of the Vatican MS. The Four Gospels Edited, with an Introductory Essay on Greek Emphasis, by JOHN TAYLOR. Taylor, Walton, and Maberly.

MR. TAYLOR is a man of learning and accurate scholarship, who has already distinguished himself in the field of letters. The present publication seems to have been prompted by his minute and exquisite perception of truth in utterance,—a thing much more rare than the common reader would suppose. The work is introduced by a modest Preface, in which the reader is told that the duty of the Editor consisted chiefly in the exercise of fidelity. Whenever the text of the Vatican MS. was justified by two out of three collations which lay before him, he made reference to those two, not regarding the third; whenever only one collation was in his favour, he gave that one as his authority. In like manner, when the rules for conversion of Greek emphasis into English were ascertained, his only care was to apply them with undeviating regularity. We are next treated to a copious essay, comprising observations on Greek emphasis. The Editor

illustrates his views at great length, and with much variety of citation.

The Catacombs of Rome. By J. M'FARLANE. Routledge and Co.

THE Catacombs of Rome form one of the most interesting and impressive objects of antiquity. That dark and dismal subject has been already largely illumined by Bosio and Aringhi, in two huge volumes, published in 1651. M. Perret has also been rearing a monument to his own immortality, by subsequent inquiry, and by somewhat popularizing those of his predecessors. His work, however, is not yet complete; but according to Mr. M'Farlane, when it does appear, it will excite the attention of the learned world. This, we presume, is the only good thing that is to be expected from the presence of the French at Rome. Early in the year 1850, the artists of Paris were excited by reports that many of their countrymen, with the army, at Rome, were taking a very great interest in the Catacombs, and that a French architect of reputation had been making important discoveries in that subterranean world. Among others, M. Perret, the architect in question, returned to Paris, with his valuable collection of plans and drawings, when, for once, the expectations even of the most sanguine were more than realized. This enthusiastic gentleman has devoted six years of his life to the conducting the inquiries in the dread region of the Catacombs, where he was in a manner buried alive, surrounded by numerous difficulties, and not a few dangers. Sometimes his heart failed him, and more frequently his guides and workmen, who were terrified at seeing unknown spaces opening before them, and lengthening on all sides, in new, and deep, and dreadful galleries, which led them to hesitate, stop, and refuse further to accompany him; and it was only by promises of money, and his own fearless example, that he could prevail with the poor fellows to aid him in the completion of his undertaking. The Italian artists and copyists employed by him at length grew weary of working by torch-light and the light of lamps, and leading the life of a miner, and often hesitated to accompany him in his perilous and apparently interminable excursions. However, by coaxing, by appeals to pride and cupidity, he at length accomplished his object; and the world will assuredly know more of this darkest region of the Eternal City. It is difficult to say what took place in these horrid regions. Mr. M'Farlane has presented specimens from them, which are curious, and some of them terrible. The instruments of torture are dreadful to look upon; others of them are more attractive and pleasing. "The Palm of Martyrdom" bespeaks the Christian era, as also an anchor, comprised within a double circle, inscribed with "Anchor of hope and salvation."

A Popular Account of the Discoveries at Niniveh. By AUSTEN HENRY LAYARD, Esq., D.C.L. Abridged by him from his larger Work. With numerous Woodcuts. Murray.

MR. MURRAY has issued this exquisite vo-

lume under the common heading "Murray's Readings for the Rail," and assuredly of all that has yet appeared, or is likely soon to appear, under this generic head, nothing has equalled, or is likely to equal, the volume before us. The abridgement which is here supplied has long been necessary, looked for, and longed for; and the author, quick to discern, the wants of the public, commenced it at an early period; but before its completion he was called away, on a second expedition into Assyria, which left him no leisure for such occupations. On his return to England, he found that several incorrect and incomplete accounts of his first researches had already been published, which led him to complete, without delay, the abridged work as here presented. In the present volume he has omitted the second part of the original work, introducing the principle Biblical and Historical Illustrations into the narrative, which has thus, we think, been rendered more useful as well as more complete. His recent discoveries on the contents of the inscriptions, as far as they have been satisfactorily deciphered, have confirmed nearly all the opinions expressed in the original work. No changes on any material points have been introduced into the abridgement. Mr. Layard avows, that he is still inclined to believe, that all the ruins explored by him represent the ancient city of Nineveh, and whilst still assigning the latter monuments to the kings mentioned in Scripture, the Shalmanezzer, Sennacherib, and Essarhadon, he is convinced that a considerable period elapsed between their foundation and the erection of the older palaces of Nimroud. The results of the attempts to decipher the inscriptions are still too uncertain to authorise the use of any actual names for the earlier kings mentioned in them. There is, indeed, no probability that a key will ever be obtained to the alphabet. The characters are simple and ingenious, having somewhat in common with the oldest of languages, the Hebrew; but possessing nothing in common besides simplicity. In the present volume, the illustrations are exceedingly numerous, and beautifully executed. As to the staple of the work, the mass of the facts of the larger work are all here, so that they whose means exclude them from repairing to its splendid pages, in point of matter will be no great losers. All that is really essential towards forming a right conception of his marvellous work is here contained. The book bids fair to find what it well deserves—a place in the domestic library of tens of thousands of British families.

Labour stands on Golden Feet; or, The Life of a Foreign Workman. A Holiday Story for Sensible Apprentices, Journeymen, and Masters. By HEINRICH ZSCHOKKE. Groombridge and Sons.

THIS is not an every-day performance. Without much pretension, a great deal is done. The book is really a chapter, and a copious one, on certain branches of political economy, broken down in a manner which renders it at once comprehensible, interesting, and instructive to the common people. The object of the writer is to develop the principles

which lie at the base of our present civilization. The influence of home training, too, is ably discussed; the purpose and scope of national instruction are clearly shown; and the history of a family through three generations, with its individual and social operations is happily developed. This is the first time the idea has been pursued in this form. Manual labour is seen at issue with machinery, and throughout the work maxims are interspersed such as an old man of seventy-five, a patriot, poet, philosopher, and historian was willing and anxious to bequeath to posterity, and such as only a man sustaining these varied characters could bestow on the times to be. The author expresses a hope to the translator that the tale would prove attractive, while he intimated, that it embodied many of its author's best thoughts. He expresses, moreover, his confidence that his countrymen and countrywomen would read it; but he was not satisfied with this, he desired that it might be read wherever the working-classes constitute the strength of a nation. With this view he was anxious for its translation into the tongue of the English—a people who, beyond all other people are likely to appreciate it. The simple fact that this small volume has constituted the theme of its author's thoughts for nearly half a century, will prove, at least, that he has not given the world that which cost him nothing.

Foreshadows; or, Lectures on our Lord's Parables—an Earnest of the Age to come. By the Rev. JOHN CUMMING, D.D. Hall, Virtue, and Co.

IN dealing with such subjects as the Miracles, Dr. Cumming is at home. It is somewhat difficult for men without the spectacles of a peculiar system, to discover the connection between these miracles, and foreshadows of events of the age to come; but the plastic genius of our orator makes everything bend to his purpose. The Lectures, which are twenty-two in number, are specially formed, he tells us, in their "prospective aspect." Though there may be a difference of judgment between the preacher and some of his readers on many points, we presume all will agree that he has here presented a multitude of lessons, impressively inculcated. He tells us, "Prophecy is a cartoon of the future which events will fill up. Miracles are foreacts of the future done on a small present scale. Parables are foreshadows of the future projected on the sacred page." These are pretty phrases; but they do not present any very palpable idea. We may be dull, but we confess to a difficulty, in at first sight perceiving their import, or, indeed, in perceiving that they have any very obvious import at all. We can get on with the prophecy, and the cartoon, but the Miracles and the Parables are too much for us. The volume will be found to present the Doctor's usual peculiarities, with his usual excellencies; and will doubtless be eagerly sought by his followers, while in future days their perusal will aid his friends, at present young, but who may live to be old, in living over again those happy sabbaths which they are meantime passing in the "Scotch Church."

Use and Abuse; or, Right and Wrong in Relation to Labour and Capital, Machinery and Land. By WILLIAM M'COMBIE. Ward and Co.

THIS elegantly expressed title-page, is the index of an elegantly thought out series of lessons. We are right glad again to meet Mr. M'Combie, one of nature's highest nobility, and a man who deserves to be still much better known. All his performances are of an elaborate order. In truth, we suspect too much so to be extensively popular with the reading multitudes of this frivolous age, which is so impatient of thinking and of men who think. The present work, after a luminous and highly philosophic introduction, presents an exquisite lecture on Modern Society, which will repay many a thoughtful perusal. To this succeeds a lecture on Social Economy, in which, in the same limited space, there is a large amount of the highest wisdom. Mr. M'Combie is a genuine philosopher of the best order, since he carries the torch of truth into all his inquiries into the empire of mind,—the empire of human nature. We commend this small performance as one of the highest value which is destined to live when much ephemeral rubbish which is now extensively read and vehemently applauded, will have been forgotten.

Gold tried in the Fire; Illustrated in the Memoirs of Harriet Stoneman. By the Rev. THOMAS CURME. Nisbet.

THIS volume consists very mainly of extracts from correspondence, which are strung together by appropriate and illustrative observations. Harriet Stoneman, who resided at Cerne, Dorset, appears to have been a meek, devoted, and amiable disciple of the Gospel. Her correspondence is remarkable for its simplicity, beauty, and spirituality. Indeed, the volume is less a life than a book of letters—letters, however, which go a great way to illustrate the writer's life, so that she is, to a considerable extent, made her own biographer. Not the least remarkable part of the book is its dedication, which bespeaks in Mr. Curme a devout and humble minister of the Gospel, who has dedicated the work to the Marquis of Blandford in language which, apart from other evidence, would lead the reader to believe that the Marquis sympathises with the doctrines of the Cross. This is a dedication after the model of the sixteenth century; let us hear him:—"Assuring you, that my poor prayers are daily offered, that, under the teaching of the same Spirit, you may grow in that conformity to the image of the Saviour, to which this poor woman was led, by such protracted and painful discipline." It is admirable. We rarely meet with such language in these times. It does equal credit to the writer and to the noble Marquis; for unless it had been known that the language would not be offensive, it doubtless would not have been used.

The Believer's Charter. By DANIEL DEWAR, D.D. Ward and Co.

THE title of this work gives no conception of its object, which is always a defect, and a defect which we should scarcely have ex-

pected to find in a writer so practised as Dr Dewar, Principal of the University of Aberdeen. However, it is not new, for the same term has been employed by previous writers in dealing with the same subject. Our readers are, then, to know that the volume consists of a series of twenty-two chapters, expository of the VIII. of the Romans. To state this is, perhaps, to say as much as will be necessary at once to fix upon it public attention. Where all is glorious in the eyes of the faithful, the VIII. of the Romans has been generally considered the most glorious: and an exposition of such a theme from the pen of a man of cultivated intellect, mature piety, and ripened years, must doubtless be held as a contribution of no ordinary value to the experimental theology of our country. The time, moreover, at which the work appears, is peculiarly seasonable. There was never a day when such publications were more necessary—when it was more important to fix the attention of the Churches on the topics which are discussed with so much spirituality, intelligence, and vigour, as in this volume.

Lectures delivered before the Young Men's Association in Exeter Hall, from November, 1851, to February, 1852. Nisbet.

THIS volume, like its predecessors, is one of great excellence, comprising a large amount of valuable matter upon a variety of subjects. Mr. Noel opens with a luminous view of the progress of the Gospel in France; Mr. Charles Buxton illustrates the interesting topic of Italy—a subject at the present time of great importance, and of which by the common reader there is not much known. The lecture of Dr. Beaumont is a blaze of sanctified eloquence. The discourse of Mr. Aldis, entitled "The Philosophy of Prayer," is one of extraordinary value; all momentous in itself, it is one which with the strikingly pure intellect of the speaker qualified him efficiently to deal. It is deserving of special consideration, not merely from those that lead public worship, but from teachers, deacons, and Christians at large; and if they add to it a kindred essay by the Rev. Mr. Morison, of Glasgow, they will do well. The Rev. H. Stowell furnished a splendid oration on the preaching of the Saviour, which was succeeded by a very interesting disquisition by Mr. Thornton, on William Tyndal, and the English Bible. Mr. Bickersteth had the courage to cross the Channel, and take his stand on the mountains of Connemara, whence he expatiated with superior intelligence in that strange collection of contradictory ideas, Ireland. Mr. Allen reasoned vigorously and luminously on Christianity in its relation to Sects and Denominations, while Mr. Champneys discussed, with a captivating ability, on Alfred the Great. Mr. Fisk brought forward the Christian character in its connection with secular pursuits, in an exceedingly sensible address, every way suited to the audience and the times. Mr. George Gilfillan brought up the rear with meteoric brilliancy in a disquisition on Lord Byron: this is the only article in the volume on which we feel disposed to animadvert. Mr. Gilfillan already discussd

this subject in the pages of *Tait*, and in his own splendid volume of *Portraits*. The presumption will, therefore, be that in selecting Byron he did little more than travel to and from some miles to read what a thousand tongues might have been found in London to have read with adequate effect to the assembly, which without much loss to the audience, would have saved a good deal of time and labour to the brilliant critic. This conclusion, however, while natural, would be erroneous, inasmuch as what is here set forth is something far different from that which will be found in the volume of criticism. The subject is here viewed through the medium of Christianity, and a noble service is done by bringing its glorious light to illustrate the true character both of the man and of his writings, showing that his light was from beneath, and that his writings dazzle but to destroy.

Daily Bible Illustrations; being Original Readings for a Year on Subjects from Sacred History, Biography, Geology, Antiquities, and Theology. By JOHN KITTO, D.D. Evening Series—Isaiah and the Prophets.

To the multitudes who possess the previous volumes of the Series, this will be abundantly welcome. Much will be expected—and, perhaps, more will be realized. Of all we have yet received from the skilful hand of Dr. Kitto, no volume has larger claims than this on the ground of its intelligent, and interesting variety. The illustrations are numerous, beyond those of any of his former volumes, while the subjects are admirably selected. We cannot but rejoice in his steady perseverance in a path for which his past studies so eminently qualify him, and which he has heretofore trod with such signal success.

Textual Commentary on the Book of Psalms. By H. N. CHAMPNEY. Bagster and Co.

THERE is no end to the operations of the inventive genius of Messrs. Bagster and their connection. The present is an edition of the Book of Psalms on a new plan, and presented in a form of unrivalled beauty, although we observe it is printed in the provinces—that is, in the good City of York. One of its most striking features is, the ample supply of well-ascertained parallel illustrative passages, by which spiritual things are compared with spiritual. The number of these in a first edition of the present authorised version of the English Bible, issued in 1611, was 9,000. They were increased in subsequent editions, and ultimately extended by Dr. Blaney, in 1769, to no fewer than 64,983, which is the number in the Bibles now printed by Royal Authority, and circulated by the British and Foreign Bible Society. It need hardly be said, that a large portion of these references are merely of a verbal character, and rather a hindrance than a help. The number published by the Messrs. Bagster in their celebrated polyglot, was reduced to 60,000. The "Treasury of Scripture Knowledge," published by the same gentlemen, contains half a million, and they embrace among others, the laborious

compilation of the Rev. Thomas Scott, the Commentator. Mr. Champney tells us he has been in the habit of studying various parts of the Bible in connection with the parallels referred to in one or other of the two extensive collections above mentioned, and of putting into writing short extracts from some of the passages, as a means of preserving the results of his examinations, and abridging his labours on future occasions. Having experienced the value and usefulness of such a Textual Commentary in various ways, he became desirous of opening a part of this Treasury of Scripture Knowledge to Bible Christians in general. These he has endeavoured to render effective to the public illumination. Mr. Champney tells us he has repeatedly found that the most striking parallels are not included in those of the common version. The quotations are taken from any part of the verse or passage cited, and are such as appeared most suggestive of the whole to the memory, or the most illustrative in themselves, avoiding needless repetition of the words of the primary clause. The mode in which the matter is gone about is explained in a beautiful preface, which the reader will do well to peruse. We very cordially commend this beautiful edition.

Observations on Mr. Elliott's Hora, offered towards refutation of the Historical System of interpreting the Apocalypse. By T. L. STRANGE. Second Edition. J. R. Campbell.

FEW writers of recent times have been in the main so successful as Mr. Elliott, who has clearly carried the palm of popularity, and taken his place—a high place—as the master of the School which has the honour of claiming him. There have not been wanting, however, several writers who have impugned the correctness of his principles, and who have endeavoured to shake public confidence in him as an expositor. Not the least able of these, we consider, is Mr. Strange in the work before us. Mr. Strange will, in turn, of course, be knocked from his pedestal, and share the fate of all his predecessors. The subject is clearly one beyond the ken of mortals. God, in this matter, must emphatically be his own Interpreter. They who desire to know what a sober, intelligent, learned, and ingenious gentleman has got to say, will do well to consult this large and elaborate pamphlet.

The Female Jesuit; or, the Spy in the Family. By Mrs. S. LUKE. Partridge and Oakley.

SIX thousand copies in the space of a year of a large and costly volume is sufficient proof of the interest it has excited in the public mind. The book is the greatest literary wonder of the nineteenth century. There is nothing to be compared with it in the records of female imposture in Europe. It displays talents of a high order, respectably cultivated, with a measure of tact and cunning, which would have borne away the first prize among the most shining adepts of iniquity in Newgate. The great thing which distinguishes the work in all its parts, is the

undeviating love of evil apparently for its own sake. This unhappy young lady seems to have been absolutely sold to work wickedness. She would seem never, if she could help it, to have opened her lips but to lie; or to have taken her pen but to deceive; or to have acted but to make a false impression. It was her meat and drink to work in darkness, and to hoodwink all around her. She appears to be a beautiful and bewitching piece of human nature, thoroughly possessed of a spirit of darkness, by whom she is led captive at his will. The Sequel we have not seen; but we gather from the preface and the close of the present edition, that it throws a large amount of additional light on this most accomplished and devoted deceiver. We said from the first, we did not see how she could be a Jesuit, since we were unable to discover anything in her course that had even a tendency to further the ends of Popery; and so it now turns out. It was her reputed connection with the Nuns of a certain locality that first excited the suspicion, but she appears to have called in the matter of the Jesuits merely as a piece of machinery in the construction of her deceitful drama.

A Lecture on the Historic Evidence of the Authorship and Transmission of the Books of the New Testament; delivered before the Plymouth Young Men's Christian Association, October 14th, 1851. By J. B. TREGELLES, LL.D. Bagster and Sons.

THIS is an exquisite volume; brief, yet full. There is considerable originality in the mode of its presentation. We have not before met with the facts which are here presented, in the same combinations; and we believe never was so much done of a demonstrative character within the same space. The New Testament is viewed as a collective volume. The Epistles of Paul are examined in their relations to the early literature of the Church. The four Gospels are dealt with in a similar manner. The Acts of the Apostles and the Catholic Epistles are here brought forward, and their several relations traced to early evidence, the results of which are depicted with admirable effect. Evidence and counter evidence are balanced, and consequences deduced. There is a happy and careful survey, also, of the channels of transmission, while the claims of Rome have been scrutinized. Altogether, the book is an excellent one, and it is a sort of digest of the entire question, within the narrowest possible limits.

The Witness in Sackcloth. By a Descendant of the Refugees. Ward and Co.

THE second title of this volume is, "A Descriptive Account of the Attack made upon the Reform Church of France, with a Bibliographical and Literary Appendix, including a Notice of the Subsequent History of the French Protestants." The volume is properly dedicated to the members of the English and Scotch Reformation Societies, intended to resist the aggressions of Rome, and to diffuse information on the distinctive tenets of Protestantism and Popery. This is a brief yet very interesting chapter of ecclesiastical history, reciting some of the most tragical occurrences of one of the most interesting

periods of Church history. The Revocation of the Edict of Nantes, in 1685, and the condition of the Protestants of France after the repeal of the Edict, constitutes the platform on which the great facts of the subject are marshalled. The appearance of the work is highly opportune, and its perusal cannot fail to further the great interests of Protestantism. Here truth and error, with their respective subjects and advocates, are brought together, and the spirit of persecution is exhibited clothed in all its tragical horrors. The narrative is candid and awful, and such as suffices, indeed, to demonstrate the true spirit of the Vatican. The Index is not only interesting, but important, since it throws considerable light on a lengthened line of ecclesiastical and other literature.

The Light of Prophecy; being an Attempt to trace out thereby the coming Judgments and the promised Glory. By T. L. STRANGE. J. K. Campbell.

THE subject of this large volume is both great and terrible. It will supply material for prolonged and profound meditation to those who are addicted to prophetic study. We feel utterly unable to give any opinion as to its real merit; for as we have frequently said, the subject has gathered around it a multitude of men, many of them alike eminent for wisdom, for piety, for learning, and for a sincere desire to know the truth, and yet, to a large extent, all contradicting each other. It is not a little remarkable that, notwithstanding this, men should remain undiscouraged. Each fresh student proceeds with all the zeal of his earlier predecessors, and, confident that every one of them are in error, he has no doubt whatever that he is right. Mr. Strange seems a solid, sober-minded, and pains-taking student; and there is much in the volume in itself deeply interesting, and, we will add, instructive, whatever be the character of its theory as a whole. From another notice contained in the present Number, it will be seen that Mr. Strange runs in the teeth of Mr. Elliott, a circumstance which, with many, will not be calculated to operate much in his favour. Perhaps the most important part of the present work is that entitled the Millennial Rule, in which there is a large amount of very interesting speculation, while the closing part which follows it, entitled, the Brides of the Lamb, and the Saved of the Nations, enters at great length into matters in which the Church is deeply interested, but concerning which there is not yet any unanimity of sentiment,—an abundant proof of the necessity of further light, in order to such unanimity.

Watts and Others; including the Psalms of Watts Revised, his Hymns of the Three Books Revised and Arranged, and Supplemental Hymns, with Indexes to all. By JOHN BURDER, M.A. Ward and Co.

HAVING spoken already of the first half of this work, we need hardly repeat our praise. It only remains to advert to the Supplement, which, together with Watts, constitutes as valuable a volume as is extant on the subject of Christian Psalmody. The Supplemental

Hymns are preceded by a copious and beautiful Preface, in which the views of the Author are expressed at great length, and in a manner which will be generally deemed satisfactory. We need say nothing more in praise of the book, which is decidedly one of the best in our language. Pity it is, however, that we should have so many books; but we suppose it is an evil incident to the freedom which characterizes Independency, where every man has happily the privilege of doing what is right in his own eyes, although it may be wrong in those of his neighbours. Connexional systems, such as Methodism, have a striking advantage in this respect, but an advantage purchased at such a cost, that, were it a hundred-fold greater, it would be still too dear. The four great books of our time are those of Watts and its Accompaniments, by Conder—this of Mr. Burder—the Congregational Hymn-Book—and *The Hymn-Book*; to which, also, it may be permitted us to add the *Comprehensive Hymn-Book*, on the basis of that of Whitfield. All are good—excellent. Would that all could be collected, calcined, and their essence, Phœnix like, raised into one book, and that one book in universal use!

Lectures delivered before the Church of England Young Men's Society, for aiding Missions at Home and Abroad, at Freemasons' Hall. Seeleys.

THIS publication does equal credit to all concerned. It presents a large amount of solid and enlightened, if not always elegant, and oftentimes eloquently expressed thinking. The themes selected are of the highest moment, and the mode of their discussion is calculated at once to feed the mind and to cultivate it. Dr. Cumming opens with a splendid effusion on *Genesis and Geology*. The Rev. Mr. Ryle has given a critical and biographical disquisition upon George Whitfield, which does him honour, from the capacity which stamps it, and the enlarged conceptions of the character of the prince of modern preachers displayed throughout. Mr. Ewbank descants, with great breadth and force, on the *Triumph and Corruption of Christianity*. Mr. Hugh Stowell thunders against the Vatican, and shows how that system of impiety tends to dishonour the Messiah. Mr. McGhee expatiates, with potent fervour, on the *Two Reformations*, and the *Two Creeds*; while Archibald Alison expatiates on the *Influence of Christianity on Human Happiness*, and the *Progress of Mankind*. The volume is entitled to the most extensive circulation, and calculated, wherever it goes, to produce great good.

The Treasury Harmony of the Four Evangelists, in the Words of the Authorized Version, according to Greswell's *Harmonica* and *Evangelica*, with Scripture Illustrations and Expository Notes, from the most approved Commentators, Practical Reflections, Geographical Notices, &c. Compiled by ROBERT MIMPRISS. Varty.

THIS is a valuable volume, which defies criticism. It is impossible, in words, to give any adequate idea of its true character,

variety, fulness, and importance. The amount of expense and labour involved in its production is such, that the public at large can form no conception of it. There is matter enough in it to constitute ten or twelve fashionable octavo volumes.

Notes and Reflections on the Psalms. By ARTHUR PRIDHAM. Binns and Goodwin, Bath; Longman, London.

OUR readers are already favourably impressed with the name and labours of Mr. Pridham, from his *Notes and Reflections* on the *Epistle to the Romans*, as also on the *Epistle to the Hebrews*. The present volume will not simply sustain, but add to his reputation. While he has chosen his subjects wisely, he has worked them out with ability; and if he found a great theme in the *Romans* and the *Hebrews*, for doctrinal, experimental, and practical purposes, he has found one still greater, on the score of devotion, in the *Psalms*. The work differs materially from its predecessors. It is not, in the common sense of the expression, a Commentary, nor is it mere reflections. It is a sort of spiritual digest of each psalm, of a highly suggestive character. We may point to the first, for example, as an illustration. The volume is essentially practical, and we deem it impossible for any one to give it a thoughtful perusal without confessing that the grace of God, which brings salvation, imperatively teaches them to deny ungodliness and worldly lusts, and to live soberly and righteously in this present world. Mr. Pridham, without being reckless, is yet independent. He thinks for himself. Far from despising his predecessors, he is nevertheless convinced that it is important for each person, sitting down in humble dependence on Divine instruction, to study the *Sacred Volume*, to give full scope to his own understanding. He observes that systematic theology, as it is commonly understood, is essentially within the reach of an effort of the human understanding, requiring no faith for its attainment. It is, in fact, a mere matter of sense; but to the "children of promise Christ is truth, and truth is Christ; to learn of God is to advance in the knowledge of Him in whom all fulness dwells." The object of the writer in his *Notes* is, as we have said, to give a digest or to present the leading features of each, in the order which the Spirit has observed in his own dictation and arrangement of this portion of the Word. The longest articles are devoted to those psalms which relate immediately to the person and work of the Messiah.

The Saints our Example. By the Author of "Letters on Happiness." Longman and Co.

THE subject of this volume is interesting, and the principle which pervades it is scriptural. Its object is to deal with a series of days, and hence we have *St. Andrew's Day*, and the days of fifteen more saints, to each of which is fixed the appropriate Collect of the Church of England, which forms the theme of a simple, unpretending, scriptural dissertation. The book will be read with interest, and it may with much edification,

for it is thoroughly evangelical, intelligent, spiritual, and practical, indicating a mind of a superior order, highly cultivated, and rich in grace. We consider the volume a valuable addition to the best order of literature.

Biblical Topography. Lectures on the Position and Character of the Places Mentioned in the Holy Scriptures. With Maps and Illustrations. By the Rev. SAMUEL RANSON, Theological and Hebrew Tutor in Hackney Theological Seminary, Author of the "Hebrew Grammar," &c. Second Edition. Ward and Co.

HAVING already testified to the superior value of this work, it gives us pleasure to see a Second Edition of it. Indeed, we are rather surprised that it has not been demanded earlier, for the work possesses much striking merit, giving a very comprehensive view of the great subject, in a style clearly conceived and well expressed. The Lectures, which extend to twenty-two, embrace the bulk of the facts of the subject, leaving for popular purposes little more to be desired; and to those who wish to investigate the subject further, it will form a valuable introduction, as an intelligent guide to the proper sources of information. For the masses, it is sufficient in itself; and the man who will take and thoroughly digest it will be a man well informed on the given subject.

Every Day Astronomy; or, Practical Lessons on the Celestial Sphere. By BERNICE GAZEWELL. Binns and Goodwin; Whittaker and Co.

MR. GAZEWELL is a happy man, having many friends. Such is the bearing of his Dedication; for he says, "To my many friends I am tempted to take the liberty of dedicating the following little work." As Mr. Gazewell is beloved, the presumption is that he is a loving and a good man. If we may judge from this interesting production, we should infer that his acquaintance is worth making, and that whatever his friends may contribute, they will receive in kind, or otherwise, at least an equal measure of benefit. This is one of the best publications of its class that we have ever seen. The statement is clear, simple, and intelligible to all persons of ordinary culture and attention, while the illustrations are numerous, and highly subservient to the text. The book deserves a wide circulation, and it is probable it will obtain it, forasmuch as, for a number of years, there has been but little done in this way. Two or three English, and an equal number of Scottish productions, of various merit and magnitude, form the entire contribution.

The Families of Holy Scripture. By CHARLES LAROM. Houlston and Stoneman.

MR. LAROM has been anticipated in his title by a work which appeared some years ago; but between that work and this there is no antagonism. The general character and the execution are entirely different. We have here fifteen families, all interesting, and furnishing a large amount of instruction. The families of Noah, Abraham, Isaac, Jacob,

Joseph, Naomi, Eli, David, Zacharias, Bethany, and some others, are the subjects on which Mr. Larom has discoursed with devout intelligence. The volume teems with common sense observations, sound principles, and judicious counsels.

The Lost Sheep; or, Bible Scenes in Verse. With other Poems. By JAMES WHITTON. Blackwood.

THE Author tells us that, in presenting to the public the present volume, he aspires not to poetic fame, but to usefulness. Young people are proverbially fond of verse, and his object is to meet and gratify this innocent propensity. He rightly judges when he affirms that if, through the medium of verse, he shall infuse evangelical principles, it will give him more satisfaction than to acquire the celebrity of a Burns or a Byron. The topics are numerous, various, and well chosen. The book has claims to favour in the families of the wise and good.

Hymns for Little Children. Tract Society. The splendour of this publication clearly intimates that it contemplates the middle and higher classes. The illustrations are numerous and beautiful; the hymns simple, touching, and appropriate. The little book will form an excellent present.

A Book about Animals. Religious Tract Society.

THIS is a remarkably rich production, and bids fair to be a great favourite with young and old. The Lion, the Leopard, the Bear, the Elephant, the Camel, the Buffalo, the Squirrel, the Stag, the Badger, the Fallow Deer, the cunning Fox, and a multitude besides, are all described and portrayed in these beautiful pages.

An Idea of a Christian. By W. S. PARTRIDGE. Partridge and Oakley.

THIS is a book of thoughts, somewhat resembling the celebrated productions of Martin Tupper, and the philosophy of Dr. Burns. It much more resembles the production of one of our old Divines,—Master Fuller, for example,—than the modern. It is quaint in expression, elevated in conception, and remarkably parsimonious in language; the object apparently being to present the largest possible amount of idea, with the smallest possible amount of expression,—a thing to which wise men are ever prone. It might be termed a book of Christian Proverbs.

Scripture Truths Producing Scripture Fruits. A Memoir of Three Brothers, Sons of Major George Young. Aylott and Jones.

IT is no uncommon thing to see a gravestone bearing the names of three brothers, but it is uncommon to see a little publication such as this, bearing the record of their lives, and at the same time intimating the glorious fact that they all "departed this life in the happy assurance of a blessed immortality, through the Lord Jesus Christ." There is a power in the title-page of such a tractate that few hearts under the influence of Christian truth can resist. The publication is one gemmed throughout. The picture presented is lovely in a high degree. It is difficult to

say whether the parents ought more to be congratulated or commiserated. The sons were William, Samuel, and Henry. The book deserves a place in every family, and in every Sunday-school, since it is eminently calculated to excite piety in the youthful bosom, and to nourish it where it already exists.

A Book for the Sea-Side. Religious Tract Society.

It would seem as if there was some vigorous and vigilant spirit constantly upon the watch-tower, with glass in hand, sweeping the horizon of human life, to scan some new want in society, with a view to supply it, in the Tract Society establishment. One of the last results of this laudable exercise is the work before us, which is certainly one of the most interesting of its class that has yet appeared. The Sea and its Cliffs—the Beach, with its Stones and Shells, Sand and Sand Ripples, Plants, Fishes, Star-Fishes, Sea-Weeds, Sea-Birds, Sea-Mice, and a multitude of other sea things, are here interestingly discussed, and illustrated by beautiful engravings. The book bids fair to have a prodigious run, since it is a fit companion for everybody now in the habit of visiting the sea-side in the summer season.

Tyre: Its Rise, Glory, and Desolation. With Notices of the Phœnicians. Religious Tract Society.

THIS is another of those invaluable digests by which a great volume is brought into a small tractate, and the price of half a guinea is minimized to sixpence. Nearly all that is known concerning this very ancient theme is here presented. The resources alike of sacred and profane history have been exhausted, while the present condition and aspect of Tyre, as reported by travellers, is set forth, with appropriate reflections on the transitory nature of all human glory.

Wonders of Organic Life. Tract Society.

THERE is a large amount of important knowledge condensed in these pages. For the sum of sixpence, the reader may have the essence of many volumes, well digested, and clearly and aptly put together. The facts contained in the book are very numerous. The Vital Principle—Purification of the Blood—Organic and Inorganic Matter—Sleep—Hybernation—Torpidity of Reptiles—Migration, and other matters, are ably and amply discussed. The chapter on Migration is remarkably interesting.

Ostentation; or, Critical Remarks on "Quakerism, or the Story of my Life, by Mrs. Greer." By SANDHAM ELLY. No. I. Hodges and Smith.

WHEN "The Story of my Life" appeared, we satisfied ourselves with what we thought it merited—a few contemptuous observations. The Society of Friends seemed to have come to the right conclusion—to pass it by without notice. However, Mr. Elly thinks otherwise, and has come out, at last, with a very serious investigation of the claims, conduct, and character of Mrs. Greer. The first number—for there are to be three numbers—opens with great spirit, and bodes very ill

for the verdict to which the public will probably come respecting the merits of the controversy.

The Headship of Christ over Individuals, the Church, and the Nations, Practically Considered. By ALEXANDER DUFF, D.D. Johnstone and Hunter.

THIS discourse was delivered before the General Assembly of the Free Church of Scotland, at its recent Sessions, and is published by their request. Dr. Duff's name is but another for thoughts profound and luminous,—a burning, eloquent, and noble spirit. His leviathan address at the opening of the Assembly last year, will be in the remembrance of most of our readers.

Elements of Astronomy. Comprising Questions and Answers, adapted for the Use of Families and Schools. By MRS. JOHNSON. Partridge and Oakey; Nash, Cork.

THIS is a valuable compend of the elements of a great and glorious subject. The child or youth that thoroughly understands the doctrines of these sixty-four pages, will have been well initiated in the sublime study, and be able to profit from the perusal of larger works.

Romanism in Rome. A Lecture, by HENRY ISAAC ROPER. SNOW.

OF all the lectures that have recently appeared on the subject of Romanism, few have been more adapted to do execution than this. It has a peculiarity distinguishing it from all we have seen: Mr. Roper, the worthy Independent minister of Bristol, has had the advantage over most of his Nonconformist competitors who have treated of the subject, in that he recently sojourned for a period in Rome itself, where, with his own eyes, he saw the working of the Papal system. We need hardly say that a man so advantageously circumstanced, on returning to his native country, is entitled to be heard, when he gives utterance to his impressions. The subject is here exhibited with great condensation, and yet with remarkable fullness.

Heavenly Light the Christian's Desire, and the Sinner's Friend. By THOMAS LORD. Nelson.

MR. LORD has here given us a valuable essay on a most important subject. The text is Psa. cxix. 18, comprising a momentous prayer with the object that prompts the supplicated blessing. We could not wish a more luminous and instructive discussion of this important text.

Louisa. From the German of Voss. Johnstone and Hunter.

MR. JAMES COCHRANE has given a good translation of a piece which has considerable claims to celebrity, as the product of genius. The poem is much admired in Germany, but the grounds of admiration there and in England are not the same. The peculiar measure, which Mr. Cochrane very properly supposes to have so long prevented any attempt at translation, will be against it. The English ear is not accustomed to Hexameter verse; but if the reader can bring himself to go steadily through a page or two, he will soon

be reconciled to it, and probably, in the end, become enamoured of it.

The Pictorial Bible. Parts XVIII.—XXIX.

By JOHN KITTO, D.D.

THIS splendid work has now reached the Epistle to the Hebrews, so that its conclusion may be looked for at no very distant day. Everything keeps up as at the outset: paper, print, and illustrations, all are beautiful; while the price is such as to create astonishment in all who really know the value of such labour in London.

The Free Schools of Worcestershire. By GEORGE GRIFFITH. Part IV. Gilpin.

THIS number, like its predecessors, is full of facts, and very interesting, supplying a curious illustration of human nature in connection with endowments, from the constant tendency of men to pervert every institution to their own advantage.

The Rewards of Industry. Groombridge.

A VERY nice little book, which young persons of both sexes must read with interest, and cannot fail to read with instruction.

Little Fortune-Seekers. Groombridge.

THESE little Fortune-Seekers tell a pretty story, which will have much to charm young people.

A Cyclopædia of Poetical Quotations. Edited by G. H. ADAMS. Groombridge.

WE have a number of publications of this sort already, the largest and the best of which, by far, was that of Dr. V. Knox. The well known quarto dictionary is likewise good; but there was room for a publication on the present plan, which is a very good one. The type, paper, and mode of getting up are excellent, while the passages are well chosen. We hope Mr. Adams will carry it through, and not too much stint himself on the ground of space.

New Medical Dictionary for the People. By SPENCER THOMPSON, M.D. Part VIII. Groombridge and Sons.

THIS most valuable popular work has now reached the letter P, and consequently it is rapidly approaching its close. When completed, it will be the best publication of the kind we possess.

Handel's Oratorio—Solomon. Arranged by VINCENT NOVELLO.

WE have now the pleasure of announcing the completion of this famous series, so that parties may complete their sets, and that new subscribers may put themselves in possession of a large body of the best and cheapest music that has ever been issued.

A Ride through the Nubian Desert. By Capt. W. PEEL, R.N. Longmans.

THE author of this interesting volume states, in his preface, that these pages are a literal copy of the journal that he kept in travelling. The limit of those travels was Labeyad, the capital of Kordofan, where he suffered so from fever and ague, that he was obliged to return. The narrative commences with a graphic description of Egypt. Our author

next proceeded to Nubia, where he met with much that amused and instructed him. Then follows a description of the Desert. From the Desert our author proceeded to Barbar, which is the capital, as it is also the limit of Nubia. The book, as a narrative, contains a large amount of interesting matter, and will well reward perusal.

The Journal of Physical Regeneration. Conducted by WILLIAM BAYES, M.D. Half-Yearly Part. Gilpin.

WE have here Nos. I.—VI. inclusive, comprising a large amount of highly-important matter. There was the amplest room for such a publication as this: whether there be sufficient spirit and common sense abroad to support it, remains to be seen; but if there be not, the shame and the disgrace will belong to the public, and praise to the projectors. We hope, however, the success will be such as the work deserves, and that it will continue not only to live, but to enlarge its sphere of operation.

Sacred Symbols; or, The Spirit of Nature. By SIDNEY O. MOORE. Seeleys.

A BOOK brief in its outline, but rich in its matter, indicative alike of learning and genius, and that genius dedicated to the promotion of the glory of God. It might not inappropriately be termed a Thought Book.

Drops from the Deep Well. A Simple Explanation of some of the Parables. By W. W. CHAMPNEYS, M.A. Seeleys.

A LITTLE book expository of the parables, which leaves nothing to be desired. It is fitted alike to the pocket and the closet, the cottage and the parlour.

The Natural History of the Year, for Children. Ward and Co.

THIS is one of the best and most elegant books we know for presentation. It comprises within a brief space a world of wisdom. While it will supply a vast amount of knowledge, it will also strongly tend to provoke thought. It is elegantly illustrated, and calculated to raise a generation of Natural Philosophers.

The Gospel. By J. B. LAING.

MR. LAING is a minister of what is known as the New School, in Scotland; but the present publication is one much calculated to profit the reader, whether of the New School or the Old. We might here and there feel disposed to modify an expression; but upon the whole, the publication is excellent.

Christian Faith the Great Working Power of Man's Being. By W. LAICUS. Ward and Co.

THIS is a piece of sound theology, clearly conceived, and expressed in a style of manly simplicity, somewhat refined and abstract, but still, if less popular, all the more adapted to cultivated classes.

The Last Trumpet. By Rev. JAMES SMITH, of New Court Chapel. Partridge and Oakley.

THIS solemn and most awakening discourse deserves the most extensive circulation. It

discourses, with great feeling, upon the mighty theme, and can hardly be read without leaving behind it that for which the reader will be the better.

The Exhibition Lay. Groombridge and Sons.

THE Great Exhibition has done much to set the world of intellect in motion. Poets, orators, philosophers, and painters, have all contributed their respective quota in furtherance of the object. The present is a rapid rhythmical run over the Palace, while the writer records the facts set before him, with the impressions those facts produced.

John Bull's New Suit: the Material, Pattern, and Cut. Richardson.

THE object of the present publication is to pour contempt on its subject. It is a bitter and malignant effusion of hostility.

BOOKS RECEIVED.

Moral Portraits. By Rev. W. Leask. Blackwood.

Art and Faith. By George Troup. Blackwood.

History of the Council of Trent. By J. A. Buckley. Routledge.

What of the Night? A Poem, by Thomas Boden. Jackson and Walford.

The Temperance Offering. By James Silk Buckingham. Tweedie.

The Christian Ministry.

MINISTERIAL SUPPORT.

As the important subject of Ministerial Maintenance has been ably and earnestly discussed in our columns, by brethren of our own community, it may, perhaps, be expedient for our readers to listen for a moment to men of other denominations, who have also turned their attention to the same subject. We shall, therefore, introduce to them a man that reflects lustre upon his country and its religion, Dr. Thomas Guthrie, of Edinburgh, who has just published a discourse, entitled, "A Sufficient Maintenance, and an Efficient Ministry." On the article of maintenance he thus expresses himself:

CLAIMS OF THE MINISTRY.

"Let us attend to the provision which is to be made for ministers of the Gospel: they are 'to eat sufficiently,' and 'have durable clothing.' Although they have no claim, and make none, to the affluence of Dives, to be clothed with purple and fine linen, and fare sumptuously every day, the words of our text manifestly imply that ministers should have a competent provision, and be placed in pecuniary circumstances suitable to the position which they hold in society; that thus they may exercise the hospitality enjoined on bishops in the management of their households and families, maintain a decent and respectable appearance, and live free from the dread, the distractions, and the disgrace of debt. This much is in my text, and this, I think, will be admitted by all who honestly look at the words, and are able to understand their meaning.

"Now, in pleading that a provision such as this should be made for ministers,

I plead not so much for their gain as for their people's good. This matter involves more than their comfort; the honour of Christ and the welfare of his Church are identified with the decent and comfortable maintenance of his servants. Let me speak out, and speak frankly on this subject. We have no sinister object to attain, we have nothing to conceal; there has been too much and too long concealment. I know what it is to sit in the study, and collect and arrange materials for the pulpit; I know what it is to go and stand by the bed of death, and minister to a mind diseased; and he is ill fitted for such trying and tender offices whose mind is harassed with household cares. The situation of that man is far from enviable who is expected to maintain certain appearances in society, and has not the power of doing so; who is thrown with a large and generous heart into scenes of distress, only to have it wounded by his inability to relieve them; who often feels himself exposed to the suspicion of meanness, when, in point of fact, he and his partner pass many a bitter hour considering how they shall not disgrace the manse, the ministry, and their Master, by standing debtor in the world's books; and whose steps to the house of sorrow, to bridal and to burial scenes, to his study and his very pulpit, are haunted by a spectre—that spectre, debt. The man who has his back loaded with the burden of debt, or the energies of a once elastic mind pressed down by the fear of it; who is called to be respectable in appearances, to be generous in his charities and hospitable at home, and is denied the means of being so, is cruelly used; he is called to make bricks and refused straw. Feeling that if he had carried to any other

market, devoted to any other profession, his industry and unblemished character, his long years and weary nights of study, the genius and talents which God has given him, he would have secured for himself both comforts and affluence,—that man may be, as I hope he is, ready, with God's grace, to carry his Master's cross; yet harassed and distressed, the black shadow of debt upon his path, with accounts on his table he does not know how to meet, and with children around him, happy in their ignorance of a father's difficulties, he does not well know how to feed and clothe, and get out into the world,—believe me, that such a man is not in the fittest state to write a sermon, or meditate a prayer, or go, with sympathizing mind, to kneel by the bed of death, and weep with them that weep. It is wrong to conceal it; I know that there is a great deal of suffering of this kind the world never hears of. You have not heard of it, because there are men, let me tell you, who bring to a better work than his the courage of the Spartan boy, who, rather than expose his shame, suffered the fox that he had stolen, and wrapped in his cloak, to devour his vitals.

"I say nothing of sacrifices which many of our ministers have made, nor do I ask you to reward them; waiting for the recompense of the just, they look for their reward from a higher hand. I say nothing beyond this, that those who took up their cross, and left houses and lands to follow Christ, are worthy of double honour; and that, whether that be granted or refused, praise be to God, *even in the eyes of the world* they have won honour for the principles they held, and the Master they adhered to. Neither for them nor others do I come here to plead that you should place them in wealthy or affluent circumstances. By no such bribes would I tempt an unworthy man to enter the ministry; but let me warn you that there are dangers in poverty, as well as snares in riches, and that it is possible to scare away fit and worthy men from this office by offers of a poor and inadequate maintenance. Make a minister's life one prolonged and painful struggle with straitened circumstances, and you will find that talents, although associated with piety, will set in another direction, away from the pulpit; and that the parents who would otherwise have reared some hopeful youth for the Church, will shrink from devoting their Samuel to a life of hopeless hardship; satisfying their consciences

with this—that he may serve God in another profession. They are short-sighted indeed, who fancy that poverty provides any protection against unworthy ministers. When you have reduced the stipend down to the wages, or, as some of them, in point of fact, may be shown to be, below the wages of an expert tradesman, what have you gained? what is your security worth? Do you forget that there is a class beneath the status of a tradesman, beneath even the condition of a common labourer? To these the most miserable provision for the ministry promises advantage. Men have sought the priest's office even 'for a piece of bread,' and there will always be men ready to seek it and take it for that. The meaner you make a provision for the ministry, you come the nearer to verify the weighty saying of Matthew Henry: 'A scandalous maintenance makes a scandalous ministry.'"

The foregoing is a main head in the body of the Sermon; but Dr. Guthrie has an Appendix worth some men's sermons, and in that a portion of his best matter is contained.

MINISTERIAL POVERTY.

Those excepted who have private fortunes, ministers are proverbially poor; and unless they are prepared to become a byeword and proverb, it is impossible that they can be otherwise. We have known, indeed, some who extracted from a poor income, a handsome inheritance for their children; but the money was purchased at a high price—at the expense of character and office. We remember, when engaged on a Church Extension tour, that on calling at his manse, we were about to put a halfpenny in the hands of one of these ministers, never doubting, as he stood at the gate, in his dress literally "of many colours," and a hat on his head that no man would have stolen from a scarecrow, that he was a beggar. Another minister, of similar habits, and in whom frugality had grown into penuriousness, was actually mistaken for a vagrant by a wandering mendicant, being thus accosted within a stone's throw of his own door, "Whaur are ye to put up the nicht, man?"

Scorning riches bought at such a price, the greater number of ministers have to leave their families unprovided for; and although it has been our lot in life to see much poverty and suffering, we have known few sadder cases than the sad condition to which the daughters of the manse have been reduced, when their father's head was laid in the churchyard. It is a sad thing indeed, when those who have been delicately and tenderly brought up, and held in honour for an honoured father's sake, are compelled to eat the bitter bread of charity, and pass their lonely

days amid obscurity, and the cold neglect of a generation that "knew not Joseph."

People may wonder at the poverty of ministers, some of the humbler classes may wonder how they can spend all their stipend, but their wonder would cease if they lived some little while beneath a minister's roof, and saw the expenses to which his office unavoidably exposes him. Let the truth be known, although it should be "told in Gath, and published in the streets of Ashkelon, and the daughters of the Philistines should rejoice, and the daughters of the uncircumcised triumph." Let this evil be remedied, which we now reveal, that many ministers maintain the appearance they make, by drawing on their own means. It is not their stipend, nor their congregation, which keeps them, but the fortune of a wife, or a lessening patrimony, which should have been left to grow for their children's provision, or the undisclosed kindness of some relative, or private friends, and sometimes with such aids it is with the utmost and most painful difficulties that, to use a common expression, they can "get the two ends to meet." With the utmost frugality and care, all are not happy enough to get this done, or read without a sigh of those past but happy days, when the Psalmist sung so beautifully, "As arrows in the hand of a mighty man, so are children of the youth; happy is he that hath his quiver full of them. They shall not be ashamed, but they shall speak with the enemies in the gate. Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants round about thy table."

Perhaps the hardship of a minister's lot cannot be better or more plainly illustrated, than to put the case, as it was put by one lately at a public meeting:—addressing the people, he said, would you think that banker had an adequate salary who could not bring up a son to his own profession? would you think that merchant was making sufficient profits who was not able to educate his son for a merchant? would you think that the shoemaker was earning fair wages, whose wages were so low that he could not afford to make his son a shoemaker? Then, when he had carried their full assent to the proposition so plain and manifest, that that man was inadequately remunerated, who was not put in circumstances to bring up even one son in his own business, he added, and with perfect truth, that the stipends of many of our ministers are so low, that in justice to their official duties, and their other children, they cannot educate a son for the office of the ministry.

This is a state of things not peculiar to any sect or country, but existing and demanding a remedy in all. Even in the Church of England, with its adequate but ill-distributed funds, many of the ministers have to eke out their wretched living by keeping boarders, and conducting educational establishments. Some are exposed to the severest privations, and most humiliating necessities. We remember arriving at the door of a friend's house in London, just as a large bundle was handed out from a carriage; and our friend, as he laid it down

in the passage, turning to us, said, "You won't guess what that is. That," he added, "contains cast-off clothes, which I receive for the families of the poor good ministers of the Church of England. Each year I send out a vast number of old coats and gowns, and I assure you, they are most thankfully received." This opens up a sad state of matters—one degrading to the ministers, and disgraceful to the Church. It is still worse—worse for the pastors, worse for the people, and worse for the interests of religion, in Ireland and America, where the ministers of the Gospel, in order to obtain a decent livelihood, have to betake themselves to farming, and give to *soils* what they should give to *souls*.

People complain of poor preachers, and poor sermons. The remedy is near at hand; it is in their own hands. Place the ministers of the Church in better circumstances, and with no less piety, you will attract much more talent to the profession. It is vain to fight with a law of Providence; depend upon it that God is wiser than men, and had good reasons for establishing the law whereby talent flows in the direction of those professions where it meets the readiest and largest reward. Norway presents a remarkable example of this. Laing, who resided for some years in that country, mentions that, by arrangements which we cannot indeed approve or justify, the profession of a clergyman is more lucrative than that either of a lawyer or a physician, and the consequence is, that instead of being found either at the bar, or in the hospital, the highest talent of Norway shines in the pulpit and adorns the Church. We have no desire to see our ministers placed in affluent circumstances, far less aiming at lucrative objects; but avoiding the extremes both of poverty and riches, for the sake, not so much of them, as of religion and the cause of Christ, we have a strong desire to see them placed in circumstances of competency and comfort, to see the ministers of our Church drawn from all classes of society, from the highest to the lowest, and that the provision made for them and their families should be such as not to scare away any well-inclined and right-minded men from engaging in the duties of the ministry.

On the subject of hospitality—which the Apostle has deemed it worth while seriously to inculcate—Dr. Guthrie has the following pungent paragraph:

MINISTERIAL HOSPITALITY.

Those who have felt it, know best how painful it is to turn away from some old friend, some kind and valued acquaintance, without offering him an invitation to their house; you cannot afford it; you cannot open your door to the man to whom your heart is opened; your heart revolts against it, and the feeling that he will suspect you of having grown cold, and changed, and mean, is so revolting to a kindly temper, that often the voice of prudence, whispering in your ear, "Remember the term," "Do not ask him," is not listened to. The wise and wary patriarch of the Independent

Church knew well that it was best to keep the young minister out of temptation, when, after a lofty and heavenly exhortation to ministerial faithfulness, he descended from the high region where he had been soaring, to close the ordination address with this remarkable advice, "Now, my young brother, let me advise you to have no stranger's bed-room." That "no stranger's bed-room" tells its own story of privations and straitened circumstances; and many a kind good man would have saved himself some bitter hours, and left his family, perhaps, a little less destitute, if he had taken the advice of the Independent minister, and had "no stranger's bed-room."

Now this is sufficiently cutting, and it ought to go at once to many a heart. Not only ought the humblest minister to have a "stranger's bed-room," but a stranger's knife and fork also, that the stranger may share the humble hospitality of the pastor. Our ingenious Author, with characteristic tact, exhibits the subject in various lights and contrasts, calculated to impress it on the reader's mind. The following we would offer to the contemplation of the more opulent members of our community:

LAW, PHYSIC, AND DIVINITY.

A layman of our Church, speaking of his minister, said, that if he had carried his talents to the profession of the Law, he would have earned thousands for the hundreds he had received. This suggests the question, why should the profession of the ministry in a Christian land be doomed to comparative poverty? Where is there Scripture or reason for that? But, for delicacy, could not I mention some two or three ministers of our Free Church who would have shouldered their way through crowds of lawyers, stood foremost at the bar, and, with the most perfect certainty, have earned their thousands every year? There are three learned professions—Law, Physic, and Divinity. Now, let a man, by his talents and industry, rise to the top of his profession in Law, and he lives in affluence, lodges himself in a magnificent house, and beginning the world without a penny, leaves behind him an ample fortune, fairly and honourably won by the talents and industry he brought to his profession. The same reward awaits him, who, devoting himself to the healing art, rises to eminence in that profession. We do not grudge it, nor are we jealous that it should be so. In these cases there is no need for the labours of their pen, or the sale of their library, or the exercise of private kindness, to extricate them from their difficulties; or taking men when the tear is in their eye, and a tide of sorrow fills the heart of the public, to raise funds for maintaining a destitute family. But we may surely be permitted to ask, why those who have reached the highest eminences in the Church should not gather even the gleanings of such a vintage? Second and third rate men in other professions are more amply provided for than those who, by God's

blessing, and their own exertions, reach the highest eminence in our Churches: "The gleanings of the grapes of Ephraim is better than the vintage of Abiezer." Why should success in every business and profession but one reward him that achieves it with easy circumstances and a comfortable provision for his family at his death? There are private friends to whom ministers owe much gratitude for much generous kindness: but why should men, whose talents any other profession would have rewarded with abundance, be left in circumstances that force them to exhaust their own private fortunes, be left more or less dependent on private kindness, and, when they look forward to death, be left only to hope that some will stand by the widow and fatherless, for the father's sake? It surely is not creditable to Christianity, and must certainly prove injurious to her interests, that, while in every other business and profession talents and industry will secure a man every desirable comfort, in her service they may raise him into fame, but will leave him sunk in comparative poverty.

MINISTERIAL SUPPORT.

To the Editor of the Christian Witness.

SIR,—I am sorry to trespass further on your patience, and that of your readers, on the subject of ministerial support; but it is probable that my motives would be misconstrued were I not to take some notice of Mr. Leighton's communication in your last Number.

I so sincerely respect Mr. L. that I would rather appear worsted by him in argument, than say anything that would unnecessarily pain his feelings. I shall not, therefore, offer any remarks on the *tone* of his letter; nor upon an occasional *strength of expression* (not to use a harsher word) which I imagine most persons will have noticed. My friend feels strongly, but it is in the right direction; and I can cheerfully give him credit for entire disinterestedness in respect to this matter.

Instead of a separate notice of the several parts of Mr. L.'s communication, I will, with your permission, recall the attention of your readers to the ONE fact with which I set out, and which I have been mainly anxious to make prominent—namely, that much thoughtless exaggeration has been indulged in respecting the scantiness of Dissenting stipends. The pecuniary circumstances of our village pastors have been painted, as I still believe, in colours far too dark; in proof of which I merely repeat a very favourite and very common phrase which some people industriously circulate—namely, that which mentions "fifty pounds a year" as something like the usual standard.

To put into circulation such ridiculous exaggerations is attended with the following evils:—1. It discourages all effort to mitigate the evil by representing the case as hopeless. 2. It tends to depress the actual standard of remuneration by engendering the notion that any excess beyond the reputed standard deserves the name of liberality.

3. A "desire" for the ministerial office is damped on the part of those whom all are anxious to see engaged in it. 4. The Denomination is lowered in the eyes of on-lookers. Then, 5, where the incorrectness of the representation is known, our brethren are looked upon as unreasonably complaining and dissatisfied; whereas, so far as I know, the great majority of ministers speak honourably—yes, and "gratefully"—of their people, and that in this very particular. And while this is a false position for ministers to be placed in; there is, 6. Another evil, viz., that an almost perpetual though indefinite murmur being kept up, the minds of a certain class of *hearers* become soured. They know they are doing all in their power, and their utmost, as it seems, secures no thanks. The only sensible return for every effort is a supposed, though not real, dissatisfaction.

I hesitate not to say that ministers in general, and the poorest equally with others, give credit to their people, as a whole, for a liberal spirit. This is said, of course, making due allowance for human infirmity.

The real subject of complaint, when complaint is uttered, ordinarily is—that some two or three among their more opulent hearers, display a parsimonious spirit. Most depressing and deadening is the exhibition of such a spirit, as we must allow; and those who are chargeable with it have much to answer for. But in what age, or church, or country, have there not been mammon-worshippers in the temple?

But it is said that churches do not keep their engagements with their ministers. I must be allowed to express the opinion that if a stipulated salary is not maintained, in nine cases out of ten the Church, as a body, is not to blame; and that in a majority of instances it is not so much as aware of the fact. Often, indeed, *no one* is to blame. Every prospect under which the amount was promised may have proved deceptive. Deacons and people may be doing their best, and the deficiency may still remain.

But in general, where the evil exists, it may be traced to a want of prudence, energy, and business-tact. Without good plans, and zeal to work them, things get into confusion and arrear as quickly in the Church as in the

world. Managing deacons or treasurers who allow seat-rents to fall back, and subscriptions to remain uncollected; or men of a *timid* spirit, who permit a few rebuffs in the work of collecting to unnerve their hands—will soon bring on a pecuniary crisis. Out of this the *easiest* way of escape is the tendering of a reduced payment to the minister. The Church meanwhile is not at all apprised of the step, and the pastor silently acquiesces in it rather than any further burden should be borne by the willing and generous among his flock. But this is a very different thing from a *Church* dealing with an honorary engagement to its pastor as a mere "cobweb."

I beg, with all humility, to entreat any aspirants to the ministry who may glance at these lines always to distinguish between what is done *for* the Church by its officers, and what is done *directly by* the Church itself. As a rule, associated bodies of believers appeal to a high standard, and are implicitly governed by it. In their *united action*, Scripture forms the acknowledged and only guide. In other associations the standard is often *below* that of individual conduct; here it is almost uniformly *above* it. A Church is the only kind of society which openly acknowledges the authority of the Saviour as supreme, and which conducts its proceedings in his name. Individual members may very possibly display unworthy feeling, and may speak unadvisedly; but the resolution actually adopted by the body at large—the thing actually done with the general consent—will very seldom be found open to exception. It is greatly to be desired that CHURCHES should be spoken of, and *thought* of, with honour; and, for my own part, I believe that their deliberate action is the highest expression of the will of Christ that we can have in this world—the Scripture alone excepted.

With these few remarks, I beg to remit the subject to other hands, assured that the standard of ministerial remuneration in our weaker interests is destined to rise, and ought to be raised.

I remain, yours respectfully,
SAMUEL M'ALL.

Nottingham, August 10, 1852.

Emigration.

PARENTAL DUTY IN REFERENCE TO AUSTRALIAN EMIGRATION.

NOTICE was given at the close of each service in the Tabernacle, on Lord's day, July 19, that, in consequence of the departure of some of the young people connected with the church, there would be a special meeting for prayer on their behalf, on Monday evening, when the Pastor would deliver an address suited to the occasion. A very large body of people accordingly assembled, and in the course of the services Dr. Campbell spoke as follows:

ADDRESS.

BELOVED BRETHREN,—This meeting is convened on behalf of a few of our young people who are about to leave the country. I thank you for assembling in such

numbers; and for the guidance of our united supplications, I have now to inform you that three of them are members of my own family, and the fourth the

son of an esteemed officer of this church, now sitting at my right hand. The matter, then, you will readily perceive, is one which deeply concerns both him and me, as involving to a great, although not an equal extent, the best affections of both our households. We have, therefore, to-night, earnestly to ask of you the prayer which hath power with God on behalf of our children, both when on the mighty waters, and when they shall have reached their desired haven. They are about to pass from under our eyes, and, in a great measure, from under our influence; but they will still remain under the eye and the influence of Him who is ever-present, all-powerful, and constantly alive to whatever interests his people. They will be equally under his protecting care in Australia as in England.

The enterprise, viewed as a whole, notwithstanding the extent to which the matter of ocean transfer has of late years been improved, both as to speed and comfort, is still one of an arduous nature, involving divers perils, and demanding in no small degree patience as well as wisdom. The ocean once crossed, by the good hand of their God upon them, their toil and their anxiety will only be commencing; in such an affair, there are difficulties to be encountered not only not foreseen, but sometimes not even dreamed of,—difficulties, however, which must be overcome in order to success, and which will require no small measure of human prudence and perseverance, divine strength and guidance. For these it is permitted us to pray the Father of mercies, and for these it is we now approach the throne of grace to ask that we may receive.

We would then, brethren, ask for them first, a safe conveyance to the land of their choice, and that He who "led Jacob as a flock," may go before them, to make their way prosperous, to create openings, and raise up friends. Every means within the province of paternal power for these ends has been adopted; but we feel that when, as Parents, we have done our utmost, we have done but little, and must look for the rest—that is, for everything—to Him who hath graciously said, "In all thy ways acknowledge me, and I will direct thy steps." Do we, then, seek great things for them? We do not. We take Agur's prayer for the measure of our desire, asking for them "neither poverty nor riches, but food convenient for them," that they may have, and always have, wherewith to supply their

own necessities, and "to give to him that needeth," as the highest luxury that the creature can enjoy. But if either of these extremes shall be allotted them, we have further to ask—that they may be fully prepared for all that Providence shall see fit either to withhold or to bestow. Our chief solicitude is about their spiritual, not their temporal welfare. If they shall continue to "seek first the kingdom of God and his righteousness," we shall be without solicitude as to minor matters, fully assured that "all other things shall be added unto them." We desire, before and beyond everything else, that their "souls may prosper and be in health." We would be mindful that the glass of life's little hour will soon drop its last sands, when the small distinctions of earth and time will be levelled at a blow, giving place to a state which will be unchangeable and everlasting. We, therefore, supremely desire that they may, with advancing years, continue to develop Christian principles till they shall have reached a maturity of long-enduring spiritual manhood. We desire, above all things, that each breast may prove, through the teaching and the indwelling of the Spirit of God, an inexhaustible mine of moral wealth,—that they may eminently adorn the gospel in all their ways, reflecting honour on their parentage and country, and on the church with which, from infancy, they have stood connected. Under these circumstances, and on these conditions, we ask for them life and length of days, that—patterns and promoters of everything true and good, humane and patriotic—they may, in their several measures, add to the better elements of Colonial Society. To these intents we ask, therefore, on their behalf and on our own, to-night, and in time to come, the benefit of your sympathetic supplications.

The parental portion of the assembly need not be told that we, as parents, feel we are making a very heavy contribution to Australia. Whatever, in the end, its value there may prove, it is in the meantime to us an affair of cost far too great to be easily computed. It is to us the most serious hour of our parental history. We thought we had counted the cost—and we certainly made an attempt—but we now feel that this is one of those matters with which it is impossible fully to deal beforehand. Bravery costs but little at a distance from the battlefield; so we find it. The hour of separation is now drawing on, and that hour

has brought with it demands almost too much for flesh and blood. Parental nature recoils from a severance which must be long, and which may be lasting. The heart is quick in surveying the region of all possible ills, where parental advice, succour, protection, or comfort, may be unspeakably desirable, but will be looked for in vain. Such partings, from the nature of the case, are, as a rule, generally final. Such separations have about them far more than at first sight appears of eternity, demanding for support the exercise of the highest principles; but happily such principles are fully and every way applicable to such separation. While everything is done for God, God may be confidently looked for in everything. We, therefore, expect to find Him a very present help in this our time of need.

But enough of the personal and more depressing view of this great question; my object is not to excite sorrowful emotions, but confiding prayer. The subject has its pleasing as well as its painful aspects, and the latter must be brought to lighten the shade of the former. Parental feeling, become morbid, and misguided, may, with the best intentions, inflict great and lasting injury on its offspring. It may be doubted if there be anything in which this allegation is so largely and so lamentably illustrated as in the matter of emigration. There are thousands of parents who are resolutely sacrificing their children's welfare to a feeling which largely partakes of selfishness. They will not deny that their children's interests might be increased, perhaps, fourfold by Emigration; but then they cannot part with them! This language, however lovely and laudable in its spirit, rightly understood, means that, in order to their own comfort, their children must be made to sacrifice their earthly advantages to this extent! While we would go all reasonable lengths in blending pity with blame, we must be allowed to consider this as ill-judging affection. The rigid moralist might, perhaps, pronounce it culpability. In its effects it doubtless amounts to wrong and injury. To this solely it is owing that multitudes of both sexes are now pining and depressed, steeped in poverty, and preparing ultimately for the Workhouse, who, in another land, might long ere now have been in circumstances of ample comfort, and many of them in the enjoyment of independence.

Mistaken parents! They are inflicting

a double wrong. They oftentimes entail evil on themselves as well as on their children. In cases innumerable, their children continue a burden to them when they might not only have been doing well for themselves, but in a position, if necessary, to help their parents. To all such we would kindly submit, that the primary inquiry should be, the surest methods of promoting the children's welfare—their real and lasting advantage. Their parental feeling should never be allowed to stand in the way of the children's good. Will it cost a bitter pang? It may, it must; but no matter! It will furnish an opportunity of illustrating the highest, purest, and most enlightened love. Parents, conscious of such love, may, perhaps, by the ignorant and the ill-judging, be viewed as unnatural and cruel. Pity it should be so; but if it must, let it! Parents of a better wisdom, and a more rational affection, have within themselves sufficient resources to sustain the reproach. The sacrifice they make of the sweet fellowship of their children springs not from the defect, but the abundance of their love. No society so dear as theirs; no, none! But their interests outweigh their society. When it is found that the two are no longer compatible, parental gratification is made at once to give way to filial advantage. This is the rule both of reason and religion, and the parent, with affections thoroughly disciplined, and a judgment properly balanced, will resolutely walk by it.

Such, brethren, in the case before you, has been the principle by which the parents have desired to be governed. The prospects of our children at home were at least equal to those of the vast majority in the same rank of life; it may, perhaps, be more correct to say, they were brighter. Grinding poverty, and the pressure of circumstances, have in no degree prompted the present measure. Our children go not forth for the want of either labour or bread; decent subsistence was within their easy reach, and in the course of time, by honourable industry, they might, perhaps, have attained position and opulence. But still, while such is the fact, we cannot believe that they will lose by a change of countries; if they be not wanting in qualities which they ought to possess, they will substantially gain. They may any how obtain the same comfort there as at home, with less of the struggle and the strain, and the melancholy conflict now

overspreading these lands from the excess of numbers, and the all-devouring competition which, like a swelling tide, threatens to swallow up both employers and workmen in one common ruin. To this extent, then, if no further, they will personally profit by the change, while in their humble measure they will subserve the interests of patriotism and philanthropy. To the small extent, then, of our power, we are seeking to slacken the pressure and to diminish the competition, and so to advance the general weal. The places these youths might have remained to fill will now be available for members of worthy families, whose parents may be less able to contend with the pecuniary difficulties—which are far from small—involved in such an undertaking.

But there is another, and a highly important view of the subject. Too long, in my judgment, have the magnificent Colonies of Australia been replenished from the hulks, the prisons, and the penitentiaries of England; and too much still are they viewed as the last resort of misery—the proper receptacles of the overflowing squalor of Ireland, and the cream of English pauperism. Happily, at length, a day has come which exhibits a sounder reason and a higher patriotism. The middle classes of Englishmen, the strength of the nation, the glory of the kingdom, are now directing their eyes to the noble plains of Australia, and repairing thither in daily increasing multitudes. These will prove an element of prodigious value in rearing the magnificent structure of Australian society. They will add to the intelligence, the virtue, the strength, and the enterprise already existing therein.

But great as is the importance of this class, another is indispensable, if Australia is ever to become a southern England. That class is comprised of those that “fear God, and that work righteousness.” These alone can prove the salt of the Australian nation, and in proportion to their numbers will be its purity, intelligence, prosperity, and power. A profligate can never long continue to be a prosperous people. The Romans became weak as they became wicked; and with the loss of virtue, they lost liberty. We hold, then, that the pious portion of the British people—the people who know that to piety Britain owes everything—ought to be forward to make every sacrifice of parental feeling, or domestic comfort, to further this great enterprise of

establishing a Christian empire at the Antipodes. Whenever whole families of Christians can see their way clear to go, it is their duty; and in that duty they will find their interest. But it is clear that, in a multitude of cases, individuals only can embark, and this is the main point of the present argument. If sons and daughters are to proceed thither, then certain consequences inevitably follow. In proportion to their excellence will be the feeling of their loss; for they who are no loss to England will be no gain to Australia. Where parents, then, are alive, the first place in the scale of suffering from separation will belong to them; the next to remaining sisters, brothers, and friends. Here, then, will be the test of Christian virtue—here, the measure of patriotic philanthropy. If Christian Churches are largely to make such contributions, Pastors, Officers, and influential Heads of Families must not only not oppose, but where circumstances dictate, or admit, lead the way. Here the Pastor must give up a son or sons—and there, the Deacon must imitate him, and families well to-do must not withhold their contribution of the loved and the loving. Example here is of great importance. Two or three superior youths departing for Australia will do far more to awaken the attention of the congregation to the subject than any other means that can be devised. The bulk even of good people know but very little of the Colonies, and hence they are unaware of the vast advantages they hold forth to virtuous, industrious, and intelligent youth, multitudes of whom are pining in poverty at home, who might, in the Colonies, be rejoicing in well-earned opulence, exhibiting patterns of personal excellence, and models of Christian households, uniting with others like minded in well-directed endeavours to diffuse on every side the blessings of intelligence, religion, and liberty; and thus sowing the seeds of social happiness for the generations to come.

BRITISH COLONIES.

WHETHER Australia be viewed absolutely in itself, or in its relationships, it is equally an object of interest and importance. Viewed in itself, it is complete as an abode of civilised men. Its minerals, coal, copper, and gold, are inferior to those of no other country; those of no one country, indeed, are to be compared with it. For pastoral purposes it is wholly without a rival, while its agricultural capabilities are second only, if second, to Van Dieman's Land. In addition to all this,

it is capable of producing all those articles of crop which are pouring wealth into the lap of the Southern portion of the United States and other tropical climates. On these grounds it exhibits something like an aggregate of all the excellences of every land. It is most prodigally supplied with everything essential to the welfare of man and the wealth of nations, so that if it were the only habitable spot on the globe, it would constitute a well-replenished and happy abode for intelligent and virtuous creatures.

But the absolute is not greater than the relative importance of Australia. It may be viewed as the metropolitan Island of the Great Pacific, to which all the surrounding islands stand in the relation of adjuncts. Fully to comprehend its special importance in this light, you have only to look at the map, to see that Australia is surrounded with Isles of divers magnitudes, at various distances, somewhat as London is surrounded by villages, towns, and cities studying the British Islands, from John O'Groat's to the Land's End. On the one hand there is New Zealand, and on the other, New Guinea. There again is Sumatra and Java, with Borneo and Celebes, the Philippines, the Carolines, the Ladrões, the Navigators, the New Hebrides, the Society Islands, the Marquesas, the Sandwich Islands, and a multitude besides. It is impossible to over-estimate—perhaps even fully to comprehend—the importance of Australia in these relations as the centre of intelligence and the source of civilization. As presenting a great model community of freemen, it must tell upon the whole of the surrounding regions. Then as to commerce; for ages to come Australia will sustain to these innumerable groups, with their teeming populations, the double relation of a workshop and a market. Australia will be the England of the South, and something more. What London, Liverpool, Southampton, and Greenock now are to both hemispheres, Sydney, Melbourne, Moreton Bay, and Adelaide will become to the inhabitants of the Pacific. But this is the lowest light in which the relationship is to be viewed. The whole of those Islands are still, in a measure, dependent on England and America for their evangelical means. In few, if in any of them, has Christianity taken such a hold as to become self-sustaining. They are, therefore, dependent on other countries; but let a kingdom of two or three millions, largely influenced by Christian principle, be once established in Australia, and it will become a light illuminating the whole of the beautiful region through which these islands are scattered. It will constitute a second and a stronger tie to peace and amity between the Australians and them. What with the merchant upon the one hand, and the missionary upon the other, a cord will thus be constructed which will bind them together in a great community of friends and freemen.

Looking to the subject, then, from this point of view, it acquires a special grandeur—a grandeur rising into glory. Before the close of two centuries the vision which so charms us will be fully realised. Australia will have become the home of a multitude

of millions, and shining like a sun in the firmament, it will have poured, and will continue to pour, its blissful rays over the myriads of the surrounding islands. Nothing could so provide for and compensate the down-going of Great Britain—should such an event ever occur, which Heaven forefend!—as the uprising of her gigantic daughter in Australia. Australia must, of necessity, become an incalculably more important State than England can ever be to the Pacific and its peoples. Distance is utterly fatal to the exercise of an intense moral influence by this country in the South Seas. The lever which is to act at a distance of 20,000 miles from the fulcrum, would require a purchase which only the weight of continents could impart. England has done directly, perhaps, all she can with respect to Australia. That she may do the rest, and finish her mission in the Pacific, she must erect a new moral and political machinery, and change the centre of her operations. She must multiply herself on the Island Continent of Australia. To perfect the structure of a New State in Australia will probably be among the last great achievements to which Heaven has called her. In the New World she may be said to have finished her mission, and full of glory has that mission been! The whole of that mighty compartment of the globe is, in effect, hers, or controlled by her primary influence. The Sons of the Pilgrim have seized on and settled in its very heart, and reared thereon a political edifice now comprising thirty States, which—notwithstanding its diabolical traffic in the matter of Slavery—present such a spectacle as the world never saw. To accomplish certain great ends in the inscrutable arrangements of Providence for the government and welfare of men, these vast communities have been allowed to sever themselves from Britain; and, on the largest scale, to develop certain principles of the first moment in the affairs of nations. But in becoming separate they have lost neither the language, nor the spirit, nor the energy, nor the religion, nor the laws of their mother country, so that for all purposes of carrying on her original mission in the New World, nothing is wanted.

But this is not all; the same wonder-working Providence which allowed the separation has led England still to retain possession of a very large portion of territory in the New World. The fact is one which deserves to be seriously pondered. First, there is here a City of Refuge, of vast dimensions, richly supplied with all needful resources, still open to the slave who succeeds to burst his fetters and to effect his escape. Thousands have done so already, and are now free and happy under the sceptre of the British Sovereign. This fact deserves the special attention of the men who delight in marking the ways of Heaven. Without Canada, the condition of the Slave of the United States, bad as it is, would have been far more intolerable. They would have lived, laboured, suffered, wept, and died in hopeless bondage; whereas now, the star of hope shines on them from afar. Canada is still the region

of light and freedom to which the sons of bondage are ever casting their eyes. To escape and to reach Canada is to gain the Land of Promise, the earthly paradise of the sons of Ham. There is another light in which England's retention of Canada is of vast importance. The presence of a great, free, and strong monarchical State is a serious and a ceaseless monitor, a standing reproof to the land of the slave and the man of the fetter. Nothing is so much calculated to humble the pride and to neutralise the boastings of the Great Republic—nothing so much calculated to render passive but potent support to the friends of freedom in the land of thralldom.

In the New World, then, the work of England may be said to be drawing to a close; but in the great Pacific it is only just begun. There is, however, reason to believe, that in this case the Ruler of Kingdoms will make short work: "A nation will be born in a day." Vigorous infancy will rush up into immediate manhood, running so rapidly through the intervening stages as to render them scarcely perceptible. We anticipate, with all the confidence Inspiration itself could supply, that England, with all her beauty, and that beauty cleared of its spots, will be reproduced in Australia, and that she will diffuse her likeness throughout all the myriads of the Islands, with all their millions of population, which are scattered throughout the Pacific.

In Africa, England's work of good is but just commenced; and when truth and righteousness, justice and humanity, shall have triumphed, it will advance apace. The great want is, a vast accession of Englishmen to her population; and in order to this, there must be peace, and all that peace implies—entire deliverance from home oppression, from governmental plunder, and perpetual exposure to the incursions of the Natives. As things stand at this moment, what man in his senses would think of transferring his family and his property to South Africa? India is much in the same condition, but enjoys better prospects. India, too, would be greatly improved by a sprinkling of a million, or even half a million of Englishmen, of the right stamp, to enlighten, invigorate, and direct native society, and especially to give the needed impulse to government, keeping it in all things up to the mark in the performance of its duties. But to this there are two obstacles; the distance and the consequent cost of passage, to which we must add the debilitating character of the climate, so fatal to the mass of Europeans.

The conclusion, then, to which every view of the subject leads us, is, that the present duty of England is, to go up and possess the glorious land of Australia. Here, at present, is the work of the English State and the English Church—not that church which is called so, and which is by law established—but that which consists of the faithful of every sect and denomination within her borders. As things now stand, to be sure, it is not much in the way of good the State can do, but if she will cease to do evil, a great point will be gained, and that point the greatest. Let her either abrogate bad laws,

and replace them by good ones, or—which will be the better plan—leave the Colonial legislature to frame the enactments by which the people are to be governed. Self-government is the thing that is wanted to the full development of the powers of the Colonies and the highest welfare of their people. As matters are now being carried on, however, it is impossible there can be either peace or satisfaction, although, in spite of the "powers that be," there is prosperity beyond example. The robust mind of Colonial society will not long endure it. It is intolerable, that large bodies of industrious freemen should be so treated and so trifled with. It implies the impotence, the inexperience, and the dependence of childhood. Such is the importance of this point now in the present condition of emigration, that it is proper to have it thoroughly illumined; and with this view we shall now bring what we consider the best authority, the *Sydney Morning Herald*—the principal Daily Journal in New South Wales—before our readers, which gives the following account:—

"THE REVENUES OF NEW SOUTH WALES AND VICTORIA.

"We yesterday spoke of the flourishing state of our public revenues, as exhibited in the amounts received during the first quarter of the present year, compared with those received during the corresponding quarter of last year. Since then we have received information as to the sum total of the revenues received during the same period in the neighbouring colony of Victoria, and prepared as we were to hear of an immense increase there, our expectations have been far surpassed by the reality. The comparison stands as follows:

GENERAL REVENUE OF VICTORIA.				
1st Quarter	{	1851	: : : :	£39,679
		1852	: : : :	75,272
Increase, being 89·7 per cent.				£35,593
CROWN REVENUE OF VICTORIA.				
1st Quarter	{	1851	: : : :	£9,439
		1852	: : : :	156,827
Increase, being 1561·3 per cent.				£147,388
TOTAL INCOME.				
1st Quarter	{	1851	: : : :	£49,118
		1852	: : : :	232,099
Increase, being 372·7 per cent.				£182,981

"It may be safely asserted that no British Colony ever made an advance in a single year at all approaching to this. The General Revenue of Victoria for the quarter is only £7,800 below our own; whilst her Crown Revenue exceeds ours by upwards of £120,700.

"Victoria and ourselves were recently one colony. Let us take, then, a general view of their financial resources, as bearing on the question of the political grievances common to them both. Their revenues for the first quarter of the year 1852, vast as they are compared with those of the previous year, are likely to be outstripped by those of the future. In taking that quarter as the datum of our calculations for the whole of the current year, we shall, therefore, be pursuing a

very moderate course. On this basis, the revenues of the two colonies are now at the subjoined rates per annum :

Revenue.	N. S. Wales.	Victoria.	Total.
General	£332,452	£301,088	£633,540
Crown	144,240	627,308	771,548
Totals	£476,692	£928,396	£1,405,088

"Now, of these princely revenues let us see how much is under the control of the Lords of the Treasury, and how much is left to be disposed of by the Colonial Legislatures. Their Lordships' share, as fixed by Parliamentary enactments, is as follows :

	N. S. Wales.	Victoria.	Total.
General	£73,500	£20,000	£93,500
Crown	144,240	627,308	771,548
Totals	£217,740	£647,308	£865,048

"The respective quotas of the two administrative bodies are, therefore, as follows :

	N. S. Wales.	Victoria.	Total.
British Treasury	£217,740	£647,308	£865,048
Colonial Legislat.	258,952	281,088	540,040
Totals	£476,692	£928,396	£1,405,088

"So that of the gross revenue of New South Wales, the Lords of the Treasury disburse nearly *one-half*; and of the gross revenue of Victoria, they disburse more than *two-thirds*! Of the aggregate revenue of the two colonies, their Lordships have the control of more than *three-fifths*! In other words, they are taking into their own hands at the rate of £865,000 per annum of our money, leaving £540,000 to be managed by ourselves.

"Have not the colonists good reason to complain? While the mother country is forcing her convicts *upon* us, she is forcing this large portion of our revenue *from* us. She tells us that we *must* take the one, and that she *will* take the other. Here is an amount of injustice not exceeded, if equalled, by the famous American Stamp Act. It is insult added to injury. We are virtually taxed without our own consent; we are literally scoffed at for our aversion to transportation.

"And when we look at these noble revenues, which are a mere earnest of the glorious future, and think what could be done with them if left to the rightful disposal of our own legislatures, our vexation is inexpressible. Why, we could replenish our labour market to the full extent of our wants; and this enlargement of our powers of production would proportionately increase the amount of our revenues, and the accumulations of our general wealth. With adequate supplies of labour, and with reve-

nues ever on the advance, we could undertake all the public works we need. We could fortify our harbours; we could beautify our towns; we could put our roads and bridges into perfect order; we could convert our grand lines of communication from miserable cattle tracts to solid railways; in short, we could everywhere surround ourselves, by steady gradations, with the substantial comforts appertaining to a civilised and a wealthy people."

Now let it be considered, that this is not the virulent declamation of a sulky democrat, impatient of the domination of an aristocracy and a monarchy, but of men eminent for the spirit of wisdom and of moderation. Of this same Journal, Mr. Fairfax, now in this country, is joint Proprietor and joint Editor; and that gentleman, while he is a thorough Englishman, of moderate politics, is under the governing influence of the highest principles. In religion he is an Independent, and a most useful and much-respected officer of the church under the pastoral care of Dr. Ross, in Sydney. Yet such are the views he and his coadjutors entertain on this great question.

The general conclusion, then, at which we arrive is, that the great duty of England is, to promote Emigration to Australia. By performing this, she will secure her highest interests, both present and prospective. While she will lessen oppressive competition at home, she will be creating the best customer that earth can supply her. Such, indeed, incomparably, at this moment is Australia. It is, therefore, her duty to send forth a vast multitude of her respectable agriculturists, operatives, and artisans, with a large sprinkling of her best middle-class people. In particular, and above all, there must, if things are ultimately to go well with her, be a very large infusion of individuals and of families under the full influence of Christian truth. We know what this would involve to parents and to families—to pastors and to churches. No matter; it must be done!

There is reason to fear that large numbers of good men, and men far from wanting in general intelligence, have never yet betaken themselves to the thorough consideration of this great subject. They speak of it often with something like contempt, and consider those who have gone abroad as having adopted a course of doubtful prudence. Without knowledge, they are consequently without sympathy, and hence they are but too apt to look cold on those who deserve their approval and assistance. On Christian grounds, we most respectfully, but earnestly, commend to all such the facts contained in the present Article.

Monthly Review.

ELECTIONS.—During the last month, every minor consideration in Great Britain has been absorbed by the Elections. There is not much in this great Social movement on which the Christian patriot can look back with satisfaction. In Scotland, indeed, there is light along with the shade. There, Pro-

testant spirit has manifested itself in a manner not unworthy of the nation, although the metropolis has sadly failed of its duty, having returned Mr. Macaulay, whom, at the former election, it indignantly rejected, setting light by his learning, genius, eloquence, and statesmanlike ability, as com-

pared with the maintenance of Protestant principles, which he avowedly compromised in the matter of Maynooth. Although Mr. Macaulay retains his views unchanged, yet the Capital of Scotland, unsolicited, has sent him to Parliament at the head of the poll, thus at the same time humbling itself, and blowing hot and cold on the highest truth! In England, the Elections have not been marked by more than the usual profligacy, and public outrages have happily been few. There has been here and there a considerable manifestation of Christian principle, on the subject of civil and religious liberty, and there seems reason to believe that many of the Members have received lessons from which they will profit after years. One peculiar feature, and not a gratifying one, is the diminished extent to which the voters have used their suffrages. In many instances, less than half have thought it worth while to go to the poll,—a state of things by no means compatible with the due discharge of the duties of citizenship. These duties, a very large proportion of the Electors have clearly still to learn. It is to be regretted, that some of the best members of the last Parliament have been excluded; but in return for this an equal number of the worst have gone to the wall; several new men of worth and competency have been introduced. In Ireland the subject has presented a very mournful aspect. Great violence has prevailed in many, and the tyrannical power of the priesthood has been everywhere manifested. At no previous election, perhaps, did the priestly element ever so thoroughly preponderate. In fact, the priests are the Electors; and it matters not as to the mass of the Popish population, whether the franchise be wide or narrow, since it will be always exercised in obedience to the rulers of the Popish conscience. As to the matter of party, it is doubtful whether either side of the House has materially lost or gained. The last, and perhaps, on the whole, the correct view of the subject, represents the matter thus:—Whigs, 186; Radical Reformers, 53; Irish Brigade, 57; total, 296; Conservatives, 314; the Peelites, 25; and the doubtful and vacant seats, 23. There seems reason to conclude, that matters will go on much as formerly, and that the House of Commons will be as much as ever at the mercy of the Popish members—a state of things deeply to be deplored.

IRISH AFFAIRS.—The work of change is still going on in Ireland; there is no abatement of the stream of emigration, and while the Irish people are fast changing countries, the Estates of that noble island are fast changing hands. The Encumbered Estates Bill promises, in the end, to work wonders. The return of the sales from the opening of the Commission up to the 9th of last May, was the following—

The number of estates sold was 777, in 4,083 lots.	
Court sales . . .	£4,715,257 10 0
Provincial sales . . .	1,636,198 0 0
Private sales . . .	1,002,280 12 8½
Total . . .	£7,353,736 2 8½

This amount far exceeds the general calculations of the value of property which has

changed hands under the operation of a Commission intended by its promoters to lay the groundwork of great social and agrarian improvement in Ireland. As might, indeed, have been expected on the introduction of so decided a change in the laws regulating the sale and transfer of landed property, the Commission, at the outset, had been decried by ignorant or interested clamour; but gradually, as its advantages were understood, and people had an opportunity of becoming acquainted with the integrity, strict impartiality, and efficiency of the Commissioners and their officers, the public of all classes placed the most implicit confidence in the Court; and it is now regarded as a model tribunal, calculated to confer inestimable benefits upon the country. We are inclined, all things considered, to believe that the time of Ireland's redemption draws nigh.

AFFAIRS IN ENGLAND.—The effect of Emigration begins already to be felt throughout the country. The supply of labour is sensibly diminished, although as yet, we believe, there has been no inconvenience sustained on that score by employers. The true test of things may generally be considered the Poor Rate, and thus judged, the country is advancing, and Free Trade is working beneficially. Exclusive of the establishment charges, the poor-rates have fallen off from £6,180,764 in the year ending Lady-day, 1848, to £4,724,619 in the year ending Lady-day, 1852. The reduction is still going on. This is a state of things highly pleasing, and which bodes well, not only for material comfort, but for the moral improvement of the country; for the debasement of circumstances is always attended, in some measure, by debasement of mind. The great contest which for years has been going on between the advocates of Free Trade and Protection, respectively, is in the way of being settled. This was one of those questions on which the best and the ablest of men might conscientiously differ, and so mixed was the evidence—so contradictory many of the facts, that the most opposite conclusions might be drawn, and were, indeed, drawn from them. It was a point which nothing but time could determine. That time, perhaps, is not yet come, but so far as appearances go, they are undoubtedly in favour of Free Trade. It was feared that the foreigner would drive the Englishman out of his own market; but hitherto, this fear has been ungrounded. The Returns of the Board of Trade for the month ending the 5th of July, absolutely demonstrate the rapid success of our open competition with foreign vessels, our taxation and expensive style of carrying on everything notwithstanding. The British tonnages entered and cleared exhibit a balance of increase amounting to 18,757 tons, while in foreign tonnages there has been a diminution of 66,511 tons.

Entered inwards—

	Tonnage for Month ending July 5,		
	1850.	1851.	1852.
British vessels . . .	329,560	379,365	378,514
United States . . .	51,109	83,443	101,465
Other countries . . .	125,211	203,397	116,378
	505,880	666,205	596,357

The clearances outward were—

	1850.	1851.	1852.
British vessels	339,358	366,849	386,457
United States	45,818	90,224	76,372
Other countries	141,565	143,087	159,425
	527,771	600,160	622,254

With regard to the coasting trade the tonnage entered inwards was 1,081,821 in the month ending July 5, 1850; 1,076,443 in 1851; and 1,044,862 in 1852. The clearances outward were 1,161,975 in July, 1850; 1,132,885 in 1851; and 1,131,561 in 1852.

EMIGRATION.—The work of emigration in Great Britain advances with great spirit. The subject merits increased attention from the more opulent and influential classes of the land. There are great multitudes desirous to emigrate, and who would make excellent colonists, who have not the means, and who do not come under the provisions of the Emigration Commissioners. What is wanted, is the devising of some plan whereby to assist such parties.

AFRICA.—The intelligence from Africa is far from satisfactory. The prospects of peace, indeed, are not improved, but the contrary. General Cathcart is pursuing the same course as Sir Harry Smith, with the same results. The "enemy," as they are termed, show no signs of diminished power or humbled spirit. They appear to be fearless of England, and rather pleased than otherwise with the conflict which is now being carried on; while

infatuation marks all the steps of the Commander-in-Chief. It is much to be deplored that General Cathcart is resorting to the old abominable "Commando" system, that is, the system of rapine. He has issued a proclamation inviting the Colonists to join him in scouring the country of the Kaffirs, and recompensing themselves for their past losses, by taking all the cattle, and whatever else they can find. England—Christian England—is deeply humbled by a system of such atrocious barbarity. This was that system against which Dr. Philip, in former times, lifted up his manly voice, as the very climax of barbarous cruelty.

INDIA.—No news of any importance has arrived in the course of the month beyond the fact, that in the lamentable contest which has been carrying on, the British arms are triumphant; while the two great Lines of Rail, which will much conduce to civilization, are rapidly advancing.

AUSTRALIA.—The gold-fields still continue to be the great magnet of attraction to mankind, and multitudes from every land are repairing thither—numbers to find a fortune, and multitudes a grave. Amid all the confusion resulting from this new state of things, there is still time found by the Colonists themselves to attend to the subject of Convict Transportation. The League is still in high spirits, addressing itself for an endless conflict, or a conflict which shall only terminate with victory.

British Missions.

HOME MISSIONARY SOCIETY.

EXTRACTS FROM MISSIONARIES' JOURNALS.

Conflict and Triumph in Death.

Since I wrote the last Journal, I have had the melancholy task of committing one of the members of the Church to his resting-place, in the P—— Chapel burial-ground. When I came here, I found two brothers, of the name of O——, members of the church: a third soon after became a member. These persons, born in another part of the country, were educated in a Sunday-school conducted by a pious Episcopalian. Directed by Divine Providence to different places in the neighbourhood of P——, in the P—— Chapel they found a meeting-place and a spiritual home. There they found those influences of grace that softened and sanctified their hearts. Their piety made them intelligent and zealous Dissenters. To their zeal and influence it was chiefly owing that P—— Chapel was not closed during one dark period of its history. Had I not found them here, I think other circumstances would not have kept me here six months. They are now all gone. Two of them have crossed the Atlantic, and found a home in D——. The other I have committed to the grave, in hope of the resurrection to eternal life. Happily I can look upon the cause, of which they were once the only visible props, as a living and growing interest now they are gone.

The deceased brother had been for several years in an infirm state of health. His in-

firmity forbade the hope that he would be spared to old age, yet led us to think that there were years of life yet in store for him. In the month of April, his health so far failed, as to lead us to fear his end was approaching. I had returned from a service as late as eleven o'clock, on the 18th of May, having walked that afternoon eleven miles through rain. I had fallen asleep, when, by a loud knocking at the door, I was awoke to learn that it was just twelve o'clock, and Mr. O—— was dying and wished to see me. I at once prepared to walk two miles and a half through the rain, which was still falling fast. On reaching the afflicted man's chamber, I found him better in body, but in an uncomfortable state of mind. Fifteen years had he been a consistent and irreproachable professor; never had he caused his fellow-members or his pastors a moment's anxiety about his character. Always in his place on the Lord's day, regardless of the distance or the weather; always present at the meeting of the church on the week-days; hopeful, zealous, liberal, and prayerful; I found him, on this visit, deploring the state of his own heart, lamenting that he had not loved Christ as he ought to have loved him; alarmed at the great change he thought near at hand. I remained with him till after daylight in the morning, and left him somewhat more composed than I found him. We had much talk together of the profit and pleasure he had found in sitting under my

ministry. He said he had learned more and felt more of the power of Divine truth, while hearing me, than in all his previous opportunities of hearing the Word of God.

I left him with a heavy heart. Though I did not doubt his safety, I was grieved at his lack of comfort, being troubled about the effect it would have on his family and neighbours. I trusted, nevertheless, that the cloud would be withdrawn, and that his sun would set in peace and joy. I visited him as often as I had opportunity. On Wednesday the 2nd of June, returning from a special service that had detained me from home a night, I took the road that led to the dying man's house. I found that he had been, through the morning, very anxious to see me, and had sent a message for me. All hope of even partial recovery was gone, and still the same uncomfortable state of mind remained. "I do not doubt his love," said he, "nor my interest in it. But I am not happy; I want to feel him nearer. Oh, that he would give me some more satisfactory token of his presence with me; I want to feel him nearer. I have not loved him as I ought to have loved him."

On the morrow he experienced a delightful change. His mind became full of light, his heart full of joy. The darkened cloud was withdrawn; and thenceforward he was happy and rejoicing in the Lord. After giving his blessing and dying advice to his children, he said he was sleepy, and that this time he should sleep in the arms of Jesus.

On the Friday I visited him again. Not being before aware of the change in his feelings, I was agreeably surprised on asking him the question, "Are you happy now?" to hear him reply, "Oh, yes; I cannot help being happy now." I saw in this, mercy to myself, mercy to his wife, and to his children; mercy to the dying man himself; an answer to his and our prayers:

"Sing to the honour of his name,
How a poor sufferer cried;
Nor was his hope exposed to shame,
Nor was his suit denied."

Truly he could say, "Blessed be God, which hath not turned away my prayer, nor his mercy from me." This change was indeed the Lord's doing, though not marvellous in our eyes. It was the fulfilment of his promise, "I will never leave thee nor forsake thee." He continued in the same happy state of mind, rejoicing in the Lord, until the morning of Sunday, the 6th of June; sinking in body, but waxing stronger in joy and hope. He breathed his last at a quarter-past ten in the morning—falling asleep in Jesus, leaving a widowed wife and five children to lament his loss to themselves—

"Clasp'd in my Heavenly Father's arms,
I would forget my breath,
And lose my life amidst the charms
Of so divine a death."

Our departed brother's name has appeared for thirteen years in succession in the list of collectors with New Year's Cards, on P—station. His wife and family are left dependent upon the blessing of God upon their own labours; the youngest child but two years of age, the eldest not quite ten years

old. His death was improved on Sunday week from the words—"What I do thou knowest not now, but thou shalt know hereafter."

The Railway Porter.

I here forward you the Journal of another quarter's labours. About a week after my last, one of our members, who was a gate-keeper on the railway, was killed by one of the carriages passing over one of his legs, and so mangling it that it had to be amputated. This caused such a loss of blood, that he died in about nine hours after the accident. But he was a good man, and died happily, rejoicing in God. To the doctor he said, "I am not afraid to die. I have put my trust in One who is able to save me, and I know that he will receive me at last." To one of his family he said, "What should I have done if I had had the Saviour to seek now?" I mention this because W. K— had lived up to about sixty a stranger to God, and bitterly opposed to religion. During that time he never, perhaps, entered a place of worship at all; except when he went to Church at the baptism of a child, or to attend a funeral. When his only son joined the Primitive Methodists, he did all he could to oppose him, and even forbade him to enter his house. But about ten years ago, William was induced to go to the Independent Chapel in this town, and being naturally thoughtful and reserved, he seems to have pondered what he heard. This induced him to go again, and after some time he became a constant attendant. His wife, also, who had lived much in the same manner with himself, accompanied him. The truth took effect on their minds. On Sabbath and other evenings, William began to read his Bible, and to talk over it. They anxiously bent their knees in prayer, and sought instruction and guidance from God; nor was it denied. They both obtained a clear and intelligent apprehension of the work of Christ, and rested on it exclusively for salvation. Believing in Christ, they were justified, as the evidence of which they had peace with God. A little more than two years ago, I had the pleasure of receiving them into the church; since which time their walk has been consistent, and such as to afford me great pleasure. Everybody seemed to say at his death, that William was a good man. These are among the fruits of the labours of the Home Missionary Society's Agents, and it is pleasant to record them. Oh, that they were multiplied a thousandfold!

During the quarter we have lost one member and several out of the congregation, in consequence of the dulness of trade in the town. One ship-yard, which formerly employed a large number of men and boys, is all but closed, the master having become insolvent, so that the men have had to go to other places. This has affected to some extent almost every congregation in the town, both with regard to number and finances. It has told seriously on us. We are likely to get a few to take the places of those that are gone, and there are some on whom the truth seems to be making an impression; so that though discouraged, yet we do not despair.

Theology.

THE WEeping PENITENT.

"And stood at his feet behind him weeping."—LUKE vii. 38.

THE place where this touching scene occurred can only be a matter of conjecture; but the probability is that it was the city of Nain. This appears likely from the context: "And it came to pass the day after that he went into a city called Nain; and many of his disciples went with him; and much people." Then the Evangelist proceeds to narrate what took place in or near Nain; and from the accounts given it is natural to suppose that the house of Simon the Pharisee was situated in this city. It is supposed the Saviour never went to Nain except on this occasion, and this was a very memorable one. This city was in Galilee, in the boundaries of the tribe of Issachar. It was about two miles south of Mount Tabor, and not far from Capernaum. It still exists as a village of little note, inhabited by Jews, Mahometans, and Christians.

Nain was visited by the Son of God, the promised Messiah, and the Saviour of the world. There he wrought many remarkable miracles, imparted valuable instruction, encountered some of his implacable foes, gently reproved a proud Pharisee, and encouraged a weeping penitent. This visit involved the inhabitants in solemn responsibilities. They expected a great Deliverer, the Lord's Anointed. The miracles which Christ wrought in Nain clearly proved that he was the person whose coming into the world had been predicted by their prophets, Luke vii. 19—23. But though they had such plain evidence that Christ, now in their midst, was the true Messiah, yet they refused to receive him as such. While many of the common people, and the vilest sinners were willing to acknowledge his claims, the proud Pharisees obstinately persevered in their open rejection of him. How fallen is man! How sin blinds his mind, hardens his heart, and steeps his soul in guilt! There are many in the present day like these Pharisees, who will expose themselves to all the miseries of an eternal hell, rather than obey their Creator, Ruler, Benefactor, and Judge.

"And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner,

when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping." When Simon the Pharisee invited the Saviour of the world to his house, he had no idea of the affecting scene which would there take place, — a scene which will arrest attention, yield instruction, and supply rich encouragement to the truly penitent until the end of time. The angels of God, no doubt, though unseen, except by the Guest, were attracted to this memorable spot, and looked with intense interest on the company assembled. Here they found together the incarnate God, some Pharisees, his Apostles, a weeping penitent, Simon, and his servants. How instructive the conversation! What a contrast in the characters! How marvellous the scene! The Son of God at meat in the house of a proud Pharisee, and a weeping penitent at his feet, washing them with her tears, wiping them with the hair of her head, and anointing them with the most precious ointment. The invitation, the host, the guests, the penitent, the ointment, the tears, the forgiveness — every part of the scene would interest these invisible observers. "Likewise I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth." The angels were joyful when they saw the vast universe appear in obedience to the command of the Creator, when the Lord of glory appeared in human form, and when the victorious Prince of Peace ascended to the right hand of God, having finished his work on earth. And they greatly rejoice when sinners are convinced of sin, are brought to true repentance, and cry for mercy. They rejoiced when Manasseh was humbled, when the heart of Lydia was opened, when Zaccheus received the Saviour into his house and his heart, when the Philippian jailor believed, when Saul of Tarsus began to pray in earnest, and when they saw the penitent woman at the feet of Jesus. They see in the conversion of sinners to God a glorious manifestation of the Divine perfections, the reward of the Saviour's sufferings, the work of the Holy Spirit, the triumphs of the cross, and the advantages of religion to others. Let me call your attention to the tears,

conduct, and blessedness of this penitent woman.

I. *The tears of this weeping penitent.*—They were not the tears of despair. The tears of Judas were. "He saw his sin," says an old writer, "he was sorry, he made confession, he justifies Christ, and makes restitution." This is more than many do. "Well, wherein was the sorrow of Judas blameworthy? It was a mourning joined with despair; he thought his wound broader than the plaster; he drowned himself in his tears; his was not a repentance unto life, but rather unto death." This penitent did not despair of mercy. Though she felt her sins to be great, she looked to the Saviour for salvation, and did not look in vain. The look was rewarded by his smiles. Her tears were not hypocritical. "The heart is very deceitful, it can betray as well by a tear as by a kiss. Saul looks like a mourner, and as he was sometimes among the prophets, so he seemed to be among the penitents." "And Saul said unto Samuel, I have sinned, for I have transgressed the commandment of the Lord." But he was not sincere, 1 Sam. xv. 25. He thought the people were more to blame than himself. "Because I feared the people and obeyed their voice." Surely he ought to have feared God and obeyed his voice. He feared man more than God. This is a common and fearful evil. "The true penitent labours to make the worst of his sin; Saul labours to make the best of it." He sinned, then tried to cover it. But his sin found him out: "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." The tears of this woman were sincere. They were visible expressions of the depth of her internal sorrow. Neither were they forced. The mourning of Cain was forced by God's judgment. "My punishment is greater than I can bear." His punishment, observes an old writer, troubled him more than his sins; to mourn only for fear of hell is like a thief that weeps for the penalty rather than the offence. The tears of the penitent woman were free. They came like water out of a spring, not like fire out of a flint. They were presented to Jesus as a freewill offering. The tears which drop from the eye of faith flow freely. The mourning of this penitent was not merely external like that of the Pharisees, Matt. vi. 16. Her heart was broken—her sins troubled her more than her external trials, her tears were spirit-

ual. They were shed because she had sinned against God. They brought her to Jesus for mercy. They were fruitful, believing, acceptable tears. The Pharisees admired themselves, this woman loathed herself. She was a sin-hater. She wept in time. Some weep when it is too late. They knock for mercy when the door is closed. The tears of this penitent were not fruitless. They led to a reformed life. "Some will shed a few tears, but are as bad as ever. The damned weep, but blaspheme." The mourning of Ahab was merely external and temporary. "His clothes were rent, but his heart was not rent; he had sackcloth but no sorrow; he did hang down his head like a bulrush, but his heart was like an adamant. There are many who may be compared to weeping marbles, they are both watery and flinty. The eye is tender, but the heart is hard. They are like the apricot, soft without, but hard within. The tears of repentance are necessary tears." "Thou hast filled God's book with thy debts, and what need hast thou to fill his bottle with thy tears?" But there may be godly sorrow where there are no tears. "The vessel may be full, though it wants vent. God looks at a broken heart more than at a weeping eye." "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." The word "tears" is often used as a symbol of sorrow. The tears of repentance are very pleasing to God. They are the precious fruits of his grace; they are tokens of a right state of heart; they cause us to value the blood of atonement which cleanseth from all sin.

There is that in sin which may well occasion godly sorrow. What is sin? "Sin is the transgression of the law." Now when we think of the excellence of this law, the infinite majesty of the Lawgiver, and the penalty attached to the violation of the law, we see there is much evil in sin. Sin has blotted God's image from the soul. This is a leprosy within. This robs God. This would dethrone him. There is the heart of a rebel in sin. What ingratitude there is in it! The sinner uses God's mercies in the service of the devil. May not God say to him, "Is this thy kindness to thy friend?" And if there is so much evil in one sin, what must there be in many sins? "Is not wickedness great? and thine iniquities infinite?" Suppose all our sins were to be placed distinctly before us, should we not see occasion for

repentance? The penitent looks at his sins in their nature, number, aggravations, influence, and tendency, and humbles himself before God. He thinks of his unbelief, pride, impenitence, envy, worldliness, loss of time, misuse of talents, enmity to God, ingratitude, and loathes himself because of his transgressions. He thinks of the infinite glory of the Eternal, the blessings he has bestowed, the melting scenes of Calvary, the good he might have done and received, the injury his sins have inflicted on others, and pours out the tears of penitence unto God. He prays, "For thy name sake, O Lord, pardon mine iniquity, for it is great." He feels that his sins have been great. He views them in the light of Scripture, the light of the cross, in the light of eternity, and feels they are great.

When did the tears of this woman begin to flow? They began to flow on the day of her conversion, "And I will take the stony heart out of their flesh, and will give them a heart of flesh." This precious promise was fulfilled in the experience of this weeping penitent. Her name was written in the Lamb's book of life. She was an object of the everlasting love of God. She had obtained mercy. There is no record of the means of her conversion, but the evidence of it is perfectly satisfactory, Matt. vii. 16—20. This woman might have been, and probably was, savingly impressed by our Lord's discourse to which she had listened just before he entered Simon's house. And if so, this would present an additional motive to awaken her gratitude. When preaching, he might have uttered some truths peculiarly suited to her case. Truth is adapted to produce conviction of sin. This discovers to the eye of faith the glory of God, against whom sin has been committed, the perfect excellence of the law broken, and the wonderful and only way in which it can be forgiven. The Holy Spirit convinces of sin by means of Gospel truth. The Spirit can make this a powerful instrument, 2 Cor. x. 15. The Gospel does not produce this conviction of sin which leads to true conversion, without the power and grace of the Holy Spirit.

The spring of these tears was faith in the Saviour: "Repentance is a tear which drops from the eye of faith." Faith is the belief of testimony. The Holy Scriptures contain God's testimony concerning his Son. This relates to the dignity of his person, the nature of his

sufferings as a sacrifice for sin, and the precious fruits of his salvation. When this testimony is cordially believed it produces godly sorrow. "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born." The prophet in this instructive passage places before us the source, object, and effect of saving faith. The source is, the Holy Spirit; the object, a crucified Saviour; the effect, evangelical repentance. This weeping penitent had heard of the fame of Jesus, she saw his moral glory, she heard him preach, and wondered at the gracious words which dropped from his lips like honey from the comb, she had probably been an eye-witness of some of his wonderful miracles, the evidence of his being the true Messiah was clear to her mind, she cordially believed his testimony, and in her tears you see the secret, powerful, and saving operations of truth on her heart.

II. *The conduct of this weeping penitent.*—This was a striking contrast to the conduct of Simon the Pharisee. What a blessed change true penitence makes. The narrative places before us the contrast between these two individuals. The source of the difference must be traced to the grace of God: "For who maketh thee to differ from another? And what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it?" The fruits of this woman's repentance are seen in her conduct. Let us look at them.

The conduct of this penitent was expressive of her *gratitude*. This was one fruit of her repentance. "When she knew that Jesus sat at meat in the Pharisee's house, she brought an alabaster box of ointment." Love delights in giving expression to its emotions. The patriot delights in giving expression to his love to his country; the mother in giving expression to her love to her children; and the penitent in giving expression to his love to his Saviour. The reason there is so little expression of love to him is, so little really exists. The love of this woman was strong, and was manifested in strong expressions. She considered Christ worthy of the best offering she was able to present. Have you ever felt like this?

The Saviour willingly offered his life for your salvation. What sacrifice can you make for him? The foundation of sincere gratitude to God is laid in true conversion. The penitent feels his obligations to redeeming mercy and is willing to acknowledge them. The mercy of Jesus had done great things for this woman whereof she was glad. When she was a thoughtless sinner, living in sin, neither fearing God nor regarding man, his mercy opened her eyes, renewed her heart, and saved her soul. For her salvation Jesus was born, and lived, and was about to die. Could she do too much for Him? This ointment brought to anoint him, if it had been sold, would have secured her many little comforts, but the honour of Christ was dearer to her grateful heart than her own personal gratification. And can you make no sacrifices for Christ? Though you have no alabaster box of ointment which you can dispose of for him, your gratitude may be expressed in many other ways. Have you no knowledge, no time, no wealth, no influence which you could devote to your Lord? Gratitude is a very practical grace. The grateful will not cut God short of his thank-offering—

"And while he looks with holy wonder back
To the dread precipice of ire Divine,
Which lately hung impending o'er his head,
Threat'ning destruction to his guilty soul,
Can he forbear a song of gratitude?
Can he forbear to shout, 'Not unto me,
Not unto me, O Lord; but to thy name,
Eternity throughout, be all the praise!'"

The conduct of this penitent was expressive of her *humility*: "And stood at his feet behind him." This is an expression often applied to servants in waiting at meal-times. The painters do not correctly represent this scene. It was at this time the custom among the Jews as well as the Romans to recline at meal-times on couches set around the table. The guests so reclined on these couches that their feet were behind them, towards the open space or passage between the couch, and the wall where the servants stood in attendance. It was in this open place, to which access without obtrusiveness was easy, that the woman came and washed the feet of Jesus with her tears and anointed them with ointment without appearing before his face: indeed, he could not perhaps have seen her without turning his head. Hence the force of the expression, "behind him." True penitents are willing to become the servants of Christ. And we must serve

him on earth if we would serve him in heaven. This penitent before her conversion had served sin, Satan, and the world; now she is anxious to serve the Lord from heaven. And has he not a just and powerful claim to our services? True conversion humbles the soul. The lofty looks of the sinner on this day are humbled, and his haughtiness is bowed down, and the Lord alone is exalted. This woman thought no service too mean whereby she could express her gratitude to Christ. But for converting grace she would never have condescended to wash the feet of this despised Nazarene, whom the Pharisees around her held in such contempt. How conversion alters our views of ourselves and of Christ! "The entrance of thy word giveth light." This woman found it so. The instructions to which she had listened with so much interest had awakened new thoughts in her mind, created new desires, discovered new treasures. The glory of Messiah appeared in his words, looks, and acts; her heart is won to him; and now to wash his feet is regarded not as a mean service, but a high honour. The proud Pharisees would have disdained to wash the feet of Simon's illustrious Guest, but it would have been no degradation to them. The feet of this Guest, whose glories were unseen by these proud Pharisees, were the feet of the long-promised Messiah, the Saviour of the world, and the incarnate God. Oh, it is a high honour to serve him! And if you are but inclined, how many ways there are in which you may testify your sense of obligation to his love.

The conduct of this woman was expressive of her *love* to Christ. "And began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet." Here was an avowal of her attachment. What did she care for the opinions of these self-righteous Pharisees? Here was her best Friend—her loving Saviour—her kind Instructor. All her hopes of heaven centred in him. Surely it is right for one whose obligations are so great to pay her homage to this illustrious Guest. Are you a penitent? Then like this woman you should acknowledge *your* Master. "Whosoever shall confess me," says Christ, "before men, him will I confess also before my Father which is in heaven."

The conduct of this woman expressed her *veneration* for Christ: "And anointed them with the ointment." Perhaps this ointment had been obtained by a guilty

course of life. Now it was cheerfully devoted to the Saviour. She brought it, not to anoint the disciples, but the Master. Whatever may have been the means of her conversion, she gives all the honour to Christ. She put the crown on the right head. Her conduct was the fruit of her faith in Christ. This was the root of her gratitude, humility, veneration, and love. "And he said to the woman, Thy faith hath saved thee." Observe, what notice Christ takes of faith. He does not say, My power, my mercy, my merit hath saved thee, but Thy faith. How was this? Her faith was the instrument of her salvation. This embraced Christ, by whose power, mercy, and merit she was saved. Faith goes to Christ for all, from him receives all, and to him gives all the praise.

III. *The blessedness of this weeping penitent.*—And this was very great. "Blessed are they that mourn, for they shall be comforted." This woman was comforted. Her tears were not lost. They were seeds of comfort. "They that sow in tears shall reap in joy." The saints, says one, "have a wet seedtime, but a joyful harvest." The sinner's joy brings forth sorrow—the mourner's sorrow brings forth joy. The tears of this penitent were a token for good. "Weeping for sin is a sign of the new birth; as soon as the child is born it weeps." "Behold the babe wept." The heart of stone does not yield these precious tears, they spring from a heart of flesh. The tears of this penitent were more fragrant than her ointment.

She was blessed with the pardon of all her sins. "And he said unto her, Thy sins are forgiven." What glad tidings are these! What announcement could be more welcome to a bleeding heart! This was indeed a bright light in the cloud. This was the Sun of righteousness, rising upon her soul with healing beneath his wings. This was like the Jubilee trumpet on the great day of atonement. This was a joyful sound. This woman was weary and heavy laden, and she brought her burden to Jesus, and he immediately removed it by forgiving all her sins—taking her under his protection, and unfolding to her renewed mind visions of coming glory. She found consolation in Christ. Was she in danger? Here she found a Refuge. Was she in debt? Here she found a Surety. Was she unholy? Here she found a cleansing fountain. Was she condemned? Here she found a solid ground of acquit-

tal. Was she poor? Here she found eternal wealth. The pardoned sinner is, in a truly blessed state. God looks upon him as if he had never sinned. He is secure for ever from the wrath of God. Conscience has no more authority to accuse. All the events in providence work together for his good. He is a child of God. He has liberty to approach his mercy-seat. God freely accepts his services, poor as they are, and will never upbraid him for the past. The forgiveness of sin sweetens all the comforts of life—is a great support under every trial, and gives the soul joy and triumph in death. "When God pardons he receives into favour."

This weeping penitent was blessed with peace with God. "Go in peace." She had solid grounds for peace. Her debt was paid—her disease was cured—her conscience was pacified—she was secure from the wrath of God—was adopted into his family—was an heir to an immortal crown, and death would be her last enemy. She wanted the approbation of Simon, but she enjoyed the approbation of Christ,—and which was of the greatest importance? Commendation, judiciously given, is very encouraging. True penitents highly value Christ's smile. His frown is death to their comforts, his smiles are life. This penitent was saved. She felt her need of salvation. This brought her to the feet of Jesus. And if you feel your need, it will bring you to him, and you will cry, "Lord, save me, or I perish."

"And stood at his feet behind him weeping." Let me, in conclusion, fix my thoughts on this touching scene. Here is a rare sight. How few can I find of these weeping penitents! The multitude are worldly, careless, impenitent, rushing into eternity reckless of the consequences. They live and die as if they had no sins to confess—no soul to save—no account to render. Am I of the guilty number? Let me pause in my rapid course to an eternal world, and ask myself the question, "Am I penitent, or impenitent?" Have angels ever seen me shed a tear over my sins? Have I ever been seen at the feet of Jesus with a broken heart, and in the attitude of prayer? How many means God employs to bring men to repentance, but, alas! with how little success! How many are stout-hearted and far from righteousness!

"And stood at his feet behind him weeping." Here let me see the centre of attraction. Penitent souls like to be

near Christ. Love to him prompts them to go where he is to be found. What was it that attracted this woman to the house of Simon? This was the presence of her loving Saviour. And there is much in him to attract an enlightened mind—a bleeding heart—a needy sinner. His love is attractive—his gentleness is attractive—his tenderness is attractive—his wisdom is attractive—his holiness is attractive, and his condescension, mercy, and grace are attractive. There is much in his person, character, instructions, government, and salvation to attract a renewed heart. When was this woman attracted to the feet of Jesus? Not when she was living in sin. Then she was allured by temptation into the service of Satan. But when she perceives the value of Christ, feels the power of his life-giving ministry, her sinful and dangerous condition as a sinner, and her pressing need of mercy, she is drawn to him. And so it is with all sincere penitents. The love of Christ displayed in all his undertakings for man, attracts the burdened, anxious, and contrite sinner to his feet. There he is to be found in the attitude of prayer; and while angels rejoice over his conversion, watch the operations of truth upon his heart, and the development of his new views, principles, and emotions, they exclaim, "Behold he prayeth!" Are you a penitent? Then the Gospel has drawn your heart to the Saviour. There is no other in whom you can find salvation, and this woman desired no other. Her happiness was complete in him. He could calm the storm—dry up her tears, and turn her tears of sorrow into tears of joy. The bodily presence of Christ is in heaven, but he is also present on earth in his Word, in his House, in his ordinances, and by his Spirit.

This woman was attracted into Simon's house by the report which she heard that Jesus was there. This report was good news to her bleeding heart. Now she would have an opportunity of testifying her gratitude. The box of ointment is immediately taken down from the shelf, no time is lost, and away she goes to her Saviour, and anoints his feet. Penitent souls are glad of opportunities of meeting with Christ. Would you attract souls to him? Then spread abroad his fame. Let sinners know where he is to be found, the way in which they are to seek him, and the ground of their encouragement.

Let me never forget the advantages of

the attraction. Whilst this penitent was at the feet of Jesus, what precious blessings she received. There she found instruction for her mind, pardon for her sins, and peace for her conscience. Oh, what blessings souls might enjoy if they would but come with a broken heart to the feet of Jesus! II. II.

August 18, 1852.

THE GREAT PHYSICIAN AMONG THE SICK.

"But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick."—MATT. ix. 12.

IN the time of our Lord, the Jews were in subjection to the Romans. This foreign yoke they bore with great impatience, and paid their taxes with no little reluctance. The persons collecting these taxes were called publicans, and were classed by them with thieves and harlots, owing to their being generally men of abandoned character, and exacting more than was their due. Christ, passing from the house where he had healed a man sick of the palsy, and seeing Matthew sitting at the receipt of custom, bid him follow him. With this command he not only instantly complied, but made him a feast, and invited to it many of his own calling. The Pharisees observing him dine with such men, expressed to his disciples their surprise, and inquired why he did it. He hearing their inquiries, replied, "They that be whole need not a physician, but they that are sick." As if he had said, "The proper place of the physician is not among the healthy, but among the diseased; and as I am the great Physician, I am only in my proper place in being with publicans and sinners, especially as you deem yourselves already whole, and not requiring my aid." We observe,

I. THAT YOU WHO ARE UNRENEWED ARE NOT WHOLE.

The pain you experience from conscience shows you are not whole.—Conscience sustains the same relation to the soul the nervous system does to the body. Conscience is both the shield and the medium of untold enjoyment to the soul. The nervous system is both the shield and the medium of untold enjoyment to the body. The highest happiness and the deepest anguish the soul experiences arise from conscience. All the animal pleasure and pain of body arise from the nerves. But as the nerves never inflict pain without the body has sustained an injury, so the conscience never inflicts pain without the soul has received an injury. In each

case the one is a sure sign of the other. To this pain conscience inflicts you are not altogether strangers. All must, more or less, have experienced it. You may, therefore, come to the conclusion you are no more morally whole than the man who has bodily pain is physically whole. Some, however, may be ready to say, We are not so troubled by conscience. Instead of this being a proof you are not morally unsound, it is only a stronger proof of it. You may so paralyze your nerves as to prevent them from giving the least pain; but you could not do it without the body not only becoming useless, but a mass of corruption. In like manner, you may so sear the conscience as to prevent it paining you; but you could not do it without the soul not only being rendered useless, but soon sinking into a state of moral putrefaction.

The want of appetite for spiritual and Divine things indicates you are not whole.—It is a bad sign when the body cannot take food—when it has no relish for its accustomed meals. Where this is the case, there is some derangement. A more sure indication that something is wrong it cannot give. The appetite failing is universally admitted to denote the failing of health. Equally certain is it that the soul is not in a healthful condition when it has no hungerings and thirstings after righteousness—no appetite for spiritual and Divine things—no cravings for the bread of life—no pantings after God—no relish for the word, for communion with the Father and his Son Jesus Christ, and for the provisions of God's house. Is it not so with every sinner? He pants not after God, as the hart pants after the water-brooks; he craves not for "that bread which came down from heaven," and "of which, if a man eat, he shall live for ever;" he thirsts not for the water of life; he finds not the word sweeter than honey or the honeycomb to his taste; he has no relish for the rich, abundant, and wholesome provisions of the sanctuary; he hungers and thirsts not after righteousness; he longs not for the seasons of intercourse with the Father and his Son Jesus Christ. These things he nauseates. They are anything but savoury to him. From this, then, may we not naturally and justly conclude his soul is not in health?

Lacking in moral strength shows you are not whole.—As soon as the body loses its vigour, we begin to suspect all is not right. The failing of strength is indicative of disease—of unsoundness of body.

As sickness is but death's forerunner—death's shadow—yea, death's first stage—death commencing his dread work of taking down "our earthly house of this tabernacle," so weakness is but the forerunner of sickness; yea, is, in most instances, one of the unquestionable effects of sickness. The soul lacking in moral strength is not less a proof of its being in an unhealthy state. This want of moral power all feel, even the saints. In the language of the Apostle, "to will is present with them; but to perform that which is good they find not. For the good that they would they do not; but the evil which they would not that they do." The weak would walk without a support, and the sick would rise from their beds unaided, if they could; but they cannot. So we would, if we could, do that which is good without Divine assistance; but we cannot. What stronger evidence could you have that you are not whole? The man who cannot walk across his room has not more cogent proofs of his disorder. The one is as sure an indication that the soul is diseased as the other is that the body is diseased.

II. THE NATURE OF THE DISEASE UNDER WHICH YOU ARE LABOURING.

It is an internal disease.—It is a disease of the heart. It is at the very source of vitality. The secret spring of all moral and spiritual life has become corrupt. The heart itself is radically wrong. "It is deceitful above all things, and desperately wicked." So treacherous and bad is it, that none but God can fully know it. "Out of it proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." To effect its removal, the heart must undergo a thorough change. Nothing short of this will rid you of the malady. You may seek to remove it by striving to check its external appearances; but by so doing you will neither succeed in the one nor the other. The fountain must first be pure, before the stream can be pure; and all the attempts to cleanse the fountain by trying to cleanse the stream are utterly useless. The heart must be right before the life can be right; and all the efforts to rectify the heart by labouring to rectify the life are of no avail.

It is a deceitful disease.—Many of the complaints with which the bodies of men are afflicted are so secret and imperceptible in their operations, that, in most instances, they are not discovered until it is too late to eradicate them. In not

a few cases, the patient fancies himself recovering all the while he is dying. It is precisely so with the moral malady under which you and the rest of mankind are labouring. So clandestinely and gradually does it advance, that the great bulk of men do not perceive it until it is too late to be saved from its awful consequences. Not a few who have discovered it imagine, because they have succeeded in checking some of its most glaring symptoms, they are recovering from it; yea, even go so far as to think themselves whole. Of the truth of this, the Pharisees, or the self-righteous, are a striking illustration. But all such are self-deceived. It is still making its way, and will destroy both soul and body, if they apply not to the great Physician. Suppose not, then, because you have renounced some of your evil ways, your moral distemper is disappearing. It is still in the heart, and, unknown to you, gathering strength, and will ultimately prove fatal.

It is a loathsome disease.—The person whose body is full of putrifying sores furnishes you with a faint representation of its loathsomeness. To obtain an adequate idea of its degrading, disgusting nature, you must go to those haunts of vice where they give the reins to their lusts, and indulge in all manner of uncleanness. In fact, there is nothing so loathsome as iniquity. The most painful, the most unsightly, the most lingering, the most fatal diseases to which the human frame is liable, are those brought on by a course of sin. It fills the imagination with the most debasing images—the heart with the most corrupt emotions—the eye with the most impure looks—the tongue with the most scurrilous language—the body with the most unbecoming attitudes—the hands with the most vile actions. In a word, it pollutes and debases the whole man. Not only is this so with one, but will be so with all, if unprevented by Christ, the great Physician. Sin in the heart, like the little leaven, goes on working and extending itself, until body and soul are completely sunk in depravity. Of this Judas is a remarkable illustration. Theft, the selling of our Lord, and self-murder, of which he was guilty, may all be traced up to the covetous desire he fostered in his heart. Had he not given place to that sordid desire, he would not have been led to commit these abominable acts.

It is an infectious disease.—Not only

does it extend itself over the whole man, but from one to another. The heart, like a corrupt fountain, sends forth its polluted streams, which spread contagion and disease all around. Only foster one sin, and it will beget others far more hideous than itself. Give place to one impure thought, and it will not be long before it introduces many others ten-fold worse than itself. But even here it will not stop. It will prompt you to develope them in their appropriate actions, and to induce others to foster and practise them. How many, by cherishing one evil desire, have not only been led on from one vice to another, until they have become exceedingly vile, but have actually tempted and seduced others, till they have made them as bad, if not worse, than themselves! They have become corrupt and corrupters. For proofs you need not look very far. They are in the town—the village—the street in which you reside—yea, in your very house—even yourselves.

It is a disease which baffles all human skill.—To check and remove it, all sorts of means have been resorted to, and strenuously and unceasingly applied; means the most varied, the most mild, the most painful, but without accomplishing the desired effect. None of them reached the heart, the seat of the disease. They were not calculated to do so. Those who devised them aimed rather at checking its progress than of rooting it out. They were but the quack doctors of the soul. Instead of aiming at its eradication, they sought the removal of its external appearances; and the means they used for this purpose often tended to aggravate and extend, rather than to remove them, and to strengthen and increase the malady itself, rather than to allay and destroy it. At best, they patched up rather than cured the patient. More than four thousand years they racked their brain to discover a remedy, but to no purpose. Man continued to labour under the distemper.

It is a deadly disease.—Though gradual and generally imperceptible in its progress, if the great Physician prevent not, it never fails to bring its victims down to the chambers of eternal death. Millions it has already destroyed, millions are dying of it, and if application be not made to Jesus, the skilful Physician, all who are labouring under it must inevitably perish. Escape will be impossible. "The soul that sinneth, it shall die." You may entertain the hope that though

you have fallen a prey to it, and should make no effort to secure the remedy, it will not prove your ruin; but it is a vain hope. You will "surely die." Not only will it bring you down to the grave, but to hell, the second death. How fearful, then, is this disease! What alarm and distress should fill your minds while you continue the subjects of it! With what anxiety ought you to inquire the way you may be rescued from its influence and dire effects! And, oh! with what inexpressible delight should you welcome, yea, go to Him who can cure you!

III. THE PHYSICIAN TO WHOM YOU SHOULD APPLY FOR HEALING.

The name of this Physician.—Every physician has a name. The one to whom we refer is not lacking in this respect. He has a name expressive of the very relation he sustains to sick souls. "Thou shalt call his name Jesus; for he shall save his people from their sins." Can any name be more fully indicative of his profession? It is the same as Saviour, and is derived from the verb signifying to save. It is, therefore, characteristic of the office he sustains to guilty, de-praved, and perishing men. With it you are all familiar. Often has it been sounded in your ears. To many of you, who have experienced his healing power, it is "as ointment poured forth," and as the softest, the most enrapturing strains.

"How sweet the name of Jesus sounds
In a believer's ear!
It soothes his sorrows, heals his wounds,
And drives away his fear.
"It makes the wounded spirit whole,
And calms the troubled breast;
'Tis manna to the hungry soul,
And to the weary, rest."

The place where he resides.—With regard to his residence, he is unlike every other physician. Great and skilful as may be any medical man, he can dwell in no two places at the same time. He cannot be in America and England at one and the same moment. Jesus, the Physician of souls, can. He resides everywhere. There is no place where he is not. "Can any hide himself in secret places, that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord." "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall uphold me. If I say, Surely the darkness shall cover me,

even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." "Whosoever two or three meet together in my name, there," says our Lord, "am I in the midst of them." When he gave his disciples the commission to go into all the world, and to preach the Gospel to every creature, he said for their encouragement, "Lo, I am with you alway, even unto the end of the world." Hence no sinner, in whatever part of the world he may be located, need despair of obtaining an interview with him. Being always in all places, he can, at any moment, and in any circumstances, make application to him for ease, for healing. How many of the most skilful and noted physicians are so far off that we cannot see them! Both distance and expense of travelling are insurmountable barriers. Not so Jesus. He is near to every one of us. Wherever men live, he lives. There is, therefore, no such thing as being prevented from applying to him by reason of distance. What an unspeakable mercy is this!

The terms on which he sees patients.—These are most easy. The poorest may comply with them. Some of the ablest medical men can only be seen by the rich and the great. The fee they require is such as to exclude the sick poor from reaping the advantages of their superior knowledge and experience. Not so with the great Physician. He sees all who come to him, without money and without price. He takes no fee from any, however opulent. All he requires of those who apply to him is to feel their malady, and to believe he can and will cure them. Before administering the balm of Gilead to any, he says to them, as he did to the two blind men, "Believe ye that I am able to do this?" The confidence of the sin-sick soul in his willingness and ability to heal him, is all he wants. Whoever will exercise it will be sure of a cure. Every such person complies with his terms. Can any terms be more easy? They are such as to suit all, both poor and rich.

The time he may be seen.—Most physicians have a stated time when they see patients, especially those from whom they receive no fee. Indeed, none give their advice gratis at any time the patient may please to fix on. In every instance there are certain hours in certain days when the sick who wish to consult them free of expense may do so. Those who do not

avail themselves of these seasons cannot see them, though their case may be most urgent and necessitous. Like them, Jesus has fixed and specified the time he will see diseased souls. That time is *now*. "Behold, now is the accepted time; behold, now is the day of salvation." But some may be ready to say, Will he not see us to-morrow, or at a more distant period? He has nowhere said he will. Search the Scriptures from beginning to end, and you will find no intimation calculated to encourage you to delay for the present going to him. All his addresses to you and the rest of mankind refer to the *present*, and not to the future. He is too wise and too merciful to appoint a future period for your applying to him. He knows you may then be in such circumstances as to cut you off from all hope of him healing you.

His skill.—Many complaints, from the first, baffle the greatest medical men, and most do after they have reached certain stages. With Christ, the great Physician, it is not so. There is only one he cannot cure, and that one is the blasphemer of the Holy Ghost. All others he can heal, however virulent their disease, and however long they have laboured under it. Those living in the grossest vices most of their days have, on applying to him, been cleansed from all their pollution, and made perfectly whole. His healing by miracle, when on earth, those who were afflicted with all sorts of distempers both of body and mind, the effects of sin, is an unquestionable proof he can heal mankind of all their moral maladies. Yea, it is written, "He is able to save unto the uttermost all that come unto God by him," and that "his blood cleanseth from all sin." None, therefore, need despair, however vile they may have become. Only let them go to him, and he will supply them with a remedy.

In conclusion, we learn,

1. *The object for which Christ came into the world.*—It was not to spy out the defects and sins of men, but to save them from them. "God," he says, "sent not his Son into the world to condemn the world, but that the world through him might be saved." "He hath sent me," he says, "to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty those that are bruised." For a more delightful, a more glorious object we can hardly conceive it possible he could have come among us.

Blessed are all they in whom it is accomplished!

2. *Many of the vilest will be saved, while those who fancy themselves good will perish.*—"Jesus said unto the elders, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you." The reason is obvious. The former, being sensible of their own wickedness, gladly avail themselves of the offer of mercy made to them in Christ. The latter, thinking themselves righteous, disregard it. You who say you are rich, and increased with goods, and have need of nothing—you who consider yourselves whole, and stand aloof from the great Physician, do not forget that in the estimation of Him who sees you as you are, and not what you appear to be in your own eyes, you are wretched, and miserable, and poor, and blind, and naked, and that he declares publicans and harlots will go into heaven rather than you. Oh! should not this lead you to perceive your self-deception, and induce you to go to him without delay, that you may be in reality made whole? That it may be my most earnest desire and prayer; yea, the grand end for which our Lord has become the gracious Physician.

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Brampton, Cumberland.

ON GRIEVING THE HOLY SPIRIT.

"Grieve not the Holy Spirit of God."—Eph. iv. 30.

You may grieve the Holy Spirit of God,

1. *As a Spirit of conviction.*—"My Spirit shall not always strive with man." It is a fearful thing to withstand his influence, and stifle conviction. The Holy Spirit convicts us, by his word, providence, afflictions, trials, bereavements, and direct influence, of particular sins and the omission of duties; and if we do not act upon these convictions, we grieve the Holy Spirit of God.

2. *You may grieve him as a Spirit of light.*—It is the Spirit who makes us "light in the Lord." The soul, the renewed soul, may be compared to a lamp. You know a lamp, however perfect, affords no light without oil. What the oil is to the lamp, the Spirit of God is to the soul. But if we overlook the Spirit, neglect the Bible, and turn to other sources, we exchange sun-light for candle-light, rob our souls, insult and grieve the Holy Spirit of God.

3. *You may grieve him as the Spirit of truth.*—The Holy Spirit is given to lead us into "all truth." He "assures our

hearts of the truth," and everything opposed to the truth is opposed to the Spirit. Now, all the teaching in the world is either truth or error; and no error is harmless. Our ancestors ran into one extreme, we are in danger of the other. In some things they were too stringent; we are too lax, careless of principles and of truth; the tendency of which is lukewarmness in the things of God in general. There is a spurious charity abroad, which is very charitable to everything but truth. You grieve the Spirit of God when you overstep the truth by fulsome adulation, slander, or detraction. There is a great deal of low talk in the Church of Christ, that is unkind, injurious, unjust, and wicked.

4. *You may grieve him as a Spirit of holiness.*—The Holy Spirit of God is a Spirit of purity. It is his office to sanctify the soul, purify the Church, and make us "meet" for heaven. If you indulge in impurity of thought, word, or action, you grieve him. To be sensual is a mark of "not having the Spirit." How much of impurity is there in our midst! Sin is an old acquaintance, which meets us every day; a household companion; and is so constant at our religious meetings, that we tolerate it as a matter of course; but still, it is no less disgusting, loathsome, and grievous to the Holy Spirit.

5. *You may grieve him as a Spirit of love.*—"God is love." Love is among the "fruits of the Spirit," Gal. v. 22. "He sheds abroad the love of God in the heart," Rom. v. 5. If lukewarmness succeed our first love—a crime too general, and by some Christians regarded as a matter of course—we grieve the Spirit. So with regard to the love of the brethren. We are commanded to love them "out of a pure heart, fervently." Great stress is laid upon this duty; our religion is a delusion without it, 1 John iv. 20. Everything we do that depreciates the brethren in our affections grieves the Spirit. All whispering, backbiting, tale-telling, fault-finding, and complaining, serves to uproot love, sow discord, and grieve the Spirit. Such conduct is very common, but very wicked. If you see anything wrong in a brother, your duty is plain; the law is distinct and positive, Matt. xviii. 15—17. And Jesus Christ expects you to do *your* duty. But talking to others of a brother's failings is making a bad matter worse, adding sin to sin, and grieves the Holy Spirit.

6. *You may grieve him as a Spirit of*

unity.—Alas! how careless are some persons about the unity of the Spirit! Their own way, notions, views, and frequently their temper, is all their guide. They overlook the exhortation, "Endeavouring to keep the unity of the Spirit in the bond of peace," Eph. iv. 3. When we do anything to divide Christians, we oppose the Spirit of God. How frequently is this done by unkind words and actions, by divisions and separations!

7. *You may grieve him by despising his gifts.*—Think of your absolute dependence upon the Holy Spirit for life and salvation. In consequence of your lost condition and inherent weakness, there is no getting to heaven without him. Think of the help he has given you: his word, influence, providences, ordinances, and gifts. Now, when these favours are overlooked, or thought lightly of, or not improved, you grieve the Holy Spirit.

8. *By abusing his gifts.*—They are given for use, not abuse. We may abuse them by VANITY. *All vanity in members of churches* is eyed by the eternal Spirit, for "all things are naked and open unto the eyes of Him with whom we have to do," Heb. iv. 13. He knows why you pray; why you contribute to benevolent objects; why you are so loud about the salvation of immortal souls; whether this be from pure compassion for lost sinners, sympathy with God, whom they insult, love to Christ, and to glorify the Spirit's free grace; or to get a great name, a large society, a large page on subscription-lists, and respectable standing. If so, how it must grieve the Holy Spirit when you, in prayer, call upon him to prosper you in all this, that you may feed your vanity, and glorify yourself instead of God!

Christian! consider the consequences of grieving the Holy Spirit: confusion in the "town of Mansoul," sin striving for the throne, desertion. You will have to utter the complaint of the spouse, Cant. v. 6; or, worse, that of "the man in the iron cage"—loss of evidences, no roll to give in at the gate of the city, no title-deeds to the heavenly estate. How important the Apostle's exhortation, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

UNKINDNESS.

Since life's best joys consist in peace and ease, And though but few can serve, yet all may please,
Oh, let th' ungentle spirit learn from hence,
A small unkindness is a great offence.

Lessons by the Way; or, Things to Think On.

LONDON MISSIONARY SOCIETY.

The London Missionary Society was formed in 1795, by Evangelical Christians of different denominations, for the sole purpose of conveying the Gospel to the Heathen. From that period it has been extending its operations, and at the present time its Missions exist in the Georgian, the Society, the Hervey, the Samoan, the Paumotu, the Loyalty, and the New Hebrides groups, with numerous other Islands of the *South Seas*; many important stations in *Northern and Southern India*; at Canton, Hong-Kong, Amoy, and Shanghai, and at many important positions in *China*. A large number of its Agents are stationed in *South Africa* and the *Mauritius*, and also at Jamaica, Berbice, and Demerara, in the *West Indies*. These important spheres of labour are occupied by 170 European Missionaries,* who, in most instances, receive the invaluable assistance of their devoted wives. These, with upwards of 700 Native Teachers, form a body of 1000 Agents sustained by the Society, and employed in promoting its designs.

The Churches of Christ gathered by this Agency in Heathen lands are 150, containing, exclusive of the Christians in Madagascar, upwards of 16,000 members.

In addition to a large number of Sunday-schools, the Society's Agents superintend 400 Day-schools, in which 30,000 young people are receiving instruction. There are also 32 Boarding or Home-schools in India, China, and Polynesia, containing 595 girls, and 254 boys.

But the most important of the Society's Educational Establishments are eight for the Training of Native Evangelists and Pastors; and in these, at the present time, there are 155 Students.

The zeal and liberality of Christians at the Mission Stations is strikingly shown by the fact, that, aided by the generosity of European Christian residents, they annually contribute upwards of £12,000 for the furtherance of the Gospel.

In addition to their other labours, the Missionaries of the Society have translated the Scriptures, in whole or in part, into the Chinese, Mongolian, Urdu, Bengali, Teloo-goo, Canarese, Tamil, Guzarattee, Malay-alim, Tahitian, Rarotongan, Samoan, Sit-chuana, and Malagasy. Some of these languages they have reduced to a written form; in others they have prepared grammars and dictionaries, and in all a large supply of Christian books and tracts, which have been printed at the fifteen printing-presses of the Society, and are widely circulated amongst the natives.

SEAMEN'S MISSION.

It is now seven years since the Missionary commenced his labours among Seamen of various nations, on board their vessels, laying in the Tyne. He has been eminently suc-

* These Missionaries are engaged as follows: in the *South Seas*, 32; in *China*, 17; in *India*, 58; in *South Africa* and the *Mauritius*, 43; in the *West Indies*, 20.

cessful in his work. A synopsis of his labours are as follows:

40,000 visits to vessels, and conversed with a vast number of Seamen.

Distributed 120,000 Religious Tracts, in various languages, on "Repentance towards God, and Faith in our Lord Jesus Christ;" the Apostolic and only true religion.

Lent 25 Loan Libraries, to Captains of vessels.

Sold 6000 copies of the Holy Scriptures, in eleven different languages, to Seamen of various nations.

Sold or given 1000 copies of the Holy Scriptures to Seamen's families, aged widows, landmen, &c.

Held 1000 meetings for reading the Scriptures and prayer, on board and on shore.

Rowed his own boat 7,500 miles, during the above period. 1 Cor. iv. 10—14.

COST OF MEN OF WAR.

Army, Navy, Ordnance, and Miscellaneous Services.—A Parliamentary paper, lately issued, contains statements of the comparative charge and numbers of the above services for the years 1849, 1850, and 1851. The number of men on the Army establishment in Great Britain voted for 1848-49 was 113,847; for 1849-50, 103,254; for 1850-51, 99,128; for 1851-52, 98,714; for 1852-53, 101,937. The number of men and boys voted for the Navy during each of these years was respectively 43,000, 40,000, 39,000, 39,000, 39,000. The number for the Ordnance was 14,294, 14,123, 14,569, 14,573, 15,582. The sums voted for miscellaneous services in 1849 were £3,783,573, in addition to special grants of £262,545, for the distress in Ireland and Scotland, and £1,100,000 for the Kaffir war; in 1849-50, £3,988,904; 1850-51, £4,065,642, and £300,000 for the Kaffir war; in 1851-52, £3,948,102; in 1852-53, £4,177,764, and £400,000 for the Kaffir war. The total sums voted for the above years for all these services were £22,880,659, £21,672,745, £20,012,735, £19,746,941, £20,445,851.

COST OF MEN OF PEACE.

Archbishops and Bishops.—A return has just been printed, which was required to show, "from the Ecclesiastical Commissioners for England setting forth the names and titles of every Archbishop and Bishop who has been consecrated or translated since the 1st of January, 1836; the amount of income assigned to the see; the amount of nett income received annually by such Archbishop or Bishop; and the amount of surplus paid over to the Ecclesiastical Commissioners, and dates of such payments." The amount of income assigned to the Archbishop of Canterbury is £15,000. In the year 1850-51 the nett annual amount received was £22,721 9s. 6d. The annual charge was the whole excess over the income assigned. In 1851 the payments to the Ecclesiastical Commissioners were £526 6s. 4d. In 1852 the payments by the Ecclesiastical Commissioners were £3,472 5s. 2d. Similar statements are made with respect to the Archbishop of York

and the Bishops, as to their incomes, the nett annual sums received, and the payments made to and by the Ecclesiastical Commissioners. It appears that the amount of income assigned or contemplated to the Archbishop of York is £10,000 a year; to the Bishop of Durham, £8,000; to the Bishop of Bath and Wells, £5,000; to the Bishop of Chester, £4,500; to the Bishop of Chichester, £4,200; to the Bishop of Ely, £5,500; to the Bishop of Hereford, £4,200; to the Bishop of Lichfield, £4,500; to the Bishop of Llandaff, £4,200; to the Bishop of Manchester, £4,200; to the Bishop of Oxford, £5,000; to the Bishop of Peterborough, £4,500; to the Bishop of Ripon, £4,500; to the Bishop of Rochester, £5,000; to the Bishop of Salisbury, £5,000; to the Bishop of St. Asaph, £4,200; to the Bishop of St. David's, £4,500; and to the Bishop of Worcester, £5,000. No specific income was assigned to the see of any Archbishop or Bishop until after the passing of the Act 13th and 14th Victoria, c. 94 (August, 1850). Previously to that date the law required fixed annual payments to be made by the charged, and to the receiving Bishops, so calculated as to leave to each of them an average annual income of a specified amount. The Archbishops or Bishops making or receiving such fixed payments under the provisions of the Act 6th and 7th William IV., c. 77, were not liable to pay to the Commissioners any surplus, nor to receive payment on account of any deficiency. It is stated that the income-tax is deducted from the payments to and by the Ecclesiastical Commissioners.

THE WAYWARD SON.

A pious lady had long and faithfully endeavoured to lead her children in the ways of righteousness; but her eldest son gave not heed to her counsels, and with grief she saw him select a companion for life who feared not God, and establish himself in his own home *without a family altar*. But she followed him with her prayers and entreaties; and he loved and valued her, as his daily visits testified. On one occasion, as he stepped in, the title of a tract which lay upon his mother's table attracted his attention. He wished he could read it. But, no; he would not on any account be seen taking it up. Still, he could not leave it; for the Holy Spirit had made use of the title of that tract to arouse him from the deep lethargy in which he had so long been sunk. At last he covered the tract with his hat, drew it unperceived from the table, and left the house.

But what should he then do? He could not well read it at home without the knowledge of his wife, and he was ashamed to read a tract in her presence. As his only resort, he betook himself to the barn, ascended the hay-loft, and there devoured its pages. Deep convictions of his sinfulness followed its perusal, and he was led by its teachings to accept of offered mercy through a Saviour's merits. The mother now rejoices over her son, who "was lost and is found," and frequently has the happiness of uniting with him, *around his own family altar*, in thankful praise to their common Redeemer.

RESIGNATION TO THE WILL OF GOD.

A few years since, a pastor was called to visit a family where a son, the only child, was supposed to be past recovery, with sudden illness. The parents were living "without God and without hope." As the pastor entered the room, the father said to him, "Pray that my child may *live*, but do not pray that I may be resigned to the will of God, should he take him. I cannot; no, never: he is my only son. *Pray that he may live.*" Aware of the responsibility resting upon him, the pastor offered a prayer in accordance with the truth of God's word and promises to the humble believer, in holy resignation to his sovereign will. Favourable symptoms soon appeared, and the child recovered. That son had an uncommon intellect, was prepossessing in his person, and received all the advantages money could purchase, but was an unwearied source of trial and vexation to his family and the neighbourhood. He became a reckless infidel, a victim of the most degrading vices, a "byword" and a "reproach." The writer has seen the gray-haired father in the street, wringing his hands, and mourning aloud the disobedience and ingratitude of his child; and at last he became deranged—dying with a bleeding, broken heart, his life sacrificed by the treatment received at the hands of that "*only son.*"

A WILL AND A WAY.

A poor woman who was ardently pious, on hearing some benevolent object presented, had a strong desire to contribute to it at least the widow's mite. She went home and searched the house, but could find nothing. She was greatly distressed. She knew not how to be denied the privilege of casting a little into the treasury of the Lord. She entered her closet, and prayed earnestly that God would make her submissive, if it was clearly his will that she should give nothing. On leaving her closet, she went into a back apartment, and spying a little bag of dried seeds, she took them down, and thought to herself that perhaps some one might purchase them. Just at this moment her minister came in. She disclosed to him her feelings, and showed him the seeds. He took them, and observed that he was going over the river, and perhaps he might sell them. On his way he met a brother in the ministry, who invited him to address a Missionary meeting that evening. He consented to do so; and in the midst of his address, he told the touching story of the poor woman, and presented her bag of seeds for sale to the audience. A gentleman arose and offered five dollars for them. He took the seeds and offered them for sale again. Another person offered five dollars for them; and thus they proceeded until they had procured twenty dollars for the bag of seeds. The minister took the money, and carrying it to the woman, spread out four five-dollar bills before her, as the price of her seeds. She was overwhelmed under a sense of Divine goodness, and most cheerfully gave the whole to the Lord.

Biography.

MEMOIR OF WICKLIFF.

JOHN WICKLIFF was born about the year 1324, in a village on the banks of the Tees, near Richmond, in Yorkshire. Of his ancestors, and of his earlier years, there is but little known. History first presents him as a student in Queen's College, Oxford, whence he soon afterwards removed to Merton College; where, by the hard exercise of considerable talents, he became a respectable scholar. He spent his nights and his days in the study of Aristotle, whom, through the aid of Latin commentaries, he thoroughly mastered. Thus prepared, he began the study of scholastic theology, in the subtleties of which, and in the puzzling jargon and crooked casuistry of the schoolmen, he was without a rival; and thus he became eminently qualified for his subsequent work, for fighting the Romish wranglers with their own weapons, and in their own territory. He then set himself with equal zeal to the study of law, of the Latin fathers, of the most celebrated authors living nearer his own time; and, to crown all, he investigated for himself the Holy Scriptures. So profound and splendid were his acquirements for his day, that he, in virtue of his superiority, was termed the Gospel Doctor.

It was not till the year 1360, that Wickliff was called forth to exhibit either his talents or his tenets, both of which were then displayed in defence of the University against the monks. Oxford, in happier times, flourished to an extent which is now, even with all our increase of population, almost incredible, and could number within its walls thirty thousand students! This mighty army had been reduced to six thousand, through the busy artifices of the monks, on whom the Pope had conferred the privilege of imparting instruction. The success of their allurements was such as to threaten ruin to the University; though from what cause we cannot tell. They may have been cheaper or better teachers, or neither, but cunning deceivers, who beguiled the multitude. The University took measures to remedy the evil, and Wickliff appeared in their behalf, assailing the fraternity of monks with a freedom of speech, and a severity of rebuke, to which their own ears and those of the nation had not been accustomed. The matter did not end here. He exposed

their personal iniquity, the absurdity and perniciousness of their order both to church and state, and held up the whole horde to the indignation of his country. The *Senatus*, grateful for his services, embraced every opportunity of advancing his interests, and sounding his fame. Wickliff next drew the sword in defence of his sovereign, Edward III., lately ascended the throne, from whom the Pontiff exacted the homage, hitherto rendered by the kings of England, ever since the days of cowardly King John. This spirited monarch repelled the insult with indignation, and, appealing to Parliament, had his protest confirmed. The Pope found advocates of his claim; of these, one in particular, a monk, profound, subtle, and eloquent, put forth a treatise, which produced on the public mind a strong impression against the king. Wickliff sat down to pen an answer to this work, and bringing to his task equal talents, with the auxiliaries of common sense and sacred Scripture, he completely overwhelmed his antagonist. This brought him further into notice, and procured him the patronage of Government.

In 1372, he was elected professor of Divinity at Oxford, and so placed on the summit of an eminence, whence, in all directions, he could pour streams of Gospel light into the surrounding regions of darkness. The appearance of such a man, in such a place, was as novel, and startling, and conspicuous, as that of a burning citadel on the brow of a promontory at the hour of midnight—and nearly as astounding the alarm produced by it. The glory of the scholastic theology had now reached its acme; inattention to the Scriptures, and contempt for the decisions of inspiration, neglect of the useful, and devotion to the subtle part of human learning, could scarcely have been carried further. The schoolmen, infatuated by the philosophy of Aristotle, perplexed truth instead of elucidating it—banished useful knowledge—pertinaciously pursued cavils, and themes of crooked casuistry, to the utter extinction of piety and of peace. If such themes were the subject of meditation in the cloister, and of prelection in the academic chair, what was to be expected from the pulpit but kindred disquisitions, equally impious and useless? These were intermingled

with the dreams of the fathers, the traditions of the church, and false miracles and legendary tales, as destitute of truth as repugnant to reason. The former satisfied the literate and metaphysical, and the latter gratified the passion of the wonder-loving multitude, and thus supported the mummery of the papal community, and advanced the interests of the monastic orders. In this state of things, if Wickliff's situation was advantageous, it was also critical; and at the commencement of his career there was need for consummate prudence. Aware that established customs and deep-rooted prejudices were not to be at once removed and overturned, he was contented to lead his audiences into logical and metaphysical disputations, accustoming them to hear novelties and bear contradictions. As nothing took in the schools, but learned arguments on the increase of time, on space, substance, and identity, he expatiated on these, and intermixed and pushed, as far as he durst, new opinions in divinity, sounding as it were the minds of his hearers; till, at length, finding the water of sufficient depth, and hourly increasing, he set every sail, and scudded fearlessly along before the breeze of truth and reason, steering constantly by the compass of revelation. His celebrity soon attracted a vast concourse of students, and his opinions gradually won their way to the minds of a multitude,—where they lodged, and at length brought forth fruit abundantly. While thus in his own person he trained the leaders, he also drilled the army—for in addition to his professional labours, he was a regular and public preacher—nor was he less admired in the pulpit than in the schools. He amused not the learned among his auditors with the subtleties of scholastic disputation, nor the vulgar with panegyrics on saints, and accounts of popish miracles. The doctrines of religion, as far as it was safe to promulgate them, and the duties therewith connected, he seriously enforced upon his audience—at times descanting on the corruptions of the church, the profligacy of the clergy, and the usurpations of the Pope. On these themes he expatiated with exceeding warmth and vehemence, such as to show that he understood his ground, and felt shocked at these abominations, and feared no consequences. This was done with a force of argument which flashed conviction, and confounded gainsayers; and with an energy and eloquence which compelled

attention and sensibility, and a purity of life which guaranteed sincerity. The result was, that he acquired a vast multitude of adherents in all ranks.

In 1374, Wickliff, in addition to empty praise, obtained not a little solid emolument. The Crown, mindful of past obligations to Wickliff, not only conferred on him a valuable benefice, but employed him on an embassy to the Pope concerning the liberties of the Church of England. The choice of such a man displayed not less of wisdom than of gratitude; for one who more despised the Pope and hated his usurpations, one who was less likely to be influenced by fear and bribery, could have been nowhere found. We find him again employed in a diplomatic character, delegated with several barons to the court of the Duke of Milan. His intercourse with the authorities of the Pontificate, furnished him with further knowledge concerning its dark projects and its infamous policy. Nor was his new light kept secret; for, from this period, in his lectures and in his pulpit discourses, we find him pouring forth largely his furious invectives against the abuses of Popery. He reproveth in the harshest language the profligate lives of the clergy, and impugns with all freedom the unscriptural doctrines which they inculcated. He confined not his charges to their pride, to their avarice, and idleness, but upbraids them with their ignorance, hypocrisy, and cunning selfishness, whereby they abstained from a faithful performance of their duty, lest they should, by giving offence, obstruct their interest. Even the god of the Roman world, the father of lies and blasphemies, the great leviathan of apostacy and delusion, received a full share of his notice and reproof. He taught that the grand object of the diabolical doctrines of the Catholic Church was to enrich, at the expense of the eternal welfare of millions, this monstrous and murderous wholesale trafficker in the souls of men. Correction is always grievous to him that forsaketh the way, and such will hate reproof, even should he die through his neglect of it. This holds true, even when the phrase is mild and measured; and how much more is it likely to be so when the censure is conveyed in such acrimonious language as Wickliff, in his honest indignation, used towards the adversary of the saints. The mingled cries of interest and ignorance and bigotry, rent the air, flew across the seas, and entered the ears of

his Holiness. Malice extracted from his lectures and writings no fewer than nineteen charges of heresy; which were exhibited against him. His Holiness, believing all, and filled with rage and alarm, and burning with desire to overwhelm so formidable an innovator, issued several mandates on the same day—June 11, 1377. He writes the Bishops of London and Canterbury and the King, commanding the apprehension and confinement of Wickliff until further orders should arrive from Rome. The King, now advanced in years, had consigned the management of affairs to his son, the Duke of Lancaster, and this nobleman shielded Wickliff against the fury of the Bishops. In addition to the Bulls, the Pope sent to Oxford his Nuncio, to accuse them of coldness in the cause of the holy Church; and enjoining them, under the severest penalties, to deliver up their Divinity Professor to the Bishops of London and Canterbury. Such was the attachment of the University to Wickliff, that they hesitated about receiving the Nuncio at all; and if he was received, which is doubtful, his injunctions were utterly disregarded. This unwonted insolence, as it was deemed, stung the London Bishop, who brought over his brother of Canterbury to join him in citing Wickliff to appear before them at St. Paul's, London, within thirty days. Betwixt the issuing of this and the day of appearance, a very important question came on in Parliament, Whether or not, on an emergency, it might retain the treasure of the realm, although the Pope required it on pain of censure and in virtue of his authority. On this very simple point there were various opinions, and it was at length agreed to refer the matter to Wickliff, who was deemed the best casuist of his time. This was a trying hour. The fires of persecution had begun to rage, and the Papal thunders to roar. Should he decide in favour of Government, this would incense the Papacy and heat the furnace of their wrath seven times more than formerly; if he decided in favour of the Pope this was to incur the displeasure of the throne, and deprive him of the royal protection. Even should he have decided in favour of the Pope, the charge of heresy was still against him, and he must have after all fallen the victim of Papal vengeance. Prudence, therefore, led him to give decision against the Pope; but he had another authority to consult—his conscience. Had these

given opposite advices, he would doubtless have obeyed the dictates of the latter, not the former; in the present case, however, they coincided,—and he gave it as his opinion that the Pope had no right to the revenue of England in such circumstances, grounding his judgment on the law of Nature and the word of God. This affair rendered him much more odious to the court of Rome than all his former heresy, and led them to long more vehemently than before for his destruction. The day was at hand on which they expected to seal his doom—the day appointed him by the Bishops. Thither went Wickliff, accompanied by the Duke of Lancaster, and Lord Percy, Earl Marshal of England. The Bishops were quite confounded at seeing him enter supported by the two greatest personages in the realm. The prelate of London lost his temper, and was carried headlong by a gust of intemperate passion, which was vented against Lancaster, whose lofty spirit could not brook the insult; and so a fierce dispute ensued. The trial never came on; for the vast concourse, assembled within and without, entered into the altercation, and the whole became a scene of confusion. The meeting dispersed, and Wickliff was summoned to meet the Bishops again at Lambeth. Here these wolves expected to mangle him without disturbance; but were disappointed; for they had no sooner met, than Sir Lewis Clifford entered the assembly, and, in an authoritative tone, commanded them to desist from proceeding to any decision against Wickliff. The menace of Sir Lewis meant more than met the ear, and it was backed by the fearful intimations of the mighty multitude, who assembled also on this occasion, that if Wickliff was ill-treated, it should be at a heavy cost to such as did it. Awed yet again, the Bishops dismissed him with an injunction to broach his heresies no more either in the schools or in the pulpit. He made no promises; and that he purposed no obedience, was evinced by his future conduct. Gregory XI. dying in 1378, a new Pope was elected, who conducted himself with such insufferable arrogance, that he lost the affection of his subjects, and disgusted the cardinals, which led to the election of a rival Pope. These two Infallibles contended for power with the most indecent violence—called each other liars, and pronounced on each other the dreadful sentence of excommunication. This circumstance tended to open

the eyes of multitudes, and to unveil the cheat which had previously been imposed on the world. Both pretended to be vicars of Christ, while both acted in a manner more becoming vicars of the prince of darkness. Wickliff was not asleep the while, but viewed the fight of the Holy Fathers as an omen for good: and while they were labouring each to prove the other an usurper and impostor, he did his best to prove that such was the true character of both. His zeal and talents were alike roused, and he sent forth into the world two tracts—"The Schism of the Roman Pontiffs," and the "Truth of Scripture." In 1379 he was taken very ill, and fears were entertained lest his disease should prove fatal. This was anxiously hoped by the Monks. They also cherished an expectation, that in these sorrowful circumstances he might be induced to revoke what he had written against them, and which had brought them into much contempt. To solicit this, a solemn deputation, consisting of a friar from each of the mendicant orders, was sent to him; and being admitted into his presence, and receiving a patient hearing until they had declared their object, he ordered his attendant to lift him up from his pillow; when, with a severe countenance which seemed to indicate vast purposes, and in a firm tone, though erewhile so feeble, he said—"I shall not die but live, and farther declare the evil deeds of the friars!" They retired in confusion; and what they so greatly feared came upon them; for so soon as he recovered, he set about the work of reformation. He uniformly acted on a system wisely planned and vigorously pursued; and now set about accomplishing some of its most important parts. He saw that the want of a version of the Scriptures in the vernacular tongue was a source of the most serious evils; and in order to supply such a desideratum, he had from an early period been labouring to effect a translation. When the Scriptures were first rendered into Latin, it was the universal language of the western world, and as such proved an admirable vehicle of conveyance for religious truth; but in time it ceased to be spoken, and was superseded by a variety of dialects, possessing, some more, some less affinity. Latin was no longer acquired on the breast and in the nursery, and, to be learned, needed to be formally studied. The Bible became thenceforth a sealed book to the multitude, and was understood only by the clergy, to whom

the people owed any glimpse which they possessed of its meaning and doctrines, and who might impart and withhold and gloss and modify at pleasure, and make the world the miserable dupes of impiety and imposition. Wickliff wished to reduce the priests to the capacity of mere expounders of God's law, and to enable the people to judge for themselves. This he deemed the likeliest way to put a lasting stop to the progress of that baleful stream, which, rolling over the world, had uprooted and destroyed every vestige of apostolic Christianity both in doctrine and influence. In order to prepare the world for the translation of the Divine volume, which he had finished, he not only expatiated in his writings and sermons on the duty and right of the people to read the Scriptures, but reprimanded with much severity their spiritual guardians, who from vile motives withheld them. Having used every means that his bold and prolific genius suggested, and that his restless industry could effect to inspire the nation with a longing desire to read this wonderful volume, he published in the year 1380 his Translation of both Testaments. This was the heaviest calamity, the most dismal omen that had hitherto befallen the Romish polity in these realms. This was the first spark of a conflagration, destined to consume the whole citadel of the Man of Sin—the monarch of blasphemy—the first gleam of a brightness destined both to illumine and display the evil, turpitude, and horror of his dominion, and to destroy it. The sword of Wickliff was now drawn—with this he snapt his fetters asunder—with this he cut in pieces the meretricious trappings of a superstition, which had once encumbered him—he burst the toils of priestcraft—he rushed to the arena of combat, and summoned the world to attend the decision. He exclaimed in effect, "I am traduced as an emissary of darkness, and a destroyer of men; I am held as the enemy of God, a monster whose pestilential breath blasts whatever it lights on, as an apostle of heresy and impiety; but I deny the charge. That I view the court of Rome as the very sink of iniquity and source of abomination—the Pope as Antichrist and the usurper of the throne of Heaven—his cardinals as prime ministers of blasphemy—and his clergy as an army of subalterns among the forces of darkness—the rise of the papacy as the ruin, death, and grave of true religion, the very worst evil that ever befell these

lands—I avow, I boldly avow—and all this am prepared to prove. I deny the competency of the court of Rome to sit in judgment on me. The Fathers, the Decrees of Councils, the declarations of the Pope, are tests by which I refuse to have my opinions tried—I appeal to the law of Heaven. All that is needful to be known of God, of his Son, of the state and character of man, of the way of salvation, hath been recorded in the pages of inspiration; and to that record I cleave, I appeal. I demand to have my doctrines decided by this standard. Here is the document. I throw this cause on the nation. I call on men of every rank, to read, and meditate, and judge. Let them decide between me and the Pope, and by this standard form their decision.”

The forces of the court of Rome were now in motion—every head was at work how this undaunted rebel might best be disposed of, and his opinions counteracted. The thunders of the Pontiff shook the seven hills, and extended their hoarse murmurs to the British shores. But the Reformer was no longer to be dismayed by the vain anathemas of Rome. These, which erewhile, and even then, made thrones totter and monarchs tremble, were as contemptible in his ear as a pop-gun of the nursery. Amid the terrible menaces of the prelates, and the foul abuse of the inferior clergy, he went on unmoved, safe under the protection of his Master and happy under the approbation of a good conscience. Having proved the power and temper of the sword which he had wielded, he proceeded to apply it to the dogmas of the Infallible. His first stroke was at a doctrine, the most repugnant to reason and revered by a Romanist—Transubstantiation. This supreme absurdity was begotten by a French monk in the ninth century, and introduced into England about the middle of the eleventh. Ignorance favoured its progress, and the clergy, eager to embrace whatever tended to promote their advantage, laid hold on this tenet as one calculated to inspire unbounded reverence for them, by exalting the people's notions of their spiritual power. Accordingly its adoption became general, and it was at length ratified in the thirteenth century by the third Lateran council. Wickliff first oppugned it in his lectures at Oxford, and afterwards published his sentiments with the title of “Sixteen Conclusions,” and offered to defend them publicly in the Schools of Learning.

The Chancellor opposed this, knowing that no man was equal to Wickliff in disputation, and fearing lest a triumph might increase his party, and give a still wider currency to his opinions. The Chancellor persuaded twelve doctors of the university to join him in signing a monition, whereby academic members were prohibited from holding or defending the same doctrine with Wickliff under pain of imprisonment and suspension. This was a short and easy method of refutation, but the reformer was not to be thus silenced. He appealed to his old friends the Parliament. But the King, having no farther immediate need of his service, and regardless of the progress of truth when his own power was secure, refused to interfere. Lancaster now told him that in such things he should submit to his superiors. While he laboured to emancipate government from the political thralldom by which the Pontiff had oppressed it, he was hailed and praised and rewarded; but when he began to knock off the spiritual fetters of his fellow-men, and to deliver them from the direst bondage, he found himself alone. The hierarchy, intoxicated with joy to find him abandoned by the State, now ventured to summon him before an ecclesiastical court. He appeared in Oxford on the appointed day, and before the bishops and doctors read his extorted confession. The majority appeared satisfied with his explanation, and the court was obliged to dismiss him without censure. The wily Chancellor and some of the monks, however, considered the confession rather as a vindication than a recanting of his sentiments; and so it really was. They, therefore, singly and daily assailed him with mock arguments and real abuse. He regarded not, but persevered in his purpose, and had the satisfaction to behold his followers daily multiplying throughout the kingdom. Such was the progress of truth, that even Popish writers confessed that half the people were Lollards or Wickliffites. The Catholics raged and wondered; Wickliff held his peace and laboured on, till his success waxed beyond endurance. Then Archbishop William de Courtney, a man duly qualified for every species of crime, and sacredly devoted to the interests of the See, put forth his arm to crush the Reformer. He called a court composed of high clergy and civilians, to examine the heresies of Wickliff. In May, 1382, the convocation was held at the monastery of the preaching friars,

London; and there the heretic was cited to appear, which he refused to do, contending that his official situation exempted him from episcopal jurisdiction. The court, however, in his absence, went on with its examination of his heresies, till a very singular circumstance occurred, which nearly terminated the sitting, and spread deep dismay around. At the very moment they entered on their deliberations an earthquake shook the monastery! The coincidence of circumstances so appalled the majority of the assembly, that, thinking this was an evident token of the Divine displeasure against them, they were about to withdraw; when the Archbishop, distressed lest his project should fail, stood up and assured them that if the earthquake meant anything, it portended the purging of the kingdom from heresies, and was an emblem of the commotion which might be necessary in effecting this. Thus quieted, they proceeded first to investigate, and then to condemn. The heresies of Wickliff, with the sentence of the court thereupon, were published in Oxford by Courtney, and answered by the Reformer. He exposed the malice and enmity of his adversaries, and the badness of that cause which compelled them to resort to the miserable shift of charging him with opinions which only a madman could have held, as that "God ought to obey the devil," and similar absurdities. The surly primate was enraged to find his folly ridiculed and his sentence contemned, and determined to resort to more violent measures. He brought a bill into Parliament, the object of which was to arrest and imprison all venders of heresy during the pleasure of the holy church. This bill passed the House of Lords; and that instant the ferocious bishop would have proceeded upon it, but it was rejected by the Commons, and so the heretic was saved. Yet this bloodhound, the primate, insensible to remorse, and superior to disappointment, with a mind fertile in device, and bold in execution, and steadfast in purpose, knowing Richard II. to be a weak prince, applied to him for letters patent, addressed to the Chancellor of Oxford, commanding him to banish Wickliff and his disciples from the University. At this moment the minds of the Oxonians were roused; the best and worst passions came into play, and gave birth to mighty movements. Syllogisms were renounced for swords and daggers, and wrangling of words was like to be superseded by warfare

unto blood. The Chancellor refused to execute the order, assigning as the reason that he would thereby endanger his own life and the peace of the University. But the chafed primate was not to be baffled, and became loud and peremptory. Wickliff saw the storm gathering, and to avoid it quitted Oxford for ever. This was, doubtless, to this champion of truth a moment of distress—of exquisite anguish. He left the cloisters of meditation, which he was in pensive mood to perambulate no more. He turned his back on schools the most renowned in the world, over which he had presided with unrivalled distinction, and wherein with unshackled boldness he had expounded the doctrines of wisdom. The Archbishop having at last succeeded, slept sound once more; but his peace was soon to be disturbed, for though his old friend Wickliff was removed from Oxford, he was still in the world, and his warfare with the Papacy was *ad inter-necionem*.

The contest with the Popes was still raging, and threatening to advance from words to deeds. Urban VI. was resolved to try a more substantial mode of warfare than had yet been adopted, and bring the quarrel to an issue by force of arms. Urban applied to England, where he was acknowledged as the successor of Peter, for men and money; and to all who in any way abetted his cause, there was granted the utmost profusion of indulgences and pardons. The honest heart of Wickliff could not conceal its horror and indignation at such a procedure. He denounced the Pope in terms of the most unmeasured disgust and abhorrence, as the enemy of all good, declaring both the Popes two false priests—open Antichrists. "Why," he asks, "will not the proud priest of Rome grant full pardon to all men to live in love and peace, as he does to all such as fight and slay those who never offended him?" By this the wrath of the Pope was excited to the uttermost, and he summoned the bold disturber to Rome to answer for his misdemeanours. He wrote the Pope and pleaded his health as an excuse for non-appearance, having been recently attacked by palsy. This seems by his Holiness to have been received as gladtidings; and viewing it as a presage of mortality, his terrors were somewhat abated. It was hoped that he, whom nothing else could quiet, would soon be silenced by death; so henceforth the veteran antagonist was permitted to live

and labour with comparatively little molestation. In two years from this time, he was a second time attacked with palsy, in December, 1384, while attending Divine service with his people at Lutterworth; and after an illness of three days, he expired. He was buried in the chancel of his church, where his ashes reposed till the hand of violence disturbed their peace. This shocking violation took place in consequence of a decree of the Council of Constance, in 1415, when, after the condemnation of forty-five articles, relative to his doctrines, the Reformer himself was pronounced to have died an obstinate heretic, and his bones were ordered to be dug up, that they might be separated from the bones of the faithful, and cast upon a dunghill. Accordingly they were disinterred, burnt, and thrown into the Swift, a streamlet which ran by Lutterworth.

Thus died honest John Wickliff, who loved truth, who sought and found it, and gave himself up to its guidance, who feared God but not man, who pursued his Master's glory but not his own. Wickliff was the Daniel of his era—he dared to be singular, and to offend, even to exasperation, a power the most dreadful and overwhelming and implacable that then existed. He stood almost alone upon the earth, and was valiant for the truth—unimpressed by the example, and unawed by the execrations of adoring millions, he indignantly refused to fall down before the idol. He appears to have been a man at once amiable and ardent, bold and cautious, a lover of civil and sacred free-

dom. His history suggests a vast range of topics for meditation, on which we cannot here expatiate. Surely the dullest reader must learn from our record the horrid thralldom of Britain in the day of Papal domination—the monstrous evil of withholding the Scriptures—the unspeakable good to be derived from their circulation—the certain destruction which Bible knowledge brings upon the Romish system—the admirable principles of the Protestant religion, and the ineffable mercies which God has conferred on us who enjoy its blessings. Each of these points contain doctrines which envelope duties;—let us contemplate the former and perform the latter.

Wickliff's worthy friend of the Papacy forgot him not, but cherished his memory with the most rancorous malignity. He was more mischievous when dead than while alive. His books conferred on him a kind of spiritual omnipresence; for by those he spoke at once in a multitude of places and to tens of thousands. Nor spoke he in vain; for his doctrines spread with a rapidity almost miraculous. When the Romanists could do no more, they bestowed an epitaph, though we believe they withheld a tomb. This singular article was expressed as follows—"The Devil's instrument, church's enemy, people's confusion, heretic's idol, hypocrite's mirror, schism's broacher, hatred's sower, lies' forger, flatteries' sink,—who at his death despaired like Cain, and stricken by the terrible judgment of God, breathed forth his wicked soul to the dark mansion of the black Devil." C.

Popery.

IRELAND'S MISSION FIELD.

A Paper read at the Dublin Conference of the Evangelical Alliance, by John Edgar, D.D., Professor of Divinity, and Honorary Secretary of Missions for the Presbyterian Church in Ireland.

THE GREAT APOSTACY, AS SEEN AND FELT IN IRELAND.

IRELAND has long been, and unhappily is still, a field of melancholy interest for observing the character and fruit of the Great Apostacy. No doubt, in a country such as Spain, we might find worse specimens of tyranny, cruelty, degradation, than even in Ireland; but in Spain, Popery has the throne as well as the altar—laws civil as well as ecclesiastical under her feet: while, in Ireland, Popery spreads Egyptian darkness amid scriptural light; Popery enslaves in the very home of Protestant liberty; Popery per-

secutes, in defiance of British law; Popery bullies and befools British legislators, so that they not only sanction a system which the Duke of Wellington once said is inconsistent with good government in any country, but they contribute, from the public purse, to train the very men who—sworn to eternal enmity, not like young Hannibal, against Rome, but against England; and who, with a wretched education, and class-books immoral and dangerous, go forth, with principles corrupted and hearts depraved, from a college where persecution and rebellion are part of the course—go forth,

as agents of ill in the hands of a foreign hostile power, to stimulate a besotted populace to deeds of rebellion and blood.

Formerly, in India, the British Government compelled soldiers to drink a daily allowance of distilled spirit, and hanged them for crimes to which that same distilled spirit drove them; now, the British Government give free education, board, and beer, and £20 a year, to Popish paupers, for learning from Dens and Delahogue how to debauch the minds, if not the persons, of females coming to confession, and how to train to seditious bitterness, or lawless violence, those who come under their influence; and when the system, patronized and paid by Government, has done its work, and issued in rebellion or murder, Government cannot hang the criminals, for the rebel has too powerful connections, or the jury is afraid or indisposed to convict the murderer.

Ireland having now 2,361 of these priests, 138 convents, 13 Roman Catholic colleges, with monks, nuns, Jesuits, teachers of Romanism numberless, it is surely a subject of solemn interest to inquire what effect their teaching and general influence have produced in a country which, from its situation, climate, soil, and people, should be one of the richest, purest, freest, and happiest in the world.

In 1841, one-half of the people of Ireland had dwelling-houses consisting of only a single room, and three-fourths of all Irish houses were of mud. Two-thirds of the people subsisted on potatoes, one-third were out of employment, and one-eighth were in beggary. With such a large supply of teachers, we would expect the people to be well taught; but, no,—it is not long since there was not a single bookseller over six counties, and there was not one in seventy-four towns, having on an average 2,500; while in 1841, above one-half of the whole population could neither read nor write, and three-fourths of them all were destitute of the simplest rudiments of learning. The grand deficiency, however, was want of training in the doctrines and precepts of God's Word, and the result is natural and fatal. While in Great Britain, with three times the population of Ireland, there were, in 1850, 31,000 committals for crime, there were 33,000 in Ireland! Three-fourths of all the crime of England is of the lightest kind, but not so, alas! in Ireland, for of 40,000 convictions in 1848 nearly 3,000 were sentenced to transportation, and 60 to death. "Take

up a map of the world," says a Bishop of Limerick, "trace from pole to pole, and from hemisphere to hemisphere, and you will not meet so wretched a country as Ireland." And why, in a land fertile in resources, blessed with fertility, lying in the very sunshine of Heaven's smile,—why should its people be steeped in misery? why should crime spring up daily, like hemlock in the furrows of the field?

One word—PRIEST—explains the mystery. Confession, baptism, marriage, death, the corn-field, the grave, the world beyond the grave, sickness in man, sickness in beast,—all, all are taxed by him, in a spirit of heartless extortion, among the poorest of the poor; and for all that, with voracious cupidity, he takes, what does he give in return? Is it education? No. The education he gave was in the Irish hedge-school, from such school-books as "The Garden of Love," "Irish Rogues and Rapparees," "Moll Flanders," and "Freeny, the Robber." Is it morality or religion? Nothing of the kind: on the contrary, he confounds, in the minds of his poor blinded votaries, the distinctions between right and wrong; he subverts the fundamental principles of society; he propagates doctrines and practices which would dishonour Paganism; and, after having set before them a ruinous example, and brought them, by his corrupting influence, perhaps to a felon's death, he encourages them, by the hope of absolution, to proclaim the lie of their innocence from the fatal drop; and, when his victims sleep in the solitary grave within the gaol, wet by no woman's tear, he continues to drain the pockets of their friends for repose to the souls of those whom he has taught them to extol as martyrs.

IRISH POPERY'S INFLUENCE ABROAD.

Such, then, being Popish Ireland, the friends of truth and righteousness should look well to the position which she occupies on the map of the world, and the influences which she exercises on the destinies of our race. She lies near, very near, Scotland and England, and can neither be drowned nor pushed away; and modern improvements are bringing her every day nearer the great new world of the West. Glasgow, Edinburgh, Dundee, and other towns of Scotland, are oppressed and defiled by increasing swarms of illiterate, profligate, Irish Romanists, and are taking measures for mitigating the intolerable evil; crime in

Liverpool has tremendously increased on account of the huge proportion of its people who are now Irish Romanists; Manchester groans under a similar bane; and London feels it necessary to devote a special agency in her City Mission to bring reforming influences to bear on the increasing masses of Romish heathenism which are adding fearfully to the number and atrocity of her dangerous and perishing classes.

America, above all other countries, has an interest intense and alarming in Ireland, as a missionary sphere. The poor Irish Papist, with a desperate patriotism, long clung to the land of his father's grave; but the tie is broken. While the Irish priesthood are busy raising up a huge system of tyranny, and, by opposition to every reforming influence, are preparing for the people a heavier, deadlier bondage; the people, rising up in masses from the land which priests defile, are rushing away to the wilderness of the Far West, in hope of finding among the wild woods, and in the country of the stranger, the liberty, prosperity, and happiness which were denied them at home. 279,000 persons emigrated in 1851; from 700 to 1,000 daily land in New York alone; and of these, by far the greater number are Irish Romanists.

Let us now look at the bearing of all this on our present subject. In 1775, the United States had 26 Romish priests, and 52 congregations. About the year 1830, the Roman Catholics of the United States were estimated at 500,000; in 1832, 150,000 were added, and their numbers have continued steadily to increase, so that now the Roman Catholic Church in the States has 13 colleges, 4 archbishops, 30 bishops, 1,073 churches, 1,081 priests, and 1,199,700 members. Archbishop Hughes estimated the American Romanists at 3,000,000 in 1850, but the Catholic Almanack makes them 1,650,000.

To strengthen the hands of these, the three great Romish Missionary Societies of Paris, Vienna, and Rome, are lending effective aid; and the Irish Church is sending to their help those hopeful students of Maynooth for whom she has no room at home.

Since, then, Ireland exercises such a powerfully pernicious influence in spreading over Scotland, England, America, Australia, that fell religion, which, despotic in its own constitution and doctrines, has ever been the friend of despots;

which extinguished the last lingering remnant of liberty in old Rome; which waged a thirty years' war against the revival of civil and religious liberty in Europe; which for ten centuries has swayed an iron sceptre over one-third of the population of the globe,—since Ireland is a chief support of that blood-stained system which has murdered about 68,000,000 of human beings, and holds in darkness and bondage one-half of the civilized world, what is to be done?—what does duty to the Church, and the world, and to God require? Whatever is to be done, one thing is clear—the Man of Sin is doomed. Babylon shall sink, like a millstone, in the great deep, to be seen no more. With impossibilities, therefore, we have nothing to do; God does not command impossibilities. There is nothing impracticable which we ought to do for our brother's good and our Redeemer's glory; if we fail, on our own negligence or cowardice be the blame. Englishmen, Scotchmen, Americans! it is wise and well that your great and all-important work should be the education of your own nation, the culture of its intellect, the formation of its conscience, the regulation of its affections, heart, and conduct; you must, as you would live and die in peace, and meet your God in peace, you must extend intellectual culture and evangelical light to your Roman Catholic population; but is that all? Did Hannibal wait to allow the Roman army to ravage the towns and desolate the homes of his native land, or did he mow down their armed thousands, in the field of Cannæ, at their own gates? Did William wait till the Popish bigot James had so broken the strength of Protestantism in England that weak nations like his own would fall an easy prey? The crocodile's egg is easily crushed; it is astonishing what a multitude of ugly grubs a couple of swallows will carry to their young in a single day.

THE OPENED FIELD OF PROVIDENCE.

Ireland is a field of intense interest now, on account of the wonderful preparation for missionary work lately made in it by the mysterious providence of God. In 1841 there was in Ireland a population of 8,175,124, and, according to the usual rate of increase, it should have been, in 1851, about 9,000,000; perhaps it had reached this in 1846. But the late Census makes the population 6,515,794. Ireland has likely lost

2,000,000 of her population; and about 270,000 of the houses of her poor have been swept away. Three years since I saw the black ruins of very many; grass and weeds grow now where once they were.

According to the Report of the Commissioners of Public Instruction, in 1834, Ireland contained 1,517,228 Protestants, and 6,427,712 Roman Catholics. Here were fearful odds against Protestantism; here a fearful host at the nod of Rome; here a region of darkness and despotism fearfully large. But famine, emigration, and other causes, have effected an incalculable change. As to numbers, the vast proportion of 2,000,000 dead or gone were Romanists, and hence the proportion of Protestants and Romanists in Ireland has so thoroughly changed that some authorities state that Romanists do not exceed Protestants by more than 500,000, while by others the statement made is this: such is the decrease of Romanists by disease, emigration, and conversions, that, laying out of account 500,000 shut up in workhouses, the Roman Catholic and Protestant population of Ireland are nearly equal.

However inaccurate both these statements may be, and whatever be the exact relation of numbers, one thing is certain, that Romish Ireland has become a much more manageable field than formerly; and the means and agencies in the hands of Protestants are, with the Divine blessing, quite adequate to her regeneration. Other considerations, also, show that the Spirit of the Lord is lifting up a standard against her great enemy. Political agitation, monster meetings, exciting speeches, roused the Romish mind, and taught it to think; temperance gave it sober leisure; hope deferred on Repeal made it sick; and when the sweeping famine came, many causes combined to shake it from the foundation of its ancient trust. The priest, in his usual pretensions to miraculous power, sprinkled holy water on the potato stalks; yet there settled down upon them, in thicker gloom, the blackness of death. Government gave £10,000,000 to feed the dying; but whenever the priest aided in its distribution, he showed injustice and cruelty. Hundreds of thousands, in charity, were sent from all parts, and all denominations, and committed to the charge of Quakers, Episcopalians, Presbyterians, Methodists, Baptists, but scarcely anything to the Romish priest; and what little he did receive he too often gave to those who

could repay him in fees, or made it subservient to his own selfish ends. In the meantime, death was doing a wholesale work; multitudes were gone to their long home, and no priest had been near their bed; here was a corpse on the roadside; another there, thrust into the bog; and, near at hand, a whole family dead in their hut, over whom "*the hunger*" had crept with a cold and deadly torpor; but all of them had gone unanointed, unshrived; the wife was too weak to rise from the side of her dying husband to go for the priest; or, when the little child did totter forth to bring him to the home of the dying, he confessed that there was no money to pay for last rites, and he was driven, with curses, away. Thousands were dead, and no holy clay had been put on their coffins; thousands were dead, and no ceremonies, deemed essential to salvation, had been performed over their cold remains; but their widows and orphans lived, and they could not believe that their husbands and fathers must, for the covetousness of selfish priests, be eternally lost. No, no; natural affection rose high over all the teachings of priestcraft; and those who had tried the man of the whip and altar's curse, and found him, in the hour of trial, heartless and harsh; and who, in the hour of sickness and sorrow, were visited, and fed, and comforted, by those whom he called agents of hell, could not but see and feel the contrast; could not but feel, in their inmost hearts, that Protestantism cannot be bad when its fruits are so generous and good.

THE LABOURERS IN THE HARVEST FIELD.

Ireland is a field of delightful missionary interest now, because so many missionary agencies occupy it, with great zeal, and large success. One of these, which may be viewed as pioneer to others, has been long worked successfully by Episcopalians, Presbyterians, Baptists, and others, and has for its object the religious education of the native Irish, through the medium of their own language.

A single extract from the last Report of the Irish Society will convey satisfactory information as to the sphere occupied, and the good done, by this species of missionary agency: "The Committee report 667 schools, 29,119 scholars, 38 inspectors, 60 clerical superintendents, 20 missionaries, 3 lay agents, 166 Scripture-readers, several new places of worship, to meet the demands for church

accommodation of vast numbers of converts from Romanism; and all this effected and maintained against violent intimidation, with threatened loss of property and life, and endured with martyr's courage and faith."

The Mission Society for the Islands and Coast of Ireland, the Achill Mission, the Dingle and Ventry Mission, have so long enjoyed public confidence, and been upheld by public generosity, that they need only be mentioned as patriarchal institutions, which have lived to see, in the fruit of their own labours, and in the increasing prosperity of many young societies around them, the result of Heaven's rich blessing on many an anxious day of toil, and many a fervent prayer. The Irish Evangelical Society, supported by Congregationalists, has 20 ministerial agents, and 30 Scripture-readers, whose labours have been greatly blessed, and who have provoked to love and good works many more of other creeds and names.

The itinerant system of Methodism qualifies it for such a field as Ireland; and in Ireland, since the days of Wesley, Methodists have laboured with their accustomed zeal, and with much success. The Primitive Wesleyans have 20 missions in Ireland, comprising not less than 400 mission stations or congregations, which are so widely scattered that their missionaries have not travelled less than 42,000 miles during the past year, and have paid 48,000 family visits for reading Scripture and prayer. The other chief Methodist body have 18 missionary stations, and 25 missionaries in Ireland, and in their last report they say, that such an amount of success has been realized as to afford cheering hopes for the future.

No missionary society has, of late years, engaged more of public attention than the Society for Irish Church Missions. It employs 13 ordained missionaries, 1 lay superintendent, 3 lay agents, 83 readers, 41 teachers, making in all 141 agents employed, besides 274 teachers, who instruct 3,520 Romanists in reading the Irish Scriptures. These missionaries officiate in 21 congregations, having an average attendance of 3,892, all of these being either settled converts from Romanism or inquiring Romanists, sufficiently emboldened to defy the vengeance of the priests. In the appeal which the Bishop of Tuam has made for the building of eight new churches, and the enlargement of two others, on account of the success of these missions, he says,

that in the district there are 13 congregations of converts and inquiring Roman Catholics, and 24 schools, in which 2,500 children are taught the Scriptures.

A single fact gives every man the means of judging of the Society's success. In the district of West Galway there were, ten years since, not more than 500 Protestants: there are now between 5,000 and 6,000. Or look to the district of Doon, on the borders of Limerick and Tipperary. What Doon was may be judged from the fact that the sale of a cow, not long ago, was effected there by a very strong force of police and military, supported by artillery, who were opposed by 60,000 men. From hill and dale, from mountain and bog, these thousands came at the command of the priest. The priest's power was lately tried in the same district. "Every man, from the Shannon to the Galtees, will come at my call," said the priest, "to shout and groan the Bishop of Cashel." The bishop came, but neither priest nor groaning mob was there. And why? The power of the priest is gone. In 1848, after three years' labour of Irish readers, eight persons in the parish of Doon renounced Romanism; and, in another year, ten more. Then came on a period of terrible persecution, but the truth of God triumphed; and now, in that district, there live not less than 800 converts from Romanism, while at least 200 more have carried reformed hearts to lands beyond the sea, or the land beyond the grave; 32 are either acting as teachers and readers, or preparing to teach others that truth which has made themselves enlightened and free.

The Society for Irish Church Missions is carrying forward a bold and successful system of aggression on Romanism, in some of the large towns of Ireland, by maintaining with Romanists friendly controversy on the leading tenets of their system, and, in a loving, religious spirit, overturning their errors, and establishing scriptural truth. Such is the interest awakened among Romanists by this system, that sometimes 1,000 of them are present at a single meeting in Dublin; and such is the success, that 150 converts from Romanism have, in a single district of our metropolis, joined the communion of the Established Church. It has been repeatedly published, on high authority, that in the diocese of Tuam alone there are 10,000 converts from Popery; and the Rev. William Marable, in his pamphlet on Irish Church Missions,

states, that 30,000 converts have, within the last two years, been, by various societies, brought out of Romanism.

In Connaught, the chief sphere of the Episcopalian mission in Ireland, as well as in Tyrone, Kerry, Birr, and other places, the Irish Presbyterian Church, aided by the Free Church of Scotland, have, for many years, employed a varied and powerful agency. What renders the Presbyterian mission in Connaught so peculiarly interesting is, not its scriptural schools, though they contain 2,000 Roman Catholic children; nor its industrial system, though the means of earning a livelihood have been furnished to very many; nor its teachers, readers, and missionaries, though they command the admiration and love of all who know them: the delightful, joyous, and hopeful feature of this mission is, that in its rise, progress, and prosperity, it is a student's mission—cherished, supported, and raised to its present great prosperity by the young candidates for the Presbyterian ministry. The sending forth of their first missionary, Michael Brannigan, one of themselves, is no tale of yesterday. He went alone into the wilderness; he bearded the Romish lion in his den; he went everywhere preaching the Word to Irish Romanists in the Irish tongue; he established schools; he introduced industry; he triumphed over opposition in many a savage form; he was agent, in

the time of famine and pestilence, for a large and varied benevolence; he was the breaker-up of the way, over whole counties, for others who now profit by his labours; and the news of his trials, toils, and success, created a wide interest, and kindled a noble zeal, which continue steadily to furnish for the Connaught mission field large means, and self-denied faithful men. Ten more of their number have gone after him to the same field, volunteers for the privations, opposition, and hardships of wild Connaught; their aim being to convert Romanists, not to a sect, but to Christ: hence some of them labour under the special patronage of pious Episcopalians, and some preach in houses of worship built for them by pious Episcopalians; and all of them have so endeared themselves to the poor Roman Catholics of the west, whose children they teach, and whose homes they visit in the hours of sickness and death, that wherever they go they are received with a thousand hearty Irish welcomes; and so open is their field, and so multiplied are their opportunities for good, that their prayer and cry is, that God would send forth labourers to cut down the ripe and ready harvest.

*** We have been compelled to abridge this valuable Paper, to bring it within our space; but for popular purposes it has lost little, if any, of its power.—Ed.

The Christian Ministry.

MINISTERIAL DIFFICULTIES.—REMEDIAL HINTS.

SIR,—It may be that enough has now been published fairly and incontestibly to demonstrate that a great number of our devoted ministers are kept on an allowance which is much better adapted to gender nervous irritability than to lead them to lay out all their energies in their holy calling. Mr. M'All, it appears, has remitted the subject of ministerial support to other hands. Had he known more of the real state of things, so far as our denomination is concerned, he would, I doubt not, have written less. Dr. Guthrie speaks of the "Free Church" minister's manse; but where are our manses? Our forefathers in England had better judgment than we have, for most of the places of worship of our denomination, built a hundred and thirty years ago, were connected with that accommodation. The people should never think of erecting a chapel without a house for the minister. The want of this necessary convenience causes immense trouble and expense, which can ill be afforded by the great majority of our suffering pastors who have no certain dwelling-place. I have

known an Independent minister who, owing to his painfully straitened circumstances, had to change his residence *six times in two years*! In Scotland, almost every "Free Church" minister has his manse or free dwelling house attached to his church. But in England, the bulk of our pastors have neither a manse nor yet sufficient means to pay the rent of a house fit to be occupied by them. And the subject of ministerial support has now become most nauseating to all parties, but to none more so than to the men whose pecuniary difficulties are the bone and marrow of the whole controversy.

A minister of our denomination, of extensive learning, sound piety, and good standing in the Church of Christ, and who has been in the ministry for a period of thirty-five years, said to me, not many weeks back, "Our deacons and people are so wedded to their own notions that till churches are broken up by the resignation of ministers, they will not be convinced." I cannot agree in this opinion. I think a change for the better might be brought about in a very short time; and the circumstances in which

we, as a denomination are placed, demand immediate and combined action.

The leading spirits in the Free Church are determined to see their brethren in the receipt of an augmented and reasonable maintenance. The sum of £120, for each Free Church minister in Scotland, and a free dwelling-house, is at present nearer the mark than £130;—a very inadequate sum to support a minister and his family. But what must be the state of the majority of our small town and village pastors whose average incomes do *not reach £90 per annum?* And it is a well known fact that even £120 a year, and a free house in Scotland, is better than £190 a year without a free house in England. What I assert can be proved.

It would appear that the Free Church has fallen into the error in which we as a denomination are so deeply involved; namely, that of raising separate and distinct churches in thinly-inhabited districts, where the people can never support their own pastors. But the Free Church is much less culpable, for its present and still growing ministerial difficulties, than we are. At the Disruption, the people rushed after their faithful pastors, resolved to stand or fall with them. But our case is widely different: we have gone forth into the highways, and by the hedges, and without counting the cost, we have raised up a great number of small fellowships, and have sought out and trained young men to settle over them as pastors. And these small churches have in many places turned out wranglers, contending for the pre-eminence in the church, rather than wrestlers with God, pleading for the outpouring of the Holy Spirit, that the wilderness might become a fruitful field. Our great error has been that of recognising small churches and pastors in places where the population ought to have been formed into adult classes and Sabbath-schools, conducted by earnest catechists and devoted Scripture-readers. If the "Free Church," with its well-organized plans of action, including its "Sustentation Fund," is in a fix in relation to ministerial support, what must be the real state of things among us?

Sir, permit me to speak freely. I do not plead for myself. At present, thank God, I have all, and abound. But I still remember the time when my own personal case of ministerial poverty exceeded the darkest picture drawn by the eloquent Dr. Guthrie, and consequently I feel for those ministers—and they form a much larger number than Mr. M'All is aware of—who are the landmarks pointing to our weakness, and the sea-buoys, by means of which our danger is made known to the lookers-on. I subjoin an extract from a letter written by one of our tried and very successful ministers, which will speak for itself. It is as follows:

"My dear Sir,—We pay about £25 a year rent and taxes. I receive in all from the people, and including our chapel endowments, &c., a salary of about £80 a year. But if we had the sum of £90 per annum to depend on, we could not pay our way and maintain our ground in this stronghold of the Established Church. This year I have to find the sum of £8 to pay up the salary

of the teacher of our day-school, and to assist the poor people in their efforts to cancel a debt on one of our village chapels. One of my sons is in a dying state, and cannot survive many days. The number of our societies is too great for our resources, and consequently I have to act as banker, but never receive either interest or principal back. In a few days, I shall have to find funeral expenses, then comes the surgeon's bill; and, to add to the climax of my difficulties, next week I shall have to pay the sum of £13 as a part of £40 premium, which I have engaged to pay with another of my sons. Where are all of these sums of money to come from? It is impossible that we can live, meet all accidental and incidental expenses, pay servant's wages, £25 a year rent and taxes, and support the various and still increasing societies connected with our church and preaching-stations, out of £80 or even £90 a year. Why, Sir, the vicar of our parish is allowed £100 a year by the "Pastoral-Aid Society," to enable him to keep a young man, who is single, and acts as Scripture-reader and curate. No, Sir, we cannot live *honestly* out of my salary."

The above facts, Sir, are not singular, but representative of the real condition of hundreds of excellent, well-educated, devoted, pious—and considering the circumstances in which they are placed—successful ministers of the glorious Gospel. Mr. M'All must excuse me if I say that there are Congregational ministers in England whose salaries, including all they receive from all quarters, do not exceed £50 *each per annum*, and some of these have *grown gray in the ministry*. It was only the other day that a friend told me that he could not get the money which the Rev. — owed him. "Poor man," said my friend, "he cannot pay, for he has only about £50 a year salary, and he has a family to support." A very large number of our excellent and laborious brethren are compelled to live and pay their way, as best they can, out of salaries varying from £50 to £90 *per annum*. To deny the strict accuracy of this fact, would be to expose the gainsayer to a serious and well-merited rebuke. One of the most laborious ministers I know of, is at this moment in the receipt of only £60 a year, though he has a wife and four children entirely dependent on him for support. This good man has seven preaching stations, including four or five chapels. His church consists of about two hundred members, who with very few exceptions, belong to the class who earn from seven to eight shillings a week. Some of us have to walk knee deep in water to reach our stations; not, however, because we could not get another more genteel and easier sphere of labour, or a larger salary from another church, but simply because we think it both a privilege and an honour to preach the Gospel to the poor. But the men who labour so cheerfully in such dens of ignorance and poverty should be well supported.

Though I have been the pastor of only three very poor churches during a period of twenty-six years, I have preached the Gospel in twenty-six different counties in England and Scotland, and, consequently, I

have had the very best means of forming an extensive and accurate acquaintance with the real state of things in our own denomination. And notwithstanding all that has been written, bearing on the great and good deeds of churches and deacons, and they have been many, I could tell of parties who withheld their faithfully-promised subscriptions to get rid of their faithful pastor, simply because he did not succeed in drawing as many people to chapel as they thought he should have done. It is not long since a highly-respectable minister of our order had a letter sent him while from home to inform him that he had better look out for another charge. And why? Just because he was in the habit of preaching very freely to sinners, but did not dwell much on the doctrine of election. Such churches are, I thankfully admit, the exceptions amongst us; but there are such, and woe to the good men who fall into their grasp.

Mr. M'All admits that deacons may not always be managing men. But I have seen and known some deacons who were sufficiently managing to pay old church debts, of several years standing, out of the money subscribed by the members of the church to support their *newly-chosen pastor*. They *did it openly*. I happen to know of some cases where the leading deacon has, on more than one occasion, forgotten to enter in his book some of the subscriptions paid to him by the people for the support of their pastor. I once remarked to a certain deacon, that a certain pastor had been ill-treated by some of his people. "The people do not care," was my friend's reply; "for they know that if twenty ministers were to die of a broken heart to-morrow, forty more would be ready to take their places." I have known persons—church-members—before now, who left their place of worship, and went to the parish church, simply and only because they were kindly asked to give each *one shilling a quarter*, as a token of their gratitude to God for their spiritual privileges. I know a man who kept back a part of his quarterly subscription because his minister had been out for a month, and that month was his own, according to the call which he had received from his church! Our pastors in small country places are, in general, expected to entertain all ministers who come from a distance to plead the cause of Missions, and to subscribe freely to all the societies and institutions which stand connected with their churches, whether they can afford it or not. Accredited ministers should not be encouraged to settle in centres of bottomless poverty, and in fogs of ignorance, without a reasonable prospect of adequate and permanent support. The sooner our Home Missionary Society takes up and adopts the whole of our poorer, and because poorer, the most unmanageable of our country churches, the better for the population at large, as well as for the cause of civil and religious freedom.

Much has been written within the last thirty years to lessen the number of inefficient ministers; but very little has been said to rebuke and check the heartless and grinding conduct of many offending churches

and overbearing deacons. That there always have been, and that there still are, useless ministers amongst us, as well as in other denominations, is a palpable and distressing truth. But if we had more system, and less of our present Independency, we should have much less cause to complain either of short-coming churches, unfeeling deacons, or useless pastors.

It is useless to try to hide, either from ourselves or from others, the real condition of many of our country churches. Lookers on know, and to a certain extent understand, how we are situated. Our case is pregnant with danger to the best interests of Christ's kingdom, both at home and abroad, as well as to the cause of education and civil and religious freedom. As a great section of the Church of Christ, we are too independent, and by necessary consequence, we shall remain, while in our present fragmental state, a comparatively easy prey to the advancing and concentrated forces of Roman Catholics and Romanizing statesmen. Danger is impending, and many of our devoted, pious, and earnest brethren are ready to "faint because of the way." The great bulk of the working-classes and field-labourers are not with us, and small shopkeepers and others in the rural districts are afraid to take any very active part in connection with our places of worship, while not a few of our people find it convenient to occupy a prominent seat in the parish church, "because of advantage." Then, again, vast numbers of the clergy of the Church of England are awake, united, and resolved to win the population back to the parish church; and the demon of Infidelity and drunkenness is making the most fearful and telling havoc among the lower and middle classes of society. Many of our own people cannot endure the doctrine which urges upon them the necessity of uniform and practical obedience to all the commands of God. The services of the sanctuary on the Lord's day, as well as on week-day evenings, are neglected and despised by many who used to attend them; and the literature that illumines the head, softens the heart, and sanctifies the soul, is set aside to make way for Holyoake's "Logic of Death." Add to these discouragements, the rising up of new sects, and the extensive lay-agency employed by the different sections of the Methodist body, and the difficulties of the Independent minister, who has often to labour single-handed, will appear in something like their true colours.

Members of our churches, who leave for other parts of the country, are frequently permitted to sit down year after year at the Lord's table, without a certificate of membership, or even an inquiry being made into their character and standing. I have known of persons of this stamp, who have managed to save their pockets by saying, that they belonged to the church at such a place, and had to contribute to the support of the cause there. For want of a uniform and recognised system of dismissing and of receiving dismissed members throughout our denomination, we suffer both in our funds and moral standing. When parties leave

us to reside in other parts of the kingdom, they should at once have their dismissal, and no church, who seeks the honour that comes from God, can be guiltless in receiving them into their fellowship until they have first ascertained who and what they are.

The real cause why so many of our ministers are constantly on the look out for other spheres of labour, is not, as is generally supposed, unfitness, or an unwillingness to remain where they are, but the precarious nature of the inadequate support which they receive both from the people and other resources. In small country places the bulk of our members are very poor, and the few who are better off than their brethren act, in some instances, as if they had been sent into the world for no nobler end than to get good customers to their shops, and good crops from their fields. Christian ministers who happen to fall into the cold and withering grasp of such calculating economists, are always expected to endure something more than "hardness as good soldiers of Christ," and if they dare to complain, the only remedy which "Diotrephes" can devise for their comfort is a hint at the desirableness of a change; and some parties who profess to associate for better purposes, are not always unwilling to lend their associated aid to crush an injured pastor. It must be self-evident to men of large and elevated minds, that ministers and students of power, piety, tact, and talent, will never submit for any length of time to the evils of which I complain.

But we, as a denomination, have our remedy. And I am satisfied that the time has fully come for us to unite our *scattered forces and funds*. The small country churches would, I doubt not—though I know that others doubt it—cheerfully unite in a holy confederation; and surely the wealthy churches would not hesitate to combine their great strength with that of their weaker brethren, to promote the efficiency and harmony of the entire body. I would convert all small fellowships, who are not able to support their own pastors, in the neighbourhood of market towns, into branch churches, and I would supply them with lay-preachers, and a sermon from the pastor of the church to which they belong, as often as he could make it convenient to visit them. I would also discourage the practice of building chapels in small villages, where the people on the spot are not able to pay for them, and where, in nine cases out of ten, a private room would do just as well. We might avail ourselves, to a much greater extent than we have yet attempted, of the services of lay-preachers and Scripture-readers. The salaries of our accredited ministers should be more *equalized than they now are*, and not one of our village pastors should have less than £120 per annum. We ought to have a respectable committee of pious men, to whom both churches and mi-

nisters might apply for advice in the hour of need; whether in case of any disagreement that might arise, or when a pastor might wish for a change, or a church be in want of a pastor. A "Sustentation Fund" might be established by us, by means of existing funds, annual subscriptions, donations, and collections made at all the chapels and preaching-rooms which belong to us. There ought to be a list of the names of all who attend our places of worship, kept by an active person appointed by the pastor and his people; and a committee of hearers and members, including the deacons, should be formed, upon whom it would devolve to divide the churches and congregations into districts, and to appoint suitable collectors, who would call *once a week* for the *subscriptions* of the people. We might easily have five public collections annually, for the purpose of supporting a "Sustentation Fund," Foreign Missions, Home and Colonial Missions, Schools and Colleges, aged ministers, widows, and orphans. Let the leading men of our denomination take up the subject of ministerial support in the spirit in which they have taken up Chapel Building in London and Manchester, and let there be one *uniform plan of action laid down, and recommended for immediate adoption* by the whole of our churches, and the thing will be done.

If the Autumnal Meeting of the Congregational Union, to be held at Bradford, Yorkshire, in the month of October next, would appoint a committee of earnest men, who would go into the subject of ministerial support, with heart and soul, we should soon see our accredited pastors placed in better circumstances, and the peace, prosperity, and harmony of our churches greatly promoted. But if matters be allowed to remain as they are, many of our small country churches will die of their own Independency. An effort should be made to induce parties in small towns, where there are two feeble Congregational Churches, to form one good church, that they might have it in their power to treat and keep their pastor like a man of God. Great care should be exercised by our pastors, tutors, and churches to prevent, as far as possible, ministers and students from settling over small gatherings of Antinomians and wranglers, who care not what reputation they tarnish, or whose heart they break, only let them have "comfortable doctrine," and scope for wrangling. Let all things be done decently and in order, for "God is not the author of confusion, but of peace, as in all the churches of the saints." And he has ordained that all who forsake all other means of support to preach his word, should be properly and honourably provided for.

I am, dear Sir,

Yours earnestly,

W. FERGUSON.

Red House, King's End, Bicester.

Sept. 9, 1852.

Essays, Extracts, and Correspondence.

EUROPEAN RACES IN THE UNITED STATES.

THE predominance of the Anglo-Saxon race in numerical, as well as in intellectual capacity, in that part of North America comprised within the area of the Republic of the United States has been generally admitted, or, indeed, scarcely denied, until within a very recent period. It now seems to have become important to political demagogues, in their anxiety to wield an influence with the numerous classes of the American population, principally from Ireland and Germany, who have swelled the ranks of emigrants to those shores within the last quarter of a century, to misrepresent and exaggerate the proportion of the Celtic and modern German element in the aggregate numbers of the American nation. An Irish-American writer of this stamp is quoted as an authority in the January number of the *Quarterly Review*, and on that account deserves attention, for the purpose of correcting his gross misrepresentations.

In the article referred to (on "Highland Destitution and Irish Emigration"), the *Quarterly* says:

But what will be the influence of the Irish exodus upon the destinies of the great American Republic? The population of the United States is probably the most mixed and heterogeneous on the face of the earth. The Slavonic element, which is entirely antipathic, is almost the only European one unrepresented there. The native German, the Anglo-Saxon, the Milesian, and the Gaelic sub-varieties of the Celtic race—to say nothing of the African—have all contributed largely to the composition of that strange people. But, if any reliance can be placed on the accuracy of the following Table, which seems to have been constructed with great care by a Mr. William E. Robinson, and read before a learned and statistical assemblage at Clinton, in New York, the Celtic blood even now predominates. The gross population of the Union was, in 1850, a little above 23,000,000, which (says Mr. Robinson) may be thus appropriated:

Irish born	3,000,000
Irish by blood	4,500,000
German, by blood or birth	5,500,000
Anglo-Saxon, by blood or birth	3,500,000
French, or other Celts, by blood or birth	3,000,000
Coloured, free or slave	3,500,000
Total	23,000,000

According to this Table (the *Quarterly* gravely remarks), more than half the white population of the United States are Celts; more than a third Irish Celts; more than a seventh actually of Irish birth. This in-

creasing predominance of a race of so strongly marked a character, and of qualities so opposed to those of the Anglo-Saxon, may well give rise to considerable anxiety on the other side of the Atlantic, and to interesting speculation here. If the Irish, enabled by their numbers to congregate together there as in the old country, and thus to withdraw themselves, in a great measure, from the influences of a new scene and a superior race, shall retain their national features unchanged, or only slightly modified, they may affect greatly the aggregate character and the political and social proceedings of the Union. The stern and resistless energies of the Anglo-Saxon may, and probably will, still enable him to retain the supremacy, but even then the destinies and the nature of the American people, as a whole, must be affected by this inordinate infusion of Irish blood.

As I shall be able to show that the reviewer reasons upon false premises, founded upon the misrepresentations of the Irish lecturer "before a learned and statistical assemblage at Clinton, in New York" (which assemblage, by the way, was principally composed of young men and plain country people, at the commencement of Hamilton College, a minor institution in central New York), I think he may dismiss his apprehensions as to the effects which an Irish Celtic emigration in large numbers may produce on the character of this Anglo-Saxon Republic, in its social or political relations. If I were, however, to admit the facts stated, such is my confidence in the predominance of the Anglo-Saxon intellect, and governing powers and influence over the other races with which the people of this vigorous stock comes in contact, that I should still believe in the permanency of Anglo-Saxon institutions, government, and social superiority, as much in America as in Great Britain. All experience on both sides of the Atlantic serves to confirm the soundness of this opinion. In the United States it is well known that the only influence the Celtic race, when banded together, has exercised upon our politics, has been in the use which has been made of them by demagogues (generally of other races, and most frequently Anglo-Saxon) to hold the balance of power between contending parties, and thus to elevate aspiring individuals to office and power. A transfer to the American continent of the entire Celtic population of Ireland need not, therefore, create any feelings of apprehension among those who are anxious for

the perpetuity of Anglo-Saxon rule and predominance. Indeed, most of the Irish and other emigrants who settle among us seem to consider this result as a necessary consequence, and to acquiesce in it with a readiness which shows that they appreciate Anglo-American institutions, manners, and customs, as the best calculated for the adoption and use of a free and republican people.

I propose, however, to show the erroneous character of the statement respecting the elements of the population of the United States, as quoted by the *Quarterly Review*. This I shall do very briefly, but I trust satisfactorily, by two statements: first, by answering the inquiry which may be made, What was the character, as to races, of the population which composed the 13 British Colonies which declared their independence in 1776? and, secondly, in giving the numbers and character of the emigrants from Europe to the United States since the American Revolution, with an estimate of the probable numbers of the descendants of those emigrants, thus added to the population.

The British Colonies in America, forming the original 13 States, it is well known, were settled by emigrants, a large proportion of whom were natives of Great Britain. No considerable emigration of Celtic Irish, or other people of Celtic origin, took place until after the commencement of the present century. The New England States, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North Carolina, South Carolina, and Georgia, were mainly settled by Englishmen. New York, the only Dutch colony, passed under British dominion, with a small population, partly Dutch and partly English, in 1674. The Dutch records of 1673 say, "They, and as many of the Dutch nation as are yet residing under this Government, are calculated to amount, women and children included, to about 6,000." In 1698 the total number of inhabitants in the colony was 18,067; and in 1723, the whites had increased to 34,393, and the blacks to 6,171: total, 40,564. This was under the English Government. A few Dutch, Germans, and Poles settled in New Jersey; a few Swedes in Delaware, many Germans in Pennsylvania, where they afterwards became one-third of the population; and some French Protestants, called Huguenots, in New York, New Jersey, and South Carolina. Besides the small Polish colony in New Jersey re-

ferred to above, another branch of the Slavonic race was represented by a colony of a few Moravians and Bohemians in Pennsylvania.

With the exception of a few Scotch Highlanders who settled in North and South Carolina and Georgia, I believe no Celtic colony is to be found among the settlements in the British North American Colonies of either the seventeenth or eighteenth centuries. Settlements of Lowland Scotch and Scotch Irish from the north of Ireland were made in Pennsylvania and the Carolinas, and a small number of Irish Protestants settled in the town of Londonderry, in New Hampshire. The very considerable numbers of Irish Protestants from Ulster and other parts of Ireland (of Lowland Scotch and not of Celtic origin), who have, from time to time, emigrated to the United States, have led to much confusion and error in investigating the elements of American population. But minute inquiries into the progress of the Colonies will satisfy impartial observers that no considerable Celtic element existed in the population of America previous to the United States Census of 1790. The Welch, considered by some as Celts, but who, in truth, are the descendants of the Cymri, furnished a small proportion of the early emigrants to British America. They have doubtless mixed more with their English neighbours on their native island than have the Scotch and Irish; and of the emigrants to America, particularly to New England, it was often difficult to distinguish between the Welsh and English who came over together in the early colonial history. There were, however, a few Welsh colonies in the United States, in the last century, where the emigrants retained their language, manners, and customs. Such is the county of Cambria, in Pennsylvania, and some smaller settlements in New York and other States. It is probably fair to estimate the Welsh element in the present population of the United States at 500,000.

In giving a view of the various races who contributed to form the population of the Colonies, I should mention that a few Jews were among the number, principally commercial adventurers in the Atlantic cities and towns; but the greatest proportion of the Jewish race now found there is of recent emigration.

We see, then, that the following European races made up the population of the British Colonies previous to the American Revolution, viz., Anglo-Saxon,

Lowland Scotch, Scotch-Irish, Welsh, Highland Scotch, Germans, Dutch, French (Huguenots), Moravians, Poles, Swedes, and Jews. To these may be added a few Flemish or Belgians, who came over with the Dutch to New York and New Jersey. At the commencement of the Revolutionary War, in 1775, the population of the 13 Colonies has been estimated at 2,000,000 of whites, and 600,000 blacks. There were a few Irish gentlemen of Celtic origin who accompanied the English Catholics of Lord Baltimore's colony to Maryland, and a few families of like origin are to be found among the old families of New England, and some of the other States, but their numbers were too inconsiderable to affect a general inquiry and calculation like the present. The same remark will apply to the Irish Celtic servants and labourers, who accompanied the Anglo-Saxon, Welsh, and Scotch emigrants, in the seventeenth and eighteenth centuries, to the middle and southern colonies.

I now proceed to examine, very briefly, the effect of emigration from Europe to the United States, for a period of sixty years, viz., from 1790 to 1850, upon the present population of America. The following is the result of estimates and returns made up at the Census-office at Washington, bearing upon this subject of emigration :

IMMIGRANTS FROM FOREIGN COUNTRIES
INTO THE UNITED STATES.

From 1790 to 1810	120,000
From 1810 to 1820	114,000
From 1820 to 1830	203,979
From 1830 to 1840	778,600
From 1840 to 1850	1,543,850

Total number of immigrants for sixty years	2,760,329
Natural increase in periods of ten years	1,590,605

Total number of immigrants since 1790, and their descendants in 1850	4,350,934
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The aggregate number of whites, as shown by the Census of 1850, was 19,631,799 ; so that, if we allow half a million for the gain of white population by the accession of Louisiana, Florida, Texas, California, and New Mexico to the territories of the United States, with a further allowance for other accessions by immigration previous to 1790, it appears that about three-fourths, or more than 14,000,000 of the present population, are descendants of European colonists, previous to the American Revolution.

Twenty years since, when the white population of the United States was 10,537,378, and the number of coloured people 2,328,642 (viz., slaves 2,009,043, free 319,599), according to the Census of 1830, Professor Tucker, of Virginia, who has written much on the subject of population, made the following estimate of the division of the people of the United States, according to races and descent, viz. :

CENSUS OF 1830.	
English and their descendants	6,000,000
Scotch	500,000
Irish	2,000,000
German	1,000,000
Dutch	500,000
French	300,000
Swedish, Spanish, Swiss, &c.	200,000
Total whites	10,500,000
Africans and their descendants	2,328,642

Total white and coloured 12,828,642

On the above basis, slightly varied, I give the following estimate of the approximate proportions of the different races forming the population of the United States in 1850 :

Anglo-Saxons	11,000,000
Lowland Scotch	700,000
Scotch and Anglo-Saxon Irish	1,500,000
Celtic Irish	2,000,000
Welsh	300,000
German	2,000,000
Dutch	800,000
French (including Huguenots)	1,000,000
Danes and Norwegians	100,000
Swedes	100,000
Swiss	50,000
Spaniards, Italians, Jews, &c.	100,000

Total whites	19,650,000
Africans, slaves and free	3,600,000

Total 23,250,000

With regard to the Irish Celtic population in the United States, it may be remarked, that, compared with the inhabitants of the Anglo-Saxon stock, it is a short-lived race, and the average rate of mortality among these recent immigrants to America is much greater than among other portions of the population.

AN AMERICAN.

THE EAR.

"He that made the ear, shall he not hear?" In the August number of the CHRISTIAN WITNESS, I directed attention to the structure of the eye ; I now proceed to give an outline of the organ of hearing. Complex as it is, it will afford a striking illustration of the power and wisdom of the Creator in its wonderful organization and adaptation for its peculiar functions. Here is presented a

beautiful piece of workmanship, arranged with consummate skill, bearing the impress of Divine fabric, and fashioned according to the most perfect law of acoustics. The ear may be divided into three portions—the external, the middle, called the tympanum or drum, and the internal or labyrinth, the latter being a series of minute canals containing the fine filaments of the acoustic or auditory nerve.

The external ear, in its formation, is an elastic cartilage, with a very fine covering. It has various sinuosities, or curves, falling the one into the other, and finally leading into the opening of the ear. It rarely admits of motion among Europeans, except in a few instances, and it is a fact worthy of observation, that where the internal structure has been injured, so as to cause a certain amount of deafness, the ear has been known to move, by which a more distinct hearing has been produced. In quadrupeds, by the easy and rapid motion of the ear, we are led to perceive the power and facility they possess in collecting sounds from a great distance, and also accurately judging of its direction. The tube, or auditory passage, which leads to the tympanum, consists partly of bone, and partly of cartilage. It has an oblique direction, and is rather more than half an inch in extent. The cuticle which lines the inside is thin, under which small glands are seated for the secretion of the wax. This secretion, together with the small fine hairs which line the passage, prevent insects from passing to its internal part. An instance occurred to a man while sleeping on the ground in the open air, when a fly entered the ear and deposited its eggs. The result was that he suffered the most intense agony, which was only relieved by the diligent use of the syringe and water. The membrane is so highly sensitive, and so subject to inflammation, that the practice of dropping stimulating oils, and other powerful remedies into the ear, to remove deafness or ear-ache, cannot be too strongly censured. Such rash and inconsiderate treatment is apt not merely to excite inflammation, but also produce deafness, and injure the brain. Instead, therefore, of dropping brandy, turpentine, or pungent oils into the ear, the mildest remedies should be had recourse to,—such as olive-oil, soap and water, or ox-gall, to soften the wax and clean the tubular passage. Deafness has been caused repeatedly by the use of means which have proved irritating and injurious to the delicate structure of the parts.

The middle cavity of the ear, or tympanum, comes next in order for consideration.

This cavity is somewhat of an irregular shape, and is, as it were, scooped out in the hard portion of the temporal bone. Stretched over its anterior part is the membrane of the drum, at the bottom of the outer passage of the ear. Its shape is oval, and it lies in an oblique direction. It is a transparent shining membrane, like parchment, stretched on a drum. It has no natural perforation in it, unless it be caused by disease. Experiments have been tried of forcing tobacco smoke through the ear from the throat. This could only happen by an opening in this

membrane, caused by accident or local disease. Its internal structure is highly vascular. Its use is to conduct the vibrations of the atmosphere, when collected by the outer ear, to the chain of bones found in the cavity of the tympanum. The following are the openings connected with this middle cavity,—the drum. It has a communication with the atmospheric air by a tube leading into the throat, called the Eustachian tube. This explains the cause of deafness arising from inflammation of the throat, and swelling of the tonsil glands, which obstructs the passage to the ear. As its design is to admit the air to the tympanum, some have perforated the membrane of the drum in cases of deafness, in order to remedy the defect, but without success, or at least a temporary one, as the puncture soon closes again. By the admission of air into this cavity, it allows of a free motion of its membrane, without which it could not take place. It is to the ear, what the hole is to the drum, necessary for the completion of sound. Comparative anatomy would seem to indicate that the Eustachian tube is subservient to the action of the membrane of the drum. It is found in all red-blooded animals, which possess this membrane, but is wanting in fishes, which are destitute of it. A second opening from the cavity leads to what are called the mastoid cells, which are irregular, winding cavities, formed in the bone, and which are always filled with air. The third and fourth openings which lead to the labyrinth, or internal ear, are called the oval and the round, from their peculiar shape. In the tympanum we next find the chain of bones, which are four in number, and form a link between the membrane of the drum and the oval opening which leads to the internal ear. They are named the malleus, from its resemblance to the hammer; the incus, like the anvil; the orbicular from its roundness: and stapes, as compared to a stirrup. They are so united by articulation and fine ligaments, or fibrous threads, as to form one continuous chain, and while they transmit the vibrations of air from the membrane of the tympanum to the inner ear, their mechanism is so beautifully contrived, that they impart strength to the impulse. The little muscles which move this bony chain, have the power of stretching and slackening the membranes to which they are attached. The internal muscle of the malleus, or hammer-shaped bone, draws it forward, bends the chain in this direction, and stretches the membranes, while the anterior muscle produces the contrary effect. They are supposed to increase the power of the ear for receiving the weaker sounds, and at the same time are a preservative to the internal parts from shocks which might otherwise injure the delicate nerve. These bones, minute as they are, are so arranged, so wonderfully connected, so perfectly adapted for their peculiar functions, as to exhibit in a striking degree the wisdom and power of the Creator. The orbicular bone is like a grain of sand in size, and is the smallest bone in the human frame. It forms a medium of communication between the anvil-shape and the stirrup bone. This latter

almost completely fills up the oval opening, which is the channel of communication of the vibration of the air to the labyrinth or internal structure. The stirrup bone acts like a piston on this membrane, and we discover to what a degree the vibration is increased by the tremulousness of the air in the outer canal, before it strikes upon the fluids in the labyrinth. In the middle cavity of the tympanum, we have, therefore, as described, the opening of the eustachian tube, the opening to the mastoid cells, the openings to the internal ear, and the four small bones. The cavity contains no fluid whatever.

The labyrinth, or internal ear, forms the third and the last division. This structure is composed of what is called the cochlea, from its resemblance to the snail shell, of a spiral form, the semicircular canals, and the vestibule. These tubes and cavities lead into each other in so intricate a manner, that to attempt a description is somewhat difficult. They constitute, however, the proper seat of the sense of hearing. The vestibule, or central cavity, is the point of union of all the others. It communicates with the drum by the oval opening, and with the internal auditory canal by a great number of small openings. They are hollowed out of the hardest part of the temporal bone, are covered with a fine membrane, and are full of a thin clear fluid, which can flow out by two narrow apertures. In this fluid lie the soft expansions of the acoustic nerve. The semicircular canals, which are three in number, are all connected. Their calibre is so minute, as not to admit the head of a pin. These canals terminate in the vestibule, or central cavity. The cochlea is also connected in its cavities with each structure. The auditory nerve passes through a large oval opening in the temporal bone, in what is called the internal auditory passage to these fine tubes and sacs, where it divides into the most minute branches, and finally expands in a white pulpy substance. This concludes the brief sketch of the anatomy of the ear. To describe it more minutely would only render it too complicated for general reading. I now proceed to show how hearing is effected.

The external ear, from its peculiar shape, is adapted to collect the vibrations of sound, as they move in their circular undulations in the atmosphere. Sound is to the hearing what light is to the sight, and is propagated through all elastic bodies. It is the result of an impression produced upon the ear by the vibratory motion impressed upon the atoms of a body by percussion, or any other cause. The ear collects the sonorous radiations and directs them along the auditory passage to the membrane of the tympanum. Behind this membrane there is a cavity which contains air through the medium of the eustachian tube, leading from the throat. This imparts a free vibration to the membrane. If the tube, as has been shown, is obliterated by disease, the membrane ceases to vibrate, and the result is deafness. In the cavity of the tympanum, or drum, notice has been directed to the minute chain of bones linked together by fine ligaments. This

chain increases the vibration, and sends it forward to the oval opening, covered also with membrane, to the labyrinth, or internal ear, where the oscillations of sound falls on the pulpy substance of the expanded nerve, and from thence transmitted to the nerve and brain, to complete the faculty of hearing. In this intricate and complicated series of canals there is no air to be found, but simply an aqueous fluid. This, it may be observed, as a medium, conveys a stronger impulse than the atmosphere, stronger on account of its greater specific gravity and want of elasticity. An elastic fluid like air is not required in these cells; it is liable to be compressed by concussion, but water transmits without fail every degree of motion it receives. The oval opening thus receives vibrations from the small chain of bones in the drum, which, passing through the various windings of the internal ear, are once more sent back to the air in the tympanum, by an opening into its cavity, called the round opening. Without these two openings, the oval and the round, there could be no circulation of the vibration in the ear, nor motion of the fluids. The provision here made to ensure perfect vibration is striking, and from the minute ramifications of the nervous filaments in the passages, and their floating in water, we are led to perceive how it is that the sound is so modified before it is transmitted to the nerve and brain, as to cause no injury to its delicate and wonderful organization.

The sensation of hearing, therefore, is effected in a manner which cannot fail to excite our profound admiration, and lead us to feel that we are fearfully and wonderfully made. There is perfection in every part of the organ, harmony of structure, and complete adaptation to its various functions. If the air in the tympanum is wanting, or the fluids in the small canals of the labyrinth, deafness is the result. If disease attacks the membrane of the drum, or destroys the small chain of bones, then the hearing is lost. If, however, the small bone called the stapes, which is placed on the oval membrane or opening is safe and still attached, hearing is preserved to some degree. If the nerve is injured from attacks of fever, or from the too strong reverberation of sound, as from the loud firing of cannon, the faculty of hearing is impaired or lost. And yet, notwithstanding its beautiful and delicate formation, with such fine and complicated machinery, that the slightest accident would effectually destroy its use, how many years roll on, and hearing remains perfect, without the slightest impediment to the performance of its functions! "The works of the Lord are great, sought out of all them that have pleasure therein."

Tiverton, August 25, 1852.

F. S. G.

WOMAN WITHOUT THE GOSPEL.

"ONE can faintly imagine," says Mr. Tyler, who is labouring among the Zulus, "the pitiable condition of females in heathendom, till he has seen it with his own eyes. The slavery both of body and soul which we daily behold, is most abject." Let us look

with his eyes upon some of the scenes which he is constantly called upon to witness.

See that group of females, coarse in features, clad only in the native dress, and offensive to all that is refined and pure in manners, conversing earnestly with a missionary. They are three wives of the man who possesses a neighbouring kraal. He has four others. They have not come, however, to be taught the way of life. They have no inquiry to make in respect to an improvement of their condition. What they wish is, to strike a bargain for the purchase of a heavy Kaffir hoe, which they will pay for by digging in the missionary's garden. He does not want such help; but as it will afford some opportunity, not otherwise easily gained, for him and his wife to do them good, he yields to their proposal.

Behold that company wending their way along the hill side, in the cold dew of the morning. All but one are women, each of whom carries a heavy basket of corn on her head, while their husband saunters on at his ease. Their destination is at last reached, the baskets are emptied, and their master orders them home, while he wraps the blanket around him which he has thus purchased, and proceeds to his kraal at his leisure.

Beauty has been dispensed with a prodigal hand on the view which now lies before you. Flowers of rare sweetness and delicacy are everywhere springing amidst the verdure that carpets the valley and the swelling hills which surround it. How busy, too, the scene at this time of preparing the ground for seed. But those swarms of labourers, so diligently plying their unwieldy picks in digging up the ground over the valley, are females, the wives of the men who own the kraals that are scattered along the hillsides. So also are those others, wearily climbing the steep ascent to their huts, with heavy pots of water on their heads. One reason why the men pursue, as their chief end, the

object of procuring as many wives as possible is, that they may thus use them as beasts of burden.

Go now to a kraal when the work of the day is done. Are these huts the places where women, capable of such refinement, and with whom we instinctively associate so much delicacy of feeling, must lodge? And yet, comfortless as they are, they might be put up with, if love too had her abode there. But you can discern slight tokens of affection. The husband does not welcome his wives from their toil with any manifestation of regard, and few are the acts of sisterly kindness which they perform for each other. Nay, you have no cause for being shocked at that harsh contention which begins to arise. What should hinder, what under the circumstances could hinder these wives from quarreling with each other and with their husband? Must not jealousies of necessity burn between them; must they not often look upon him as, what in fact he is, a selfish, lazy, unfeeling tyrant? And often does he resort to the tyrant's weapons, and inflict serious beatings on those who ought to enjoy his protection, so that at times they endeavour to escape from his power, in the forlorn hope that they may fall into the hands of some one who will treat them with more of consideration.

Shall not these wretched ones have our sympathy? Will we not stretch out our hand to lift them from their degradation? How tender as well as constraining is the appeal which their condition makes to woman's heart,—woman as she is blessed by the Gospel? That which has availed to make woman's condition so pleasant a one in our land is of equal efficacy for them. On some few places it is beginning to take effect. If supplied to them in the fulness with which it is in our power to bestow it, woman there will soon occupy her appropriate sphere in a multitude of happy homes.

Emigration.

EMIGRATION STATISTICS.

It becomes our duty, to the best of our ability, to contribute our mite of information upon all subjects involving the welfare of Nations, and affecting the future and universal progress of the Kingdom of Heaven. It is a conviction of this which, from time to time, has led us to touch upon subjects which seldom find their way into the Religious Magazines, strictly so called.

At present we shall first give a general glance at the entire subject of the Gold Fields, and chronicle progress up to the present time, and then, as of special temporary importance, lay before our readers a comprehensive view of the Australian Colonies—their wrongs, their power, their purpose and determination. The Commissioners of Emigration have

issued a return, from which we cite the following:

PROGRESS OF EMIGRATION.

The emigration from the United Kingdom in each of the last ten years.

	To the United States.	British North America.	Australian Colonies.
1842	63,852	64,123	8,534
1843	28,335	23,516	3,478
1844	43,660	22,924	2,229
1845	58,538	31,803	830
1846	82,239	43,439	2,277
1847	142,154	109,680	4,949
1848	188,233	31,065	23,904
1849	219,450	41,367	32,191
1850	223,078	32,961	16,037
1851	267,357	42,603	21,532

The Commissioners, in their Report, divide the 335,966 persons who emigrated in 1851 as follows:

IRISH EMIGRANTS.

Nine-tenths of the emigrants from	
Liverpool	185,414
Emigrants direct from Ireland	62,350
Irish from Glasgow	4,811
Irish emigrants to Australia in ships chartered by the Commissioners	4,797
Total Irish emigrants in 1851	257,372
English and Scotch	78,594
Total	335,966

Irish emigration seems, according to the Report, to be almost entirely promoted by sums sent from America by Irish settlers to their relatives in Ireland; and taking the last four years, from 1848 to 1851, as an illustration, it will be found that the money sent to Ireland increases with the increase of Irish settlers in America: thus,

In 1848 upwards of £460,000 was sent over.	
„ 1849	540,000
„ 1850	957,000
„ 1851	990,000

Many small sums, to a very large amount, which were sent independent of the ordinary commercial channels, have not been included in the above totals; and according to all account, the sums likely to be sent this year will exceed those of the past year very considerably.

Thus much for the past; but, it may be, the reader is more concerned to know precisely how the matter stands at the present time. Here, again, the Commissioners come to our assistance.

EMIGRANTS CLASSIFIED.

The number of people who emigrated from the United Kingdom during the first six months of the present year, were as follows:

		At the rate for the year of
The United States	136,204	272,408
British North America	19,458	38,906
Australian Colonies	25,810	51,620
All other places	1,519	3,038
Total	182,986	365,972

It is almost impossible to exaggerate the importance of the foregoing facts, and the mind becomes bewildered with the many considerations they give rise to.

Thus we have, in the first instance, an emigration from the United Kingdom of 1,000 per day, which, as nearly as possible, corresponds with the present estimated daily increase of the population; it being calculated that the births in Great Britain and Ireland exceed the deaths by about 1,000 a day.

2nd. We find that out of 365,972 emigrants, 272,408, or nearly 75 per cent.,

go to a foreign country, the United States; while 93,564, or 25 per cent., go to British possessions.

3rd. We find that Ireland, with a population, according to the Census of last year, of 6,515,794, furnished 257,372 emigrants, or nearly 4 per cent. of its entire population; whereas the estimated increase in Ireland by births over deaths, under the most favourable circumstances, is only 1 per cent., or 65,000; thus reducing the population of Ireland in 1851, by 192,372 souls. Supposing in the emigration of 1852 the same proportion to prevail, the emigrants from Ireland would amount to 280,340; and assuming the births to exceed the deaths by 60,000, the population would be reduced by 220,000. This continual reduction in the population will necessarily further diminish the increase by births over deaths in a like proportion.

THE GOLD FIELDS.

From the last documents which have come to hand we shall now present the total of the products of the Gold Fields at Sydney and Melbourne, during the year which is past. It will be in remembrance that the Gold Diggings commenced in May, 1851. Since that time, and up to the date of the documents from which we quote, the united produce of Sydney and of Melbourne is estimated at £3,654,348, even at the reduced price of 65s. per ounce. The *Sydney Morning Herald* must tell the rest:

Twelve months have rolled round since the startling announcement was made that the soil of Australia was as rich, or even richer, than that of California; and in those twelve months how wonderful has been its production! During the first period of its existence some thought that the year might produce £500,000; others were bold enough to state that the yield would be beyond a million; but none were daring enough to anticipate the fact, that we have actually dug out of the bowels of the earth an amount that very nearly approaches £4,000,000 sterling. Such, however, is the case, as we shall now proceed to show by a few statistics:

	ozs.	ozs.
There has been exported to this date	393,794	
There is now lying in harbour about	50,000	
There may be in the banks and private hands in town	40,000	
And at the mines, say	20,000	
Making a total of	503,794	
From which deduct the quantity received from Victoria	148,061	
Leaving the produce of our mines for the year		355,733
Carried forward		355,733

	ozs.	ozs.
Brought forward	355,733	
There was exported from Melbourne up to 23rd April . . .	668,632	
Estimated quantity in banks and private hands in that city . . .	50,000	
And at the mines, say . . .	50,000	
Making a total of produce from the mines . . .	768,682	

And showing a grand total produced by the two Colonies of . . . 1,124,415
Which, at 65s. per ounce, gives a value in pounds sterling of £3,654,348 15s.

The gold coming into Sydney has arrived through various channels, as follows :

	ozs.	ozs.
By western mails . . .	55,622	
By ditto escort . . .	125,251	
		180,873
By southern mails . . .	13,826	
By ditto escort . . .	27,097	
		40,923
By mulls from Tamworth . . .		433
By vessels from Melbourne . . .		148,061
Making a total of . . .		370,290
So that there must have come in by private hands . . .		113,504

It is known to most of our readers who have concerned themselves about the subject, that each digger pays the sum of 30s. per month, for what is called a "licence," giving permission to dig, which, of course, yields a considerable revenue to the State, and which also enables us to form a comparative estimate of the several mines. The sums paid for licence in both Colonies, up to the 31st of March, were as follows :

New South Wales . . .	£46,171 13 0
Victoria . . .	74,079 0 0

The escort fees up to the same period were—

For New South Wales . . .	£4,310 12 9
For Victoria . . .	8,124 16 9

It will thus be seen that the licence-fees of Victoria nearly double those of New South Wales, and that the escort-fees, another test of prosperity, are in the same proportion. On the subject of the parties who have hastened to the scene of Gold conflict, the *Herald* has the following curious statistics :

DIGGERS.

We have not had so large an influx of population as was expected, but that may be accounted for, to a considerable extent, by the time that must elapse before the world could become acquainted with our circumstances. The arrivals have been—

From England . . .	4,029
From California . . .	2,219
From Australian Colonies . . .	6,915
From Foreign Ports . . .	1,752

Making a total of : 14,915

The departures have been—

To England . . .	329
Carried forward	329 14,915

Brought forward	329 14,915
To California . . .	898
To Port Phillip and Australian Colonies . . .	5,225
And Foreign Ports . . .	221
Making a total of . . .	6,673

So that our population has increased from external sources, during our first Gold year, by . . . 8,242

Such is the amazing story of these Golden Discoveries, up to the period above specified. By the time at which we write, the whole affair must, of course, greatly have expanded itself, although not to the extent of doubling, forasmuch as the neighbouring Colonies and California have, perhaps, but little more to contribute in the way of agency at the Diggings, and since then England has not had time to do very much.

Of the moral and religious results we have spoken on former occasions, and it is no part of our present plan to enlarge. We reserve our remaining space for a man of superior intelligence, thoroughly conversant with his subject, and who has spoken as became a free man. This gentleman, addressing himself to our Editorial brotherhood of England, proceeds as follows :

STATE AND CLAIMS OF THE COLONIES.

A residence of twenty years in New South Wales and Victoria may induce you to look favourably on my opinions, and stand as a set-off against the presumption of an entire stranger thus addressing you.

As the all-engrossing subject of daily conversation with you will most probably be the Australian Gold Fields, I cannot do better than notice them first. It will be quite unnecessary, however, to trouble you with any account of their discovery, as you will be in possession of all these particulars long before this reaches you; but as there are so many conflicting opinions on our golden as well as on our political affairs, promulgated through the different papers; and as the geographical position of our colonial sea-ports appears to be badly understood by a large majority of our friends at home, I will, as truly as I can, give you what intelligence may be considered necessary.

The Gold Fields of New South Wales, that is, that part of New Holland adjoining this colony on the north-east, and of which the City of Sydney is the capital, have been worked with great success since the month of May last; the yield has gradually increased in proportion to the increase of diggers, and the Gold Fields lie within a distance of from 110 to 160 miles of the principal port—Sydney.

The Gold Fields of Victoria, or that portion of Australia lately known as Port Philip, south-west of New South Wales, and being bounded by the colony of South Australia on the west, have not been worked so long by three months as those of New South Wales, but are proving much more

prolific. The richest and most extensive of them yet discovered lie within an average distance of seventy miles of the two principal sea-ports, Melbourne and Geelong, the former of which is the capital of the colony, although the latter is a town of considerable commercial importance, and one which the inhabitants anticipate will ere long rival the metropolis.

The distance between these towns is, by land, about forty-five miles, over a nearly level plain, intersected only by two creeks and one small river—a splendid piece of country for a railway. The commercial relations of the two towns are kept up by an overland daily mail, and by three smart little steamers that ply regularly between the two places—distance by water fifty miles—both towns being situated within the heads of that beautiful sheet of water known as Hobson's Bay. Several four and two horse coaches leave both towns regularly every week for the Gold Fields, so that there is no difficulty in going to or coming from them. A continuous stream of horse and bullock drays are also always on the roads.

The famous Ballarat fields, which first astonished us with their riches, are situated about fifty-eight miles from Geelong, and about seventy-four from Melbourne; and the very rich fields of Mount Alexander, scattered as they are over more than twenty miles of country, may be said to be almost equi-distant from either port between seventy and ninety miles.

To give you any idea of the average gains of the diggers is impossible, there is no such thing; and at present it is difficult to arrive at the average yield of the ground. Gold digging is here what it has proved itself everywhere else—a lottery; but when it is considered that nearly all those who have been unsuccessful here, were men that were totally unfit for the fatigue of such a life, gold digging in Victoria may safely be pronounced to deserve the character of a lottery, much less than in any other gold-producing country yet known. The unfortunates have left the diggings in disgust, blaming those who, by telling of their wonderful success, had induced them to go, when they should more properly have blamed themselves.

That the instances of extraordinary success have been, and continue to be, numerous, is perfectly true. Cases are on record that cannot be contradicted; they are of almost daily occurrence, parties of diggers clearing £50 per man per day; more than one instance has occurred of £1000 worth of gold being obtained by one party in one day; and numerous instances are daily authenticated of parties obtaining from two to twelve and fourteen pounds weight per day. The bare fact of 12,000 ounces of gold having arrived by the two escorts last week, bearing in mind that a much larger quantity is regularly brought in privately, than is entrusted to the care of the Government escort, speaks volumes for the astonishing richness of the gold country; and I have not the least hesitation in saying, without fear of contradiction, that any man who has health and strength, who goes to work with a will, and can endure a little hard living, and a hard

bed, may depend on earning at least 20s. per day.

Although I would caution those who have not been used to some kind of hard labour, from leaving their friends and their homes to become gold diggers, I cannot advise them to remain at home. There will be plenty of situations open, and plenty of light labour required, whereby they may obtain far more remunerative salaries than they could ever hope for in Britain. All kinds of tradesmen and mechanics will also be in great demand. This is a rich and a healthy country, where no man or woman need starve, except those who are too lazy to work; and although we have our share of disease, much of that may be attributed to drunkenness and excess.

It is impossible to form any idea of the extent of these auriferous regions; but many intelligent men agree in the opinion that they extend fully a thousand miles, that is, all along the dividing coast ranges, from South Australia up to Moreton Bay, and perhaps much further; the width of their extent cannot be yet ascertained, but gold has been found many miles on either side of the crest of this range of hills. Owing to the tremendous quantities of gold found, a great waste of the metal takes place, and this will continue to be the case until the present rude system of washing is improved, and companies are formed to work the gold fields on scientific principles. As if to provide for the immense population that will shortly devote their attention to the gold fields, and settle down in our towns, Providence has blessed the country with millions of acres of the richest agricultural land in the world. Here, then, is a glorious prospect for us, as well as for Britain; here is an unlimited field for British capital and enterprise, and our industry. But the conduct of those in England who rule the destinies of this splendid country makes us dread that this cheering prospect may be darkened by gloomy despair, if we do not rouse ourselves, and stand our ground against the folly and injustice of our rulers.

The great question for the consideration of these colonies now is, how long shall they tamely submit to be treated as the slaves of the British Government; for I contend that the conduct of the Colonial Office towards them has more resembled that of a severe taskmaster to his bondman than of a parent to a child, which latter simile ought to be the one for their guidance. The conduct of all these colonies has as yet been respectful and submissive even to a fault, and attributable more to their own desire for peace than to a knowledge that resistance would be vain. And we are neither thanked nor rewarded for submitting to the insults. We may be sure that when the day arrives, when necessity will force us to strike the blow for real freedom, we shall be denounced by the Government, and perhaps by many of the people of England, as traitors and rebels. But how will their opinion affect us? It will carry no weight with it. They cannot be our judges who have been our oppressors. No, we will call upon the world, as upon an impartial jury, to judge us; and we will hope for a favourable verdict. We will have

been provoked to resistance, and shall have turned against tyranny.

At present this appears likely to be the state of matters soon; how much better, then, would it not be to maintain our friendship with Britain inviolate in all social and commercial matters, and cultivate a reciprocity of feeling with her? To what an amazing extent can we not assist her? And how much might she not benefit us, if matters went smoothly between us? This is not the case and never can be under the present system; and although many of us who would join in the struggle against oppression would do so with certain feelings of pain and regret, we could not justly be blamed for sacrificing our loyalty on the altar of our natural feelings. That man would be an idiot who would expect aught else!

The three colonies of New South Wales, Victoria, and Van Diemen's Land are, at the present time, under the sway of three of the most incapable and faithless Governors that ever were entrusted with so much responsibility. They may be very amiable gentlemen in private life, but that is no excuse for their public short comings. Notwithstanding the remonstrances of the Colonists, such men continue to be foisted upon us as the representatives of royalty. Why are we to be thus insulted? Our feelings here are as fine as they were at home, and our children have the same feelings implanted in their breasts. We have no right to suffer such indignity. Our loyalty cannot extend so far as to make us pay the necessary respect to such men, unless we play the hypocrite.

The vast difference in the condition and requirements of the people of these colonies, and those of Britain, is sufficient to show that the same rules will not apply to both countries; the antiquated notions that have prevailed there for centuries are totally inapplicable here. We consider we have no right to be treated as the servants or inferiors of our native country, but as her younger equals. We want plenty of freedom and nourishment for our growth; but, like a heartless stepmother, England refuses us both.

It is well known in the Colonies that a large portion of the influential gentlemen of England are aware of our grievances, and ready to assist in remedying them; but they are powerless while we are ruled by Downing-street tyrants and traitor Governors. Circumstances arising out of the gold discoveries will prove to the people of England, within twelve months, that if the Australians are to remain in the bonds of friendship with them, a far different and more liberal line of policy must be pursued. We must have the entire guidance of all our own affairs, and if a grievance is to be redressed, we must have the power to do it at once ourselves. It is the height of madness to suppose that in this age of progression such splendid countries as these, with all their

golden allurements, are to be kept waiting for weeks, much less months, for answers from Britain on matters of political importance. We have lost too much valuable time already, and must stand still no longer. We can walk very well now, without the assistance of our nurse's apron.

With fifty thousand gold diggers, who could be all well armed and mounted within forty-eight hours' notice—with our numerous sea-ports, scattered along a sea-board of more than two thousand five hundred miles—and with an export of pure gold equal to 8,000,000*l.* per annum—we may then treat the power of England as lightly as she now treats our demands for justice. Some alarmists suppose that the Home Government will, on receipt of the intelligence from our gold fields, demand a fearfully oppressive royalty, or entirely prohibit the working of them. Now, without boasting of the power or prowess of the colonies, I must say, that if our rulers contemplate such a monstrous piece of folly, they will require to send a force much greater than the whole of the standing army of England to enforce it! As our gold fields extend over probably two hundred thousand square miles of this island, and as one-half at least of those fields are confined to our wild and rugged mountain ranges, it would not be a difficult task for one thousand gold diggers to evade the pursuit of ten thousand troops; and the innumerable recesses between every tier of hills, where hundreds of cradles might be profitably employed for months without the slightest fear of detection, must satisfy any one of the absurdity of attempting such a measure.

Among the greater grievances of which the Colonies have to complain, are, the continuance of transportation, the locking up the lands of the colony under the existing land regulations, the refusal of the British Government to allow our territorial revenue to be placed at the disposal of our own Legislature, and the inequitable and arbitrary regulations for the working of our gold fields. But as enough has already been said on each of these heads by the colonial press, it will be unnecessary for me to notice them further now.

In conclusion, I may be allowed to say, that there is no desire among the majority of the Colonists to break off their relations with Britain, if they are only treated as they should be. But so sure as a more liberal policy is denied to us, and our most reasonable requests remain unheeded, so sure will a few short years see the Australians an united independent nation, or what will be still more galling to Britain, she may see us the foster-children of a foreign power.

Onward must be our watchword. Freedom and justice the prize we hope to win. Fair play, if possible, the means used; but we must win it.

J. M. MAIN.

Geelong, Victoria.

Review and Criticism.

Pastoral Theology. By A. VINET, Professor of Theology at Lausanne. T. and T. Clarke.

THE previous volumes of Vinet which have appeared in this country will prepare the way for the present, with two classes of the public—first, the Voluntaries; and second, Christians generally. The first and chief of his published performances, it is true, was on a subject by no means fitted to create a sensation of a favourable kind amongst Churchmen, whether Episcopalian or Presbyterian, while lukewarm Dissenters would not feel disposed to admiration on the ground of that performance, but the contrary. It is, however, not impossible, that had an Apostle returned to earth again, and made a survey among recent publications, there are few the appearance of which would have given him greater satisfaction, since he might have considered it a performance calculated to render great service to the cause of true spiritual religion. The volume of Essays, subsequently published, however, could give no offence to such parties, nor to any other; it is pure, devout, and catholic,—a work which all may read with pleasure, and which it will be their own fault if they do not read with profit.

The present is a publication peculiar, and, in some measure, professional; but it is of such a cast, that ministers of every section throughout the Christian world may read, whether Papists or Protestants. It is so general on points of difference, that it may be difficult, if not impossible, for a stranger to determine to what community of Protestants the Author belongs. To the extent of its claims on the score of merit, then, it is a book for all pastors, and, to some extent, for all Christian people. We have gone through it with care and interest. We have found in it all that we expected, or had a right to expect. The volume is not only posthumous—a circumstance which involves an amount of disadvantage which authors alone can comprehend—but it was not left “finished and ready for the Press,” an advantage often possessed by posthumous literature. It consists solely of a body of Notes,—full notes, however,—from which he was accustomed to lecture to his students, filling up the outline, on the occasion, with all the freedom of extemporaneous remark—a plan which some of our best modern Professors have largely acted upon. In numerous cases, it would

appear, they were merely catchwords and phrases, with which he started, enlarging on the topic at pleasure. This, if a less finished, is yet a more effective style of proceeding than the cold, periodical utterance of a complete composition; but, as the present case shows, when the hand of death falls suddenly upon a man, before he is made ready to go down to posterity, it is a very serious drawback. Something, indeed, has been done here to remedy the defect. In numerous instances, the chasms have been supplied in brackets from the notes of assiduous students, who had taken an outline of the entire course—a circumstance by which the composition of the volume has been very considerably improved.

As to the work itself, it is needless that we should say much: the outline of the Lectures is marked by considerable fullness, and we suppose for Continental purposes it was quite sufficient. We think, however, it must have been greatly inferior to the Lectures on Preaching of our countryman, Doddridge. The whole thing is thoroughly French—light, vague, and superficial, feeble and attenuated, as compared with our best English productions. The volume of the Rev. Charles Bridges, for example, is every way so superior, that scarcely any two objects suffice to express the difference other than hoddin gray and Deccan silk, Scotch fir and Spanish mahogany, Cornwall copper and Californian gold. The whole air of the work is strikingly foreign, and indicates a state of things with which Englishmen are quite unacquainted. M. Vinet seems, in truth, to be all but unacquainted with English pastoral literature. He does, indeed, once, on some small point, make a passing allusion to Bridges, and that is all.

But while such is undoubtedly the general character of the work, there is, nevertheless, much in it which the English student and pastor may ponder with profit. The very fact of its foreign air, and other peculiar associations, gives it an exciting and stimulating power. A reflecting man may obtain from it much for which he may be both the wiser and the better. Bengel's Thoughts alone, on the Exercise of the Ministry,—presented, we believe, for the first time in the English tongue,—in the Appendix, are worth

the whole cost of the book. We learn from an Advertisement prefixed to the volume, that if the present publication shall be well received, it will be followed by the Author's "Homiletics; or, The Theory of Preaching," the manuscript of which is in the hands of the Publishers. We trust the contingency will not fail, for we should like to see such a work from the pen of M. Vinet.

A Course of Lectures on the Inspiration of the Scriptures. By the Rev. R. S. BAYLEY. Partridge and Oakey.

MR. BAYLEY is one of those men who dare to think for themselves, and in whose writings the reflecting never fail to find something congenial. The manly air with which, in the present case, he has begirded himself to his task, appears at the outset, in the following passage:

Many Christian writers have done immense disservice to the cause of the Bible, by their rash and ill-considered concessions on the topic of its Inspiration; they have consented to act only on the defensive, where they ought to have carried the assault boldly into the quarters of the enemy; and while they have won a transient reputation for spurious candour, they have had the mortification to see their works oftener quoted by the antagonists of the Bible than by its friends.

Now, there is certainly no spirit of compromise here, for which we like Mr. Bayley all the better. Such language, during the times which are passing over us, has a meaning and a pertinence that should not be lost sight of. Mr. Bayley opens his commission with the following very impressive words:

What I utter I most firmly believe; and what I am about to submit to you, is not the flippant etching of the moment, but thoughts that have often been weighed and winnowed; that were born, in the first instance, in groans and tears, but that have now grown to gladden the heart which they have once anguished, and to be the rock on which I am emboldened to face that great invisible world whose portals will shortly open to receive the preacher and his audience.

But it may be important to ascertain at once the class or classes of persons for whom these Lectures are intended; and on this point the Author gives us ample information, in the following racy and characteristic paragraph:

For what class of persons, then, are these Four Lectures intended? Certainly not exclusively for the Atheist, who denies the existence of a God, and therefore shuts out the question whether God has spoken to man. For he exalts the physical universe

into a deity, and claims for his opinions the authority of Inspiration; whose heaven is the grave, whose immortality is annihilation; whose saints are Paine, Carlisle, and Voltaire; whose prophets are Chubb, Hobbes, and Rousseau; whose poets are Byron and Shelley;—a sect that neither worships nor prays; that in the hour of grief has no God to call upon; that looks upon Biblical history as a huge magnificent lie; and fantastically believes that the paralysed arm of reason will work out a cure for all the evils of the future. Nor are these addresses solely designed for the Deist, who is simple enough to believe that God could not address a revelation to man, or that he would not if he could; or that if he could and would speak to his human family, would yet never be understood, nor ever sufficiently prove that He had so spoken. Nor do we design mainly to address that pert horde of free-thinkers, whose reading is confined to a newspaper or a novel, whose church is the tavern, whose religion is all debate, whose reasonings are steeped in beer, whose hatred of evil is concentrated into acrimonious aversion to clergymen, whose morality is chiselled by Franklin, whose fellowship is that of Jolly Brethren or Odd Fellows, and who, under the pretence of taking more exalted views of God, of nature, and of providence, neglect the Scriptures, which alone "make wise to salvation." And there are those, even within the Christian community itself, to whom these lectures can scarcely be addressed,—men who are enamoured of the spirit of German philosophical theology,—who, before they will believe a doctrine, demand the removal from it of all difficulties,—who insist on dissecting the Scriptures more unmercifully than they do Livy or Xenophon, Guicciardini's History, or Monstrelet's Chronicles; who ignore Moses and the Prophets, and will yet yield a deference to Semler's tomahawk criticism, or to Jean Paul's raw conjectures, or to Carlisle's syllabus of collocation and jalap, which they refuse to the soarings of Isaiah or Paul, the solemn histories of Matthew or Luke, or even the more authoritative words of Christ himself.

For whom, then, are these four addresses intended? Chiefly for the ordinary members of this congregation, the young men and women who are thirsting with the ardour of a new generation for fresh views of truth, and who are yet in danger of being decoyed by some of the syren voices of spurious philosophy; for the earnest parents, suffering the keen anguish to which the conscientious heart is obnoxious, when their sons and daughters are bursting into virile age without a personal religion; to those occupiers of these pews who have neither had the advantage of a devout education, nor opportunities of theological study; for those whose faith in the inspiration of the Scriptures may have been shaken, either by the unsound theories with which they have met, or whose judgment has required a more thorough investigation of the subject than is implied in too many theological compilations; and, if the lecturer may presume to say as much, for those intelligent strayers from other churches who may not find at home what

perhaps they may accidentally meet with elsewhere. To such these Lectures are addressed.

This one passage shows that the volume is not an every-day performance, and that the Author goes forth with fearless step, well knowing the adversaries with whom he has to deal. He brings to his enterprise adequate knowledge, with a vigorous logic, a fearless courage, and an eloquence strongly marked by originality. The points discussed in these Lectures are few, but momentous, comprising the essence of the mighty controversy. On these points we have a vast amount of elaborate discussion, in which there is often a display of rare ability, with a mixture of strange but striking wildness both of thought and of expression, not a little calculated to keep the attention awake, and to excite further inquiry. Lecture IV., which is a most telling affair throughout, concludes with a passage which we earnestly recommend to youthful readers:

In closing this address I would add one caution, and remind you of one fact. The caution is, beware of hyper-philosophy. There are such things as logical affectation, and morbid incredulity; as pride that courts the singularity of being thought a great doubter; as a pedantic reason that struts in the boots of Hobbes, and the pantaloons of Voltaire, and aims at nothing more noble than the life of a disputant, and the scholarship of a quibbler. You Christian men, be honest with your own doubts, and treat those of your neighbour with forbearance and respect; but never suffer yourselves to be induced to fight this battle in the bog, or in the dark. Give no quarter to the reasoning charlatan, and lend no ear to the frivolous philosopher, and read no trash of the logical bombastes, and fear no innuendos of the profane witling, or irreverent epigram of the German poetaster, or any query, however startling, that would impeach the stability of your faith, or impugn the veracity of the Sacred Writers. These are times of temptation to the intellectual disciple of Jesus. A new science never arises but it is made to challenge Revelation to an array at arms; a new impulse has seldom been given to mind, of which the devil has not availed himself, either to employ his unconscious menials in an attempt to prove that the religion of Christ is opposed to reason, or antagonist to free research, or inimical to progress, or a bar to liberty, or a check on human society, or the foe of philanthropy. These are devices, old as the magicians of Egypt, but they change their habiliments and tactics to suit the temper of every age. Ours is the era of a radical temper, that affects to examine the roots of all power, and of every system; and in unison with this bias, the war on the Inspired documents has been long waged, and is yet far from being closed. The quiescent, the letterless, and

the fearful Christian may cry for peace, and would even drive the Vandals from the gates of Zion by donatives and soft words; but we must fight and expel. "The pearl of great price" must remain ours, or become theirs. There can be no armistice, no compromise with the enemies of the Lord. Unlimited submission of the understanding to the book of Revelation is the guerdon for which we contend. Inactivity would thin our ranks; cowardice would animate our assailants; trimming would peril our honour; refusal of battle would challenge our confidence, as retreat would betray our fear. Let every servant of the Lord come willingly to the field, for "we wrestle not against flesh and blood" only, but "against spiritual wickedness in high places;" and we contend for a doctrine that is the bond and pledge of all. Let him that can write, ponder well first; and he that reads, let him read aloud, that others may hear; and he that has but one talent, let him cultivate it with tenfold diligence; and he that has wealth but does not write, let him circulate what a brother that has no wealth has prepared. God expects every servant of his to be up betimes, and to be a faithful watchman of the holy city; and "blessed is that servant whom his Lord when he cometh shall find so doing."

Mr. Bayley, having stated his own case, proceeds to deal with objectors and objections. Of the former he entertains by no means a flattering opinion, but we believe few competent judges will demur to its truth. It will be seen that Mr. Bayley takes the highest ground on this great and paramount question—ground higher, some may suppose, than is consistent with prudence, because higher, in their view, than is warranted by sound considerations. He is, nevertheless, entitled to his opinions, which he states with equal force and frankness. The objections are very ably dealt with, and consequences pushed home with a strong hand.

Such is but a glimpse at the work, which indicates powers of a high order, and special capabilities for dealing with the Millions. We wish him health, strength, and the guidance of the Spirit of the Book the inspiration of which he has, with so much fervour and force, defended, in the conduct of his ministry, and in the exercise of his pen; and on some of his favourite subjects we shall be glad to meet him again.

Quiet Thoughts for Quiet Hours. Religious Tract Society.

THIS is a capital book, abounding in nature and in grace. It is richly dramatic in its cast, as well as evangelical in its sentiment, and is very prettily illustrated. It is not all prose, however;

there is here and there a dash of poetry—all pious and pertinent. The dialogue, too, gives place occasionally to narrative—we had almost said to proverbs. We shall give a specimen :

HINTS INTENDED TO PROMOTE PEACE AND HARMONY IN A FAMILY.

1. We may be quite sure that our will is likely to be crossed in the day; so prepare for it.

2. Everybody in the house has an evil nature as well as ourselves, and therefore we are not to expect too much.

3. To learn the different temper of each individual.

4. To look upon each member of the family as one for whom Christ died.

5. When any good happens to any one, to rejoice at it.

6. When inclined to give an angry answer, to lift up the heart in prayer.

7. If from sickness, pain, or infirmity we feel irritable, to keep a very strict watch over ourselves.

8. To observe when others are so suffering, and drop a word of kindness and sympathy suited to their state.

9. To watch for little opportunities of pleasing, and to put little annoyances out of the way.

10. To take a cheerful view of everything, of the weather, etc., and encourage hope.

11. To speak kindly to the servants, and praise them for little things when you can.

12. In all little pleasures which may occur, to put self last.

13. To try for "the soft answer that turneth away wrath."

14. When we have been pained by an unkind word or deed, to ask ourselves, "Have I not often done the same, and been forgiven?"

15. In conversation, not to exalt ourselves, but bring others forward.

16. To be very gentle with the younger ones, and treat them with respect, remembering that we were once young too.

17. Never to judge one another, but attribute a good motive when we can.

18. To compare our manifold blessings with the trifling annoyances of the day.

Art and Faith; or, the Harmony of Science and Scripture. By GEORGE TROUP. Blackwood.

WE had heard a good deal of this book before it reached us; and we are now pleased to find that the reports of its excellence have not been exaggerated. The main object of the work is to illustrate the close and intimate connection between the Revelations of Creation, of Providence, and of Scripture, and to vindicate the latter by eliciting its invariable correspondence with things seen; the whole intended to support the opinion of the writer, that natural, or rational religion must agree with the doctrines, generally denominated Evangelical, as they are found in the Word of God, and that the adoption of the titles "natural and rationalistic," for systems opposed to the great doc-

trines of Evangelical Protestant Churches, is entirely inconsistent with all the analogies that can be deduced from nature and art; they were meant to exhibit the religious advantages likely to spring from a more general examination of native theology than has been hitherto made—to illustrate the gradual fulfilment of prophecies—to produce part of the light thrown on Scripture passages by science in its progress, and to show part of the advantages conferred on the Missionaries of Religion by the triumphs of Art.

Such is Mr. Troup's avowed object, and in pursuit of its accomplishment he gives us nineteen chapters on the following subjects:—Modern Travelling—The End of Labour—The Progress of Knowledge—Rails and Railway-Engines—Slavery in and out of the Mine—Iodine—Poisoned Air—Fuel in the Earth—The Fleeca and the Cloth—Watches from the Loom—Weeds—Wild Flowers—The Forest Trees—Ant and Insects—Rocks—Flint and Sand in the Furnace—Gold and Silver—Diamonds and Pearls—The Crystal Palace. These headings are employed to cap a prodigious assemblage of facts. The book, in its way, is a rich contribution to the literature of commerce, natural history, and intellect.

Moral Portraits; or, Tests of Character.

By WILLIAM LEASK. Blackwood.

THESE portraits are framed on the principle of contrast and comparison. We have the Proud and the Humble—the Sluggard and the Diligent—the Flatterer and the Sincere—the Froward and the Obedient—and the Pure in Heart. The Polluted seems to have scared the writer away. Mr. Leask is now so well known to the religious world, that the critics may take a good deal for granted concerning his subjects, his sentiments, his spirit, and his style: his subjects are always well-chosen, his sentiments pure and elevated, his spirit thoroughly evangelical, and his style flowing and strong. The present volume is every way worthy of its predecessors and its author, which is superior praise. We were among the first, if not the very first, to announce to the public the literary capabilities of Mr. Leask; and time has only served to confirm the correctness of the estimate we have formed. Like some other men of sterling ability, he has been slow in taking the place that rightfully belongs to him. If we may speak the truth, he has not yet taken it. That which he now holds is many degrees below his real merits. He is, however, constantly advancing, and in due time we hope to find him where he ought to be. The present publication, although minor compared with some of his other works, is still a piece of useful pocket divinity, or rather a happy blending of Ethics with Theology.

Dublin; an Historical Sketch of Ireland's Metropolis. Tract Society.

"DUBLIN" by the Tract Society! What next? We are pleased, however, that this great Corporation has crossed the Channel and made a lodgment in Dublin, where it performs admirable service. There is suffi-

cient heart and zeal in the work to suggest the idea that it has been written by an Irishman, although we have no doubt it is the product of the pen of some solid, scheming Saxon. But he has done his work excellently. We are, nevertheless, tempted to put the question, Is the matter to end here? Are there not several more subjects connected with Ireland that might, beneficially for that country, appear in monthly volumes of the Tract Society? We commend the subject to their consideration. There is more in this volume than at first sight appears. It is no inconsiderable section of Irish history. We have here, Dublin previous to the Eleventh Century—Dublin subject to the English Papal Rule—Dublin during the British Reformation—Dublin during James I. and Charles II.—Dublin at the Commonwealth, the Restoration, and the Revolution—Dublin in the Eighteenth Century—and Dublin since the Union with Great Britain to the year 1850; and all for Sixpence! In the hands of George Robins the book would bring half a guinea.

Morisonianism Refuted: A Review of the Rev. John Morison's Exposition of the Ninth Chapter of the Romans. Houlston and Stoneman.

In this work, the title takes for granted the success of the undertaking—a dash of arrogance not uncommon in matters of controversy. The writer is, however, not an arrogant man. His Preface is marked by peculiar simplicity and modesty, such as is calculated to produce a favourable opinion in the mind of the reader. He is clearly a man of intelligence and reflection, who has read considerably on religious subjects, and familiarized his mind with the great question of which his publication treats. In the present case he has laboured hard on behalf of what he considers the truth, and in divers points with success. This, however, is but small praise. The work of Mr. Morison is undoubtedly an extraordinary performance, displaying much erudition, and great eloquence, but in its main positions, as we view the matter, it is so vulnerable, that a hand far less potent than that of the present author, used with decent zeal and moderate skill, might have done serious damage. The work is written in a spirit which too seldom characterises such productions. It is temperate and candid, and altogether the dissertation may be read with advantage by those who are but imperfectly grounded in this great subject.

Morisonianism still further Refuted; in a Series of Letters to the Rev. E. Kennedy, of Paisley. By the Author of "Morisonianism Refuted."

THIS author is an intelligent as well as a serious man, who seems to have appropriated to himself the great work of setting right the great heresiarch, Mr. Morison. We do not in all things concur with Mr. Morison, but we consider him an extraordinary, and in many respects an admirable man, and we are not exceedingly sure whether the author of these and the forthcoming Letters might not do well to take cognizance of Mr. Morison's conduct as well as his creed. Perhaps he

might find something in the one to admire and imitate, as well as in the other to eschew and oppose. There are, nevertheless, points contained in this Letter which deserve the notice of Mr. Morison.

Sin and Grace; or, Early Life and Closing Days of a Waterloo Soldier. By C. A. MACKENZIE. With an Introduction, by Dr. HETHERINGTON. Nisbet and Co.

THIS, although a small and an unpretending, is far from an every-day performance. It is a valuable addition to a class of publications by no means numerous, and which is never likely to become so. It abounds in the veritable throughout; Nature and Grace stand out alike in a bold and impressive type. There are no converts comparable to those of the Navy and Army. There are no temptations there to hypocrisy, and hence, we believe, a false profession is seldom made. Thus, where conversion is real, grace requires to be strong, since nothing else could live in fields so adverse. The works of the Rev. Mr. Marks supply striking illustrations, and to these we would now add the pretty volume before us. Our soldier carried his heroism to his hut, and everywhere proved himself a formidable antagonist both to sin and to Popery. Some of the facts given in the volume present examples which deserve imitation.

The Lives of the Popes. Part III. Tract Society.

WE have repeatedly testified to the value of the previous parts of this important work, and are pleased to find that it is going steadily forward. The present volume extends from the dawn of the Reformation to the Romanist reaction—that is, from the year 1431 to 1605, and consequently comprises a most eventful period of Papal history. It may be supposed Leo X. figures largely here, while Luther has the place which is proper to his glorious character and matchless service. Paul III. and IV., Julius III., with Pius IV. and V., all performed distinguished parts in the drama of delusion. It is another invaluable sixpenny-worth of a most important species of Church history.

Divine Communion; or, A Familiar Treatise on Prayer. With an Appendix of Scripture Reading. Second Edition. Hamiltion.

THIS pretty little volume is tenderly dedicated to the memory of two "dear departed friends, with whom the Author was united in the study of Holy Scripture." The subject of the present volume was discussed in their hearing, and they are now before the throne, and approaching Him who occupies it, not through the medium of their prayers, but face to face. The present differs considerably from preceding publications. With the same object in view, the Author reaches it by a somewhat diverging path. In the first part he deals with Prayer as an Exercise, and examines some of the more remarkable Old and New Testament illustrations of it. He next discusses the Different Kinds of Prayer, showing the peculiar qualities and attributes which ought to distinguish each,

at the same time specifying excellencies and pointing out faults. The last part is taken up with the Object of Prayer, which may be considered the chief portion of the volume. Its perusal will be refreshing and edifying to intelligent Christians.

Isabella Hamilton. A Tale of the Sixteenth Century. Shaw.

THIS is a gem of superior value, which strongly reflects the spirit of the period to which it refers—a period distinguished by great men, great women, and great events. Its appearance at present is remarkably seasonable in Church circles, to which it is more especially adapted. Here the controversy with Rome is reduced to a very narrow compass; and as the Preface suggests, there is much in the book that is calculated to “make a fearful heart strong.” It is a piece alike distinguished by beauty of thought and beauty of language. It will reward the perusal of believers generally, on the score both of truth and of sentiment.

Grace and Clara; or, Be Just as well as Generous. By AUNT KITTY. Green.

THIS is a life-like picture of the best portion of middle-class society, which young girls may read with profit.

Plain Letters to Parents of Sabbath-school Children. By G. E. SARGENT. Green.

THE writer of this little book has performed a good service to the public by its production. Letter V. is one of great value. Would that all the parents of the land could be induced to act upon it! Letters VI. and VII. are scarcely inferior. While these are the best, all are excellent. We wish for it a place in every family, be they rich or poor. There is in it a word for all, and work for all.

The Papal World. Books for the Young on Popery. Green.

THIS is by far the best series of books of this class that has yet appeared. Each is sold at the cost of one halfpenny; and it may be safely affirmed that there never was before such a halfpenny-worth of Protestantism offered in the English or in any other tongue.

Marian Wright; or, A Specimen of Humble Piety in other days. Snow.

THE history of this ancient manuscript, which is somewhat curious, is given in the Preface. It is now probably about 150 years old, if not more, and seems to have been in imminent danger of being left to be devoured by the moth, if not cast into the flames. The piece is very valuable, as presenting a well-defined illustration of the religion of the common people of Scotland, in the earlier days of its history. There is, moreover, a dash of superstition pervading it, along with strong sense and deep sincerity, which greatly adds to its interest. It is a fair sample of the stuff of which martyrs are made.

Brief Notice of J. J. Weibrecht. Shaw.

THE subject of this pretty tract was an agent of the Church Missionary Society, at Burdwan, Bengal, and a man of rare excellence. In the sphere of his labour his name will be long held in affectionate remembrance, while

there seems reason to hope that his labours and example have not been lost upon the natives. Loving all, he was, in turn, intensely beloved; but he was cut off in the midst of his days and of his usefulness. It is the object of this little book to perpetuate the memory of his virtues and labours among the heathen.

A Letter to the Rev. J. C. Taylor, Wesleyan Minister, First Circuit, Manchester. By JOB BROWNE. Third Edition. Ward and Co.

THE perusal of this letter has afforded us a very large amount of satisfaction. It is highly liberal and well-informed, although it contains several statements which a man of severe logic, walking in the light of Scripture, might be disposed to controvert. Mr. Browne, in our view, leans rather too much to a certain School of Theology. We greatly wish he would read the late Dr. Payne's Note—as it is modestly termed, for it is rather an Essay—on the views of Dr. Jenkyn. It is one of the most precious things that most excellent man has left behind him.

The Elementary Manual of Physical Geography. Groombridge and Sons.

THIS is the best fourpenny-worth of Geography in existence. We know nothing like it. It contains three or four times as much information as the ordinary Geographical Catechisms.

The Elementary Catechisms.—The British Empire. Groombridge.

IN reply to the question, whether there be much essential difference between the religious opinions of the various bodies of Non-conformists in Great Britain, we have the following answer:

“The difference of opinion between the Protestant Dissenters of Great Britain relates merely to the smaller and comparatively less important points of religious doctrine and practice.”

Indeed! And does our Author really mean to say that matters of “doctrine and practice” are classed by Dissenters with “mint, anise, and cummin”? There are here and there other expressions on which we might fix for animadversion, but, in the main, the thing is so excellent, that we dismiss it with a strong general recommendation.

A Description of the Destruction by Fire of the “Amazon,” with Reflections; as delivered by the Rev. WILLIAM BLOOD, one of the Survivors. Partridge and Oakley.

OF this sermon it is needless to say a word; it is already, with its terrible subject, thoroughly known to the public. The narrative here presented is one full of horror and of grandeur, while the preacher has done his utmost to give it a spiritual and profitable turn.

Stories for Summer Days and Winter Nights. Second Series.—The Vacant Throne, and its Claimants. Groombridge.

AN affecting, fascinating story of the great Bruce, Scotland's king and Scotland's glory.

The Treasure-Seeker's Daughter. A Tale of the Days of James I. By HANNAH LAWRENCE.

MISS LAWRENCE has already taken a high place among the female writers of the country. The course of her studies has clearly lain among the people of the times which have been, and taken a strong historical bias. The fruit of that familiarity is before us, in a work full of instruction and amusement. The object of the book is twofold—to place before the reader a picture of the General Characteristics of Society in the reign of James I., and of the beginning of that strife of opinion which resulted in the great Civil War. It will thus appear that the former part is peculiarly within the province of woman, since in her sex there is generally more of the poet and the painter than among the lords of creation. But Miss Lawrence may claim more than this. She brings to her task a fine and cultivated understanding, well able to deal with the other bearings of the subject. She is quite fitted to discriminate the mingled deeds of a Cromwell, and to criticise and correct the stately but one-sided pages of a Clarendon.

Such is the subject—such the object of the book, and such the pretensions of the authoress, who has here performed no mean service to the best class of principles, and the best portion of society.

A Method of Prayer, with Scripture Expressions proper to be used under each head. By the late MATTHEW HENRY. A New Edition, Improved, with an Introductory Essay, by ANDREW SYMINGTON, D.D. Houlston and Stoneman.

WE are right glad to see our old and venerated friend Matthew Henry coming forth in the present form. Its appearance is one of the good signs of the times. Among the generations which have passed it was in high favour, and we trust the time is at hand when it will be in favour again. The subject is one of infinite moment, deserving the attention of every creature who feels that he lives, moves, and has his being in the Immortal, Invisible and only Wise. The Introductory Essay is worthy of the eminent minister who has penned it. Of itself, though brief, it is worth the money. Dr. Symington truly says, "Henry's volume turns the whole Scriptures into a book of prayer." We can scarcely breathe a more benevolent wish than that every child of God, in this and every other land, would give the work a deliberate and thoughtful perusal. They may, if they please, view it as the fulfilment of the answer of the original disciples, "Lord, teach us to pray, as John also taught his disciples." Let a man who desires to be taught how to pray, read this book.

A History of the Council of Trent. Compiled from a Comparison of Various Writers, with a Chronological Summary. By Rev. T. A. BUCKLEY, B.A. Routledge.

WE receive this volume with sincere pleasure. It is a valuable contribution to a most important species of history. Mr. Buckley has already done excellent service by his

Translation of the Decrees, and Canons of the Council of Trent, with the Catechism of the Council,—publications to which we attach exceeding great importance, as showing at once what the Church of Rome is, and what she is not, as exhibiting certain portions of truth with great power, and blending it with errors the most subtle and pestilent. The Assembly which could produce those Decrees, Canons, and the Catechism, were no ordinary men; they were men whose talents, learning, and deeds—when it is remembered what influence those deeds have produced upon the world—would well bear to be made history. The Last of the Great Councils, it has, in all respects, been the most important, and its influence, at this moment, is felt throughout the whole of the Papal world. But rightly to understand the true character of that great and ever-memorable convention, its history must be read. The larger chronicles are out of the question for popular purposes; but that before us is adapted to meet the wants of general society. The public can desire nothing fitter,—they can be supplied with nothing better. They who wish to pursue the subject further, will repair to the larger works; but we presume the number is few who will not be satisfied with that which is before us in this volume.

The Union Harmonist. A Selection of Sacred Music, consisting of Original and Standard Pieces, Anthems, &c.; suitable for the use of Sunday-Schools, Congregations, and Musical Societies. Sunday-School Union.

THIS volume is arranged by Charles Clark, of Canterbury, a devoted Student and an able Professor of Sacred Music. The work is already well known, and in signal favour. While it possesses intrinsic merit, the fact of its remarkable cheapness deserves notice. It is one of the cheapest performances of the kind, and, all things considered, it ought to be the best. But as our genius does not diverge largely into the region of Apollo, it becomes us to talk with great modesty. We, therefore, prefer stating what ought to be, to affirming what really is. The Sunday-School Committee, of course, are men of music, and understand the subject. Nothing which has been produced under their instructions, and published with their sanction—indeed by themselves—can be other than a meritorious production.

Boys of the Bible: consisting of Descriptions and Dialogues. Simpkin and Co.

THERE is something novel in the entire character of this book. We have had many things from the "Bible," but we are not aware that, hitherto, we have seen the "Boys" of it. The idea is, nevertheless, excellent, and, well worked out, might be turned to the best account for the welfare of those who are to be the men of the coming age. It is dedicated to the Royal Brothers, Albert Edward, Prince of Wales, and Alfred Ernest Albert, who are informed, that "the Boys of Britain often think of" them. We suspect the bulk of Britain's Boys think more of their hoops, humming-tops, marbles, birds' nests, fishing-rods, and things of that

description. By and by, however, the Boys of Britain may perchance find themselves brought into a closer contact with one or other of these Royal Brothers. The book is got up in a style of singular splendour, in the small quarto form, type large and leaded, and well illustrated. It is a book for the higher classes.

The Domestic Prayer-Book. A Course of Morning and Evening Prayers for Five Weeks, with Occasional Prayers and Thanksgivings. By the Rev. GEORGE SMITH. Ward and Co.

WE have already spoken in the highest terms of this book, and have only to announce the fact of another edition, like the first, got up in a handsome style. We notice that a fifth week's course of morning and evening exercises is now added to those previously published. For those requiring such helps, a better book cannot be recommended; it is sound in doctrine, appropriate in expression, a beautiful model of devotion. The young Christian, the student, and the young pastor will all find their account in giving it a deliberate, devout perusal from beginning to end. This is a use of such books which has not yet been sufficiently noticed. From a conviction of its importance, we have repeatedly recommended it. The advantages therefrom to be derived are various and great. Let any man but make the experiment, and when he has done so he will thank us.

The Temperance Offering: consisting of Essays, Tales, and Poetry, furnished gratuitously by Eminent Temperance Writers. Edited by J. S. BUCKINGHAM, Esq. Tweedie.

THIS handsome publication is issued under the direction of the Committee of the London Temperance League, and it does much honour to all concerned. It is eminently calculated to further the best interests of man, and with this view we wish it an extensive circulation.

What of the Night? A Glance at the Past, the Present, and the Future. A Poem, in Four Parts. By THOMAS BODEN. Jackson and Walford.

WE have here a considerable amount of elevated thought, sound doctrine, and pure sentiment, well versified. Nothing is wanted but a name to command for it a fair portion of celebrity. Had Cowper published it, it would have had a run.

Morning; or, Darkness and Light. By the Rev. G. B. SCOTT. Seventh Edition. Nisbet and Co.

THIS is a sort of pocket companion to the Christian, and he can scarcely wish or have a better one. The subjects are excellently chosen, numerous, various, and so framed that each is completed within two pages, so that at the opening of the book you have the whole before you. We are not surprised to find it in the seventh thousand. It is just possible, in the process of time, it may reach 70,000.

What must I do? Seeleys.

A GOOD and useful tract, adapted to put into the hands of inquirers after the way of life.

BOOKS RECEIVED.

Six Lectures on the Christian Evidences. By Dr. Cook.

Adonibezek; or, The Answer.

Old Marquois, the Negro Driver.

The Streamlet. No. I.

The Episcopate. A Letter to Col. Dunsterville, by the Rev. W. Needham.

Plymouth Church Reform Association Tracts.

Reflections on the Liturgy. By J. N. Bennett, Esq.

The Christian's Great Interest. With Introduction, by Dr. Macfarlane.

The Revelation of St. John. By E. W. Henstenberg.

Free Schools of Worcestershire. Parts V. and VI.

Christian Family Advocate.

The Jews of Old. By the Rev. R. Gascoyne.

Pictorial Bible. Part XXX.

Bible Exercises; or, Scripture References. By Miss Ann.

Life and Epistles of St. Paul. Part XX. Longman.

Religious Intelligence.

ROTHERHAM COLLEGE.

THIS venerable and honoured Institution, after sustaining reverses which, at a recent period, threatened its speedy extinction, has revived, and has now the prospect of much prosperity and usefulness. The property of the College has been safely and profitably invested. Two able and learned Professors have been appointed—the Rev. F. J. Falding, M.A., as Principal, and Professor of Theology and the kindred sciences; and the Rev. T. Clark, B.A., as Professor of Languages and Mathematics. Mr. Falding has had the sole charge of the students for the past eighteen months, and has been elevated to the Presidency as the result of the confidence inspired by his remarkable efficiency as a teacher. Mr. Clark has the highest testimonials to his ability and attainments, especially as a linguist.

Three of the students matriculated at the

last examination of the London University. Eight students are now in the house. The Committee, at their recent meeting, directed important additions to be made to the library, and improved provision to be made for the health and comfort of the students. The friends of the College cherish confident expectations of its future success.

ORDINATIONS AND REMOVALS.

REV. W. KIRKUS.—On Monday, July 5, the Rev. William Kirkus, LL.B., late of Lancashire Independent College, was ordained co-pastor with the Rev. J. Leifchild, D.D., at Craven Chapel, London. The Rev. W. S. Edwards commenced the service by reading the Scriptures and prayer. The Rev. Samuel Martin delivered an introductory discourse of great beauty, upon the principles which should regulate all church fellowships. The Rev. Henry Allon then pro-

ceeded to put the usual questions, asking first of the deacons some account of the special reasons and circumstances under which the church had been led to invite Mr. Kirkus to the co-pastorship. After reply by one of the deacons, on behalf of the church, Mr. Allon proposed the customary inquiries to Mr. Kirkus, whose full and explicit statements concerning his own Christian experience, doctrinal views, devotion to the ministry and ministerial purposes, afforded the highest satisfaction. Dr. Leifchild offered the ordination prayer, in a spirit of characteristic wisdom. The Rev. Dr. Vaughan, Mr. Kirkus's late tutor, then delivered a charge from the words, "Be strong in the grace which is in Christ Jesus," remarkable for its pungent exposure of Infidel and Rationalistic assumptions, and its sage warnings against the dangers incident to the rising ministry, from the peculiar intellectual tendencies of the present day. The attendance was large. A considerable number of the ministers of London and its suburbs were present, and the service altogether was of a highly interesting and auspicious character.

In the evening, the Rev. John Stoughton preached an excellent and practical sermon to the people, from the words, "Shine ye as lights in the world;" and thus concluded a day propitious as a beginning, and auguring, we trust, a long, successful, and happy ministerial course.

Between the morning and evening services a large number of ministers and members of the church, and other friends, dined together, the Rev. W. Kirkus presiding; after which excellent addresses were delivered by Dr. Vaughan, Dr. Campbell, Dr. Archer, and the Revs. J. Stoughton, J. C. Harrison, and W. S. Edwards.

REV. J. CUNNICK.—On Wednesday, the 21st of July, the Rev. John Cunnick, from Brecon College, was solemnly ordained to the pastorate of the Congregational church assembling at the Tabernacle, Pembroke. On the previous evening a preparatory sermon was delivered by the esteemed minister of Narberth, the Rev. J. Morris, who also introduced the service of the following day by reading the Scriptures and prayer. The Rev. Josephus Williams, of Pembroke Dock, in an introductory address, explained, in a lucid and scriptural manner, the principles of Dissent, and the nature of church government as recognized by the New Testament. The Rev. James Williams, of Albany Chapel, Haverfordwest, proposed the usual questions, which being satisfactorily answered, he offered the ordination prayer. The Rev. James Griffiths, of St. David's, the senior minister of the county, delivered an affectionate charge to the young minister.

In the evening the services were commenced by reading and prayer, by the Rev. W. Powell, Calvinistic Methodist, of Pembroke; after which the Rev. T. G. Stamper, of Haverfordwest (late of Uxbridge), addressed the people on the position and obligations of a Christian church, in his usual impressive and effective manner.

The whole of the services on this occasion were well attended, particularly on the Wednesday, when the chapel was crowded

with persons of the various denominations in the town and neighbourhood. We trust the young pastor will long and successfully labour in the station to which he has been called. Other ministers took part in the devotional services of the day.

REV. G. C. MORRISON.—On Tuesday, the 17th of August, the Rev. G. C. Morrison, A.M., from Glasgow, was ordained as pastor over the Congregational church at Berwick-on-Tweed. After the introductory devotional services, which were conducted by Mr. Greener, of Alnwick, the engagement between Mr. Morrison and the church was mutually recognized, and Mr. M. responded to the questions usually asked on such occasions, in a manner highly satisfactory to all who heard him. Mr. Ayre, of Morpeth, offered up the ordination prayer; Mr. Wallace, minister of Frederick-street Chapel, Aberdeen, delivered a very interesting discourse from Acts xx. 28, which embraced a lucid statement of the nature of a Christian church, and of the pastor's duty toward the flock; Mr. Jack, of North Shields, addressed the church from 1 Thess. iv. 1; and Mr. Rogers, of Umble, concluded the morning service.

A public meeting was held in the evening, over which Mr. Jack presided. The Rev. Mr. Porteous, Presbyterian minister at Spital, Tweedmouth, implored the Divine blessing. Animated addresses were delivered by the Rev. Messrs Kirkwood (Baptist), Peden (United Presbyterian), and Railton (Wesleyan), all of Berwick; Greener, of Alnwick; and Ayre, of Morpeth. The attendance at both meetings was good, and a hallowed spirit pervaded them. May the day prove the beginning of a long course of usefulness and peace to the beloved pastor!

REV. J. LEE.—On Tuesday, September 7, the Rev. James Lee, B.A., late of Brosceley, was publicly ordained as pastor over the Independent church, Churchtown, North Meols. The Rev. G. Greatbatch, of Southport, the first minister of the place, commenced the services of the day by reading the Scriptures and prayer, and also, in the absence of the Rev. J. L. Poore, proposed the usual questions. The Rev. J. E. Millson, of Southport, presented a very lucid delineation of the nature of a Christian church, in a discourse founded on Rom. xvi. 16, "The churches of Christ salute you." The venerable Rev. W. Alexander, of Southport, the second minister of the place, and now in his ninetieth year, offered up the ordination prayer. A charge, full of tenderness and power, was delivered to the pastor, by the Rev. T. Raffles, D.D., LL.D., of Liverpool, from the words, "A good minister of Jesus Christ," 1 Tim. iv. 6. In the evening, the Rev. R. Slate, of Preston, preached a sermon of great excellence and appropriateness to the people from 2 Cor. xi. 3.

REV. W. SPENCER.—The Rev. William Spencer, lately removed from Devonport, entered upon his stated labours as the pastor of the church assembling in Providence Chapel, Rochdale, on the 1st of August. The morning sermon was founded on Acts

x. 29, and the evening on 1 Thess. ii. 1. The chapel having been closed for several weeks for repairs and improvements, collections were made on this occasion, and the liberal sum of £260 was contributed towards the expenses that had been incurred. The congregations were numerous and attentive, and we are glad to learn that Mr. Spencer enters upon this important sphere of labour with cheering prospects of comfort and encouragement.

REV. J. MORISON.—The Independent churches in the villages of South Ockendon and Aveley, Essex, having become destitute of a pastor by the death of their late excellent minister, the Rev. A. Brown, the Rev. J.

Morison, late of Romford, has been chosen to fill the vacancy. On Tuesday, September 7th, the new minister was publicly recognized in the presence of a large audience, and of all the neighbouring Congregational ministers. The Revs. G. Corney, B. H. Kluht, J. S. Hall, R. Burls, C. Berry, J. Tippetts, T. Joseph, J. Young, and W. Joseph, took part in the services.

REV. E. JEFFERY.—The Rev. E. Jeffery, of Faversham, has accepted the unanimous invitation of the church and congregation worshipping in the Independent Chapel, Nile-street, Emsworth, Hants, to become their stated pastor, and entered on the pastoral duties there on August 15th.

British Missions.

COLONIAL MISSIONARY SOCIETY.

To the Congregational Churches of England and Wales, with their Pastors and Deacons.

DEAR BRETHREN,—Will you permit us, with all affection and respect, to address you on the present position and future prospects of our Colonial Missionary Society? We are induced to do this, not only because of the great and ever increasing importance of its object, but also on account of the fact, that from amongst many of you there are some who have gone forth to those regions in which its operations are conducted. For your brethren now residing under the shade of the forests of Canada, or on the verdant plains of Australia, we presume you still cherish a fond and affectionate remembrance. It is for them we plead, as well as for the multitudes by whom they are surrounded. The agents of our Society have laboured with great success in both hemispheres. It is not in a spirit of vain-glory, but with devout thankfulness to the God of all grace, we would express the conviction we feel, that there is, perhaps, no Society in existence whose efforts have been more signally blessed than those of this Institution. In confirmation of this, we would refer you to the list of Congregational Churches and Pastors in the Appendix to our last Report. Surely we ought to regard past success as one of the most powerful arguments for increased efforts for the future. There is still very much land to be possessed, and if we do not exert ourselves to sow broad-cast the good seed of the kingdom, while we sleep, the enemy will sow tares. There are colonies we have not yet occupied, to some of which we are invited to send ministers. If we turn a deaf ear to their earnest requests, others, whose principles you do not approve, will possess themselves of the most prominent and influential posts, and possibly prevent the entrance of the simple unadulterated truths of the gospel.

But whilst we plead with you on behalf of all our operations, we feel at the present moment especially called upon to direct your attention to the Australian Colonies. The discovery of the precious metal in New South Wales and Victoria (Port Philip) has raised the importance of our missions in those regions to a degree it is impossible to overrate.

Thousands of our countrymen are almost daily leaving our shores. Amongst those are to be found not a few with whom you once took sweet counsel, and walked to the house of God in company. Unless we send with them, or to them, the faithful ministry of the gospel, they will be exposed to all the deteriorating influences of colonial life, aggravated by the "thirst for gold," which has induced such multitudes to break away from the home of their youth, and go forth to our very antipodes. It is a crisis in the history of our country, to which we are brought by the providence of God, which will prove a blessing or a curse, according as it is improved or neglected by the friends of truth and freedom. Men of business and men of science alike feel it an occasion which should call forth all their powers of untiring perseverance, or careful investigation. Oh! let it not be said that "the children of this world are wiser in their generation than the children of light." Let it be ours to direct the attention of the Colonists, whether located at the "Diggings" or elsewhere, to "treasures in heaven, where neither moth nor rust do corrupt, and where thieves do not break through and steal."

You are about, dear brethren, to make your "October Collections" for British Missions. We do not ask you to give *less* to home or Ireland; but we ask, God in his providence asks, you to give *more* to the colonies. Our own beloved country needs far more effort than has ever yet been bestowed upon her. Our superstitious sister-country, Ireland, ought not, must not, be neglected. But Australia requires our *immediate* and energetic effort. It is the object of the day. It is an opportunity which must be improved whilst it exists. Let us, then, urge upon you, dear brethren, with much affection and much earnestness, to render your October collections as generous and bountiful as the occasion is urgent and important.

We are, dear brethren,
Yours, with much esteem,
JAMES SPICER, *Treasurer.*
THOMAS JAMES, *Secretary.*

Theology.

SANCTIFICATION A PROGRESSIVE WORK.

It is the express testimony of the Holy Spirit, that "without holiness no man shall see the Lord." Still, the views of sanctification which are taken by Christians are very various and contradictory. One class affirms that there is no such thing as progress, or advancement in sanctification; that every Christian is as unholy as he can possibly be, "as unholy as any fallen spirit," and that he must of necessity remain so till death. Aware that this dreadful notion is not easily defended, and that the Word of God everywhere insists on holiness, they meet the difficulty in this way: to be sure, say they, we must have sanctification, and we have it in Christ. We are to look out of ourselves for it to the Saviour as much as for righteousness; he is "righteousness and sanctification" to us in the same sense. Thus they pervert the truth, and make the Holy One of Israel the minister of sin! Another class, filled with disgust at such an abuse of sacred truth and insulted reason, rush to the opposite extreme, maintaining that complete deliverance from all sin is the privilege, and the duty of every true child of God. These, again, remembering that many things in the Scripture do not well accord with this view, and that it is not easy to reconcile it with the experience of true believers, or with what they find passing in their own hearts, are constrained in controversy, to limit and qualify their language so as to alter the character of the proposition altogether, and bring it very near the truth. A third class have taken up their station between these, and endeavoured to unite all that is true in both views, and to avoid the difficulties attendant on them respectively; and as might be supposed, they are charged with error by both in turns.

But the question is, What saith the Scriptures? Paul, then, addressing the Corinthians, 2 Cor. vii. 1, thus speaks: "Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of flesh, and of the spirit, perfecting holiness in the fear of God." Such are the words of the Eternal Spirit. Let us now consider them, and in so doing, we shall define the grace, or blessing of sanctification—demonstrate its progressive character—and set forth the means by which that progress is effected.

I. WE ARE TO DEFINE THE GRACE, OR
VOL. IX.

BLESSING OF SANCTIFICATION.—We know not a better, or briefer description than that which is given by the Westminster Divines in their Catechism. "Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and to live unto righteousness."

Still more explicit is the language of Dr. Owen:—"Sanctification is an immediate work of the Spirit of God on the souls of believers, purifying and cleansing of their natures from the pollution and uncleanness of sin, renewing in them the image of God, and thereby enabling them, from a spiritual and habitual principle of grace, to yield obedience unto God, according to the tenor and terms of the New Covenant, by virtue of the life and death of Jesus Christ."

It is here set forth that holiness has its root in the heart, and pours its stream through the whole path of life. It is plain, therefore, that believers only can be the subjects of it; unrenewed and impenitent men may make occasional efforts after the attainment of it, but they never can succeed even in the smallest measure. All such are shut out from the interest and improvement to be derived from religious exercises, till repentance towards God be exercised, and faith in the Lord Jesus Christ be put forth. For this reason the Apostles everywhere addressed themselves exclusively to believers.

II. LET US NOW CONSIDER ITS PROGRESSIVE CHARACTER.—There are various lights in which the subject may be presented, all tending to one conclusion.

1. *Scripture similitudes*, which set forth the Christian's growth in grace and holiness. "I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. I will pour water on him that is thirsty, and floods upon the dry ground. I will pour my spirit upon thy seed, and my blessing upon thine offspring, and they shall spring up as among the grass, and the willows among the water courses." All these passages indicate progress, advancement, the employment of means, and the consequent realizing of ends. The growth of these objects is secret and imperceptible; the watchful eye of man cannot discern it; but it is nevertheless real.

Wherever this growth is there is an inward consciousness of it, and in due time it becomes outwardly obvious. The profiting of such, in the end, becomes apparent to all, who are willing to see, and even to those who are not. There are some trees that are barely alive, which meetly represent Christians in a state of the deepest backsliding; they bear no fruit, and very little foliage. They are bleak, withered, and shrivelled. Alas, that even in this, so many Christians should sustain the parallel! Trees and plants have the principle of growth within themselves. How necessary soever may be the aid of external elements and agents, the principle of life is indispensable to their action; they do not create it. Thus it is with the people of God, and the true holiness of which we speak; its will is in the renewed soul. All grace is immortal seed; or to change the figure, it is a well of water springing up into everlasting life. The principle of growth is essential in its very nature, and where it is not, the defect is a proof that the new creating power of the Holy Spirit has not yet been put forth. But the fact of progress is not less clear.

2. *From Scripture commands, declarations, and promises.* We shall give a specimen of each. "Fall not from your own stedfastness; but grow in grace." We must, therefore, endeavour after improvement and prosperity of soul. Growth in grace as the thing enjoined, becomes the duty of every believer; and it is here shown to be a matter over which, in connection with the appointed means, they have express control. Paul, addressing himself to the Thessalonians, tells them how glad he was, "that their faith grew exceedingly, and their love towards one another abounded;" having nourishment ministered, they increase with the increase of God. Nothing can be more explicit than this declaration as to the fact of growth in all that constitutes the new creature; the Apostle is in perfect harmony with the prophet, and declares "the righteous shall flourish like the palm tree; he shall grow like the cedars of Lebanon!" How beautiful the figure! How expressive of the fact! How fatal to the delusion, that there is no such thing as growth in grace! But apart from Scripture similitudes, Scripture commands, declarations and promises, the point is tested by the voice of

3. *Experience.* In resorting to this appeal, however, two things are necessary; first, that the heart be at present in a good

and healthful state, and that the graces of the Spirit have been fully cultivated. Secondly, that the inquiry be carried on under the influence of a sound and well-informed mind. Granting these conditions, we appeal to every man who is taught of God, whether he be not conscious of improvement in his knowledge, in his experience, in his habits, and in his actual service. In his knowledge: things that were wont to perplex have become clear; apparent contradictions have been reconciled; the analogy of faith and the harmony of the elements of the Divine economy are clearly and strikingly apparent. Things which were wont to trouble him have now passed away as a morning cloud; doubt has given place to decision, and faint hope to manly confidence. In his experience he has no hesitation in declaring his love to the Father, the Son, and the Spirit, and to all who bear the image of the Lord Jesus Christ, having in himself a satisfactory confirmation of the truth of the Scripture; "we know that we have passed from death into life, because we love the brethren." On this point he has no more doubt than on his own existence; he knows that he is "a companion of them that fear the Lord," and that the society of the "wicked is an abomination to him." In his habits and daily service such things as were once difficult have now become easy by a repetition of acts; they are converted into a second nature. His delight is in the law of the Lord; it is his meat and drink to do the will of his heavenly father; to him there are no pleasures like the pleasures of a good conscience, and hence he endeavours to walk in all the ordinances, and commandments of the Lord blameless. We shall now consider—

III. THE MEANS BY WHICH THIS PROGRESS IS EFFECTED.—In that great matter we are brought into close contact with the Holy Spirit; on him everything connected with sanctification depends. The believer lives in the Spirit, walks in the Spirit, prays in the Spirit; he is throughout a spiritual man. The Holy Spirit works in several ways: at one time, by his own direct act without any instrumentality, and at another, by the use of appointed means.

1. Sanctification is advanced by the Holy Spirit working an instant and actual increase of all a believer's graces. All these are originally his work, and exist in such a measure of strength as to him seemeth good. He who creates also

increases the work of his own hands. In Eph. iii. 16, 17, the Apostle prays "that he would grant unto them all, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man, that Christ might dwell in their hearts by faith;" and in Col. i. 10, 11, he further prays, "that they might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increase in the knowledge of God, and be strengthened with all might according to his glorious power, unto all patience, and long suffering with joyfulness."

What language! How expressive of energy and elevation! That for which the Apostle is specially supplicating is not so much the increase of knowledge, or the communication of any particular gift, as the communication of new life and power, whatever it may be termed,—that something which constitutes vital force. It may be doubted whether in the refinements of Christian philosophy the views of believers have not been in this respect frequently below the truth. The fear of enthusiasm has gone far to interfere with the right view of the work of the Spirit. Such fear is salutary; but it requires to be guarded wisely, lest it interfere with the special operation of the Spirit of God.

2. The Holy Spirit excites the believer to the frequent exercise of his graces, and by this means enlarges and strengthens them; thus faith, hope, love, joy, peace, become invigorated. Habits are formed by acts. No habit can be formed but by an incessant repetition of the act. In this excitation, the Holy Spirit supplies the real and inward impulse to the affections, putting them into action, and preserving them in healthful motion. We ought, therefore, to be most solicitous as to the operation of the Holy Ghost upon our hearts. Strong impulses to devout meditation and spiritual exercise should not be resisted, but cheerfully and promptly obeyed.

3. He calls forth and exercises the graces and affections by presenting to them their proper objects—divine truth and ordinances, which are but another mode of expounding truth. This is a prime advantage obtained from the ministration of the word. The soul is thus exercised, and the pure mind is stirred up by way of remembrance. Holy fear, faith, love, and hope, and every grace, are thus exercised, and by exercise, improved. They are kept alive by these means, whereas, without it they would wither

and die. The moral meetness of the means of God's appointment for carrying on the work of salvation in the hands of the saints is one of the most striking evidences of its divine character.

August 1852.

T.

DIVINE TEACHING.

It was a maxim with the wisest of the Ancients, that no man was great without a measure of what they termed *Divine afflatus*. This is one of those remarkable facts, which can only be explained by the common origin of mankind. Both Testaments are full to the point, that not only does man require, but God has provided for him this instruction, and this *afflatus*. Nothing can be more expressive than the language of Isaiah: "All thy children shall be taught of the Lord; and great shall be the peace of thy children," Isa. liv. 13. The Church is here addressed by the Evangelical Prophet; her children constitute the scholars, and the Most High himself becomes their teacher. The text suggests, in terms of singular pathos, the idea of a widow with a numerous family, who has seen better days, and moved in the best society; but she has been overtaken by the heaviest calamity that can befall a woman and a mother: her husband is no more! She is "a widow, indeed, and desolate;" her wants remain, but her resources are gone. Her friends have become few; the flies disappear with the sunshine of summer; the biting frosts of November are fatal to the tiny brood. Her children cry for bread, and she has none to give them, nor does she know where to find it. She sighs, but no one hears her, and on every side expectation fails her. When the morning comes she wishes it were evening; and in the evening as she lies down, tearful and sleepless, she groans in her spirit, "Would God it were morning!" The morning comes; but it only brings with it fresh affliction. She is likened by the Prophet to a little skiff tossed with the tempest on the bosom of a troubled sea, blown hither and thither, and threatened with instant destruction. She resorts to this, and to the other expedient, but all fail, and each failure only plunges her deeper in the abyss of adversity, till, at last, things reach a pass when she seems on the brink of utter ruin. Then the monarch of the realm, who knows her case, and has reasons of State for suffering her to drink the cup of sorrow to the dregs, has pity, and says, It is enough!

He opens a communication with her; assuages her grief, wipes away her tears, supplying her necessities, and intimating, that forthwith he will build her a palace, and, at the same time, perform the part of a father to her children. Thus the days of her mourning are ended.

Let us then first attend to the

SCHOLARS.—These are the children of Zion, and none else; there can be no culture where there is no existence. All those who are thus taught of God are first born of God; and they have received their new being in a given place, that is, in Zion. They are all born of God, of the Spirit of the Word—the expressions are various, the thing intended is one. It is being created anew in Christ Jesus by the Spirit of the Lord. The necessity of this Divine teaching to every one of these children, is assumed in our text. It is, therefore, no part of the Prophet's object to prove it. The Master himself, in his own public ministry, was most explicit on this matter: "No man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and to whomsoever the Son will reveal him," Matt. xi. 27. Thus the Father and the Son alone know each other, and each is the teacher, respectively, of that knowledge. Paul is very explicit; he tells us "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them because they are spiritually discerned." While this is matter of doctrine, it is also matter of fact, and of universal experience. It were easy, on every side, to select a decent, respectable man, having the form of godliness, but without the power, who is conversant with the outlines of Gospel doctrines, while wholly a stranger to its spiritual import. He thoroughly comprehends what is said about the fall of Adam, and his own personal concern in that universal calamity. The doctrine of the Atonement is also as familiar to him as his own name; the necessity of faith in that doctrine in order to personal salvation, he also does not deny; but to the experience of faith in it he is an utter stranger. This man will listen as you press on him the necessity of receiving it in such a manner as to feel the power of it; but in the meanwhile he is unmoved; you may surround him with teachers the ablest, the most affectionate and zealous, and supply him with the other means which may conduce to the object; but so long as he remains what the apostle calls a "natural

man," he will really and spiritually be the subject of neither pain nor pleasure, hope nor fear. All his knowledge is intellectual; it is dry; it descends not into the heart. He deals with doctrines as with arithmetical figures, or mathematical quantities.

This man's case exemplifies one class in this country fearfully numerous. But the same individual while he exemplifies one class may be made to exemplify another. It is easy to conceive of him becoming the subject of instruction from on high; the results will be speedily apparent in uneasiness, in solemnity, in earnestness, and in fear. This state of things will go on till at length they reach a crisis, in which he will distinctly discover, on the one hand, his corruption, and on the other his guilt. He will see that there is corruption, which he cannot remove; and guilt, for which he cannot atone. The Law will assert its claims, and will consume him, thus leading him to the conclusion that he is undone. The man by this time perceives the character of the Law spiritually; he sees its application to the thoughts and intents of the heart; and external transgressions which were wont mainly to trouble him, cease to do so as the chief thing with which he is concerned. His thoughts are now occupied with the state of his mind, in which he perceives the deepest stamp of depravity. Thus matters will proceed till he is conducted to the Cross and the Atonement there made, and sees the necessity of receiving the Divine testimony in order to the exercise of Divine mercy—the entire sufficiency of the Atonement to meet the necessities of his case. The doctrine of justification by imputed righteousness now becomes one of paramount importance. This spiritual perception, with which he is now endowed, becomes increasingly efficient in enabling him to see how God can be the just God and yet the Saviour. Discovery, then, succeeds to discovery; and meanwhile pride is subdued; enmity is slain; self-righteousness perishes. He submits to the righteousness of God; he receives the grace of the Gospel; he exults in the liberty wherewith Christ hath made him free, renouncing his own righteousness with a hearty good will, that he may stand clothed with the righteousness of God. Thus much then for the scholar; but our text exhibits, with great prominence,

THE TEACHER.—While all the children of Zion are to be taught, they are to be

taught of the Lord. This point is so plain, that the only thing to be further noticed is the lesson. While the Lord is the teacher, the thing taught respects his own character—the character of God in Christ. Here again the Scriptures are most explicit. The Saviour says, “Every one that hath learned of the Father, cometh unto me.” Thus, then, the teaching must have Christ for its object, and must exhibit him in such lights as to attract the soul to him as supplying something of which it feels itself to stand in need. In a word, the lesson to be taught is the knowledge of God in Christ. This comes out very fully elsewhere; “This is eternal life, to know Thee, the living and true God, and Jesus Christ whom thou hast sent.” In a word, then, the subject is Christ in human nature, and God in Christ, “reconciling the world to himself, not imputing to men their trespasses.” This unity of view is productive of a corresponding unity of results. The message is essentially one of love, which reacts by the production of love, love to the Father, to the Son, and all that bears the Father’s image. The effects of the tuition are remarkable and glorious. The result is to be peace—great peace. Peace is a relative term, which always implies war, disturbance, and tumult of some kind, as its opposite. “There is no peace saith my God to the wicked,” is the language of the prophet. It is, then, by cessation from wickedness that peace is obtained, and through the abundance of the lessons which are taught by the Lord an end is put to wickedness, and through that peace is established, peace between man and God—as it is written, “Being justified by faith we have peace with God, through Christ Jesus our Lord.” It is true that there is peace amongst men; but it is a false one. There was abundant peace in the days of Noah, while destruction was impending; they bought, they sold, they sowed, they planted, they married and were given in marriage, till the flood came, and destroyed them all. This is a peace which excludes all regard to God, to Christ, and to the Gospel. It is the peace of a creature, who is acting not only without reason, but against reason, and whose nature is imbruted so that it dries up all the sources of rational distress. Proceeding on this view, the child that is taught of God possesses peace even when he looks at a broken law; with the books of Moses in the one hand, and the recollection of his iniquities in the

other, he can yet look at both and enjoy peace by simply fixing his eyes on the Cross, and exercising faith in the testimony of God respecting the ends for which the blood of the Atonement was shed. He confesses his guilt, and that he deserves to die; but he, at once, flies for refuge to the hope that is thus set before him, and in so doing, conscience obtains relief from his burden; not only is his guilt gone, which settles all the past, but a righteousness is imputed to him, which provides for the future. Such are the effects of justification by faith in the blood of Christ.

Aug. 1852.

J.

THE VOICE OF WARNING.

“Hear ye, and give ear; give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains.”

IN the language of the prophet, you have first an awful intimation of a future event. The Lord will cause darkness, and in that darkness your feet will stumble upon the mountains! The expectation you are cherishing will end in disappointment. While you look for light, only further trouble will come upon you. These are the warnings which are here presented.

This darkness was of an awful character, and such as betokened the most portentous consequences to the nation. The prophet was a light—a light to peoples’ souls—and a light to the political rulers of the land; that light was soon to be removed, and a cluster of deceitful luminaries would take its place—a constellation which would guide those that depended on it not to safety but destruction. These were the false prophets. The Lord himself was the great light of the nation; in the midst of that light they had long walked, and in every hour of trial they were taught to look at this for guidance to their steps. It was, however, not to be continued, but removed, as a punishment for past neglects, and now there was darkness, perplexity, distress, terror. As if the sun which cheers and lights the footsteps of men, and pours his golden glories on surrounding worlds, were to rush from his place, and retire far away into the remote provinces of creation, to a distance so vast that he could be seen by no mortal eye, and emit no cheering ray, the God of Judea would withdraw from his people, and all would be darkness and fear, confusion and desolation.

Now, sinner, that was written for your instruction, that you may escape the woe which awaits the impenitent. Should

you unhappily continue in your pride, and still despise your merciful and patient God, you have ground to fear lest he should cause to fall upon you a judicial blindness, a mist and a darkness, which shall for ever fix your destiny. Then, oh! sinner, the most alarming addresses, the most awakening providences, will produce no effect upon you! You will become so hardened and bold in iniquity, that nothing will check or appal you. The awful statements and menaces of the Scriptures will be treated as idle tales, and death and judgment as the mere figments of the nursery! Oh, sinner, this has been the case with many such as you—events and providences, the most mournful and agonising, will then leave the heart hard as stone! Death may visit the circle of those who are dear to you, and commit his ravages, which may stun, and pierce, and lacerate, but, after all, leave you hardened as before! Sickness may assail you, and pain, and loss, and disappointment, and all the ills that live and work on earth, but without purifying you! You have, moreover, to fear that the darkness of delusion will fall upon you, and that God may give you up to believe a lie! Do ponder what is written in the epistle of the apostle to the Thessalonian church. If in the pride of your heart you still go forward, take care lest you be left to embrace some of those deadly delusions which are abroad in the earth relative to the Deity of the Son of God, the Inspiration of the Scriptures, and of Revelation. You will then be permitted to vapour away until that fearful hour when you discern the vision to have failed.

There is another darkness which awaits all the proud and all that do wickedly—the darkness that follows on the last judgment. This is termed “outer darkness,”—“blackness of darkness.” It is a darkness infinitely full of horror and dread! Hence we are told “there shall be weeping, and wailing, and gnashing of teeth.” This darkness will be a fearful combination of natural, moral, and spiritual elements. There no sun nor moon will shine—no star glitter—no meteor will ever gild the dismal gloom. It will be utter darkness, without mixture and without end. Nothing artificial can be obtained to supply the dread deficiency. This darkness without will be accompanied by darkness within—darkness in the soul. A sense of woe, a sense of wickedness, a sense of unutterable desolation, will lie like a mountain upon

the heart! Judas felt a foretaste of this. The springs of peace will be dried up for ever, and the fountains of sorrow opened. This is a darkness of mind and soul. The disorganization of spirit will then be completed, and every barrier to the overflowing of evil will be taken away. There will then be no law, and no government—no social compacts for mutual defence, and no political arrangements for the general welfare. The foundation of these things will be upturned and destroyed. The most infuriated riot, and the most appalling uproar, the most tumultuary scenes, are nothing even as an emblem of the state of things which will flow from that darkness.

Appalling consequences are to be apprehended, when your feet shall stumble upon the dark mountains. When the man is lost in darkness no star shines. When the destroyer has reached the end of his way, and come nigh to Jerusalem—when his instruments of death have been prepared, and the hearts of the populace have failed them for fear—when men and women have betaken themselves to the mountains—when without lights or guides, without a pathway, with pits and precipices before them, and around them wild beasts, such is the figure which represents the case of distracted and condemned man. The prophet gone—their God departed—Oh! what a situation! Their feet stumbling on the dark mountains,—what an emblem of an impenitent man on whom the darkness of death falls! No ray, without or within. Without, fightings—within, fears—the sentence to leave the body, and the order irresistibly obeyed! Now the struggle of the soul commences: the separation begins;—the spirit of the sinner feels that he cannot remain—it knows not how, or whither it is to go. All before is dark—all is awful. In the world to which he is about to be forced, he has not a single friend! His Creator is his adversary—the Mediator between the penitent and God, his adversary—Holy Angels, who love, worship, and serve that Mediator, are his adversaries! Hell has begun! He feels it—he confesses to the fact of feeling it! He knows—he declares that he must go to it! In the recklessness of despair, he wishes he might now see the worst, and suffer the worst, and plunge into the abyss! He revolts at appearing in heaven. The seat of holy beings is torture to him. The sight of the wicked—his companions of crime—rouse him to maniac fury! Of this, and most of these

facts, the history of the great apostle of infidelity in France supplies the most impressive illustration. Dying men, why will you not ponder these things? why will you not act the part of rational beings? You boast of reason, and yet you reject its dictates! What infatuation! Why so wilfully and resolutely bent upon destruction! Are you in very deed resolved to perish? Have you ever considered the perils which beset you? Do you look for light? Vain hope—none will come! The trump of Sinai waxed louder and louder—your darkness will only become thicker and thicker, and will turn into the shadow of death! God will do as he hath threatened to do. It is your God that made you whom you provoke. It is your God who sent his Son to shed his blood for you whom you despise. It is your God whom you condemn—it is that great God—that angry God, into whose hands you must fall. Oh! what will then be the issue? Mark, oh! mark the end, but do not make the experiment. The lofty looks of man shall be humbled, and the Lord alone shall be exalted in that day. But why not exalt the Lord now? why not submit to the Voice of Mercy? You are exhorted to give glory to the Lord your God. Be not proud, for he hath spoken. Let not pride shut your ears, and close your heart against instruction. Be not like the Pharisees of old, who would not give glory to God, because they panted for honour one from another. Surely from the representation which has been given you, you must see the necessity of submitting to the summons, and giving yourselves up at once to the Most High.

That you may give glory to God, however, it is necessary, in the first place, that you confess your sins, since to God belongeth mercy, although to you shame and confusion of face, as at this day. You are to confess your sins—sins of youth, and of riper years, sins of thought, word, and action—sins against man—sins against God. When Achan had sinned and concealed his sin—when the Lord had laid his finger upon him and had said, "This is the man," Joshua said, "My son, give glory to God;" confess that you are in transgression; the matter is beyond a doubt. Your guilt is sounded to us by the trumpet of heaven. When Achan was confounded and smitten with intolerable remorse, he confessed—he perished. Yet Achan gave glory to God. Reader, it is God that accuses you! It is God that commands confession—confession, that you may give him glory by

placing yourself in such a position that he can exercise mercy! If you confess your sin, he is faithful and just to forgive you, and the blood of Christ suffices to cleanse you from all unrighteousness.

Mark this—the blood of Christ!

This is indispensable to the removal of your guilt. To reject that blood will be inevitably to perish! No penitence brings along with it deliverance which is not attended by flight to Christ. To save man the Father sent him, and to save man he expired upon the Cross. It is the will of the Divine Ruler that every tongue should confess, that he is Lord to the glory of God the Father. Such confession gives glory to God;—and no man who makes it not, gives or can give this glory. Believe then the record which God hath given concerning his Son, that he came into the world to save sinners,—that he died, that sinners might live,—that he rose from the dead, that he might justify sinners.

Believe, and thou shalt be saved. The past will be all forgiven. The power of his Spirit will descend upon you to renovate, cleanse, comfort, and bless you. Thus believing, and thus blessed, you will become new creatures, and be admitted to the friendship and the family of God. Believe, and you will confess your gratitude. Thus, then, you will give glory to God, for it is written, "Whoso offereth praise, glorifieth me; and to him that ordereth his conversation aright, will I show the salvation of God." "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." "Arise, O sleeper, and call upon thy God." "Turn to the stronghold, thou prisoner of hope." "Turn ye, turn ye; why will ye die?"

THE ARK A TYPE OF THE GOSPEL.

We are not sure that enough is made of Typical Theology in these days of popular fondness for what they are pleased to consider "intellectual preaching." The generation of "Billy Keach" has come to an end, and metaphors are giving place to German metaphysics. But that folly, to say the least of it, will have its hour. All such things are but as grass, and will perish as the flower of the grass; but the word of the Lord will live for ever. There is no subject within the whole range of human affairs fraught with more impressive lessons upon all those points in which men are most deeply interested than the history of the Ark: and never were

words more solemn and significant than those addressed by the Most High, when he said unto Noah, "Come thou, and all thy house, into the ark," Genesis vii. 1. "Come!" This is virtually a sentence of perdition on a rebellious world—a virtual command to the fountains to open their mouths, and the heavens their windows, and to unite in pouring out their collected treasures in the destruction of a wicked race. It is awful to think, that at a period so soon after a revelation had been given to man, he should have become so depraved, that only one family was in a condition for preservation, and even in that family the hearts of all were not right with God. One, at least, was still in a state of nature, and at enmity; but the whole were preserved, in consideration of the piety of the head. In viewing this matter, we may consider,

I. THE ARK AS A TYPE OF THE MEANS OF HUMAN SALVATION.—The scheme, from first to last, is one of Divine origin: the idea was wholly of God, who revealed to Noah at once the danger to which he would be exposed, and the means of deliverance. The end of the mighty structure he was about to form was specified, and assurance given that the object would thereby be accomplished. The water was man's foe, and the appointed executioner of a rebel world; and hence, nothing could meet the case of those it was meant to save but something which would enable them to triumph over its billows. For this there was but one means—the completion of a structure that would float till the waters subsided. The builder, therefore, received information as to the matter of which it was to be formed: its magnitude, its figure, and the period at which it was to be finished. From that time it clearly occupied the whole of the attention of Noah, and probably it required the expenditure of the whole of his substance; indeed, only a man with very large means could by possibility have accomplished so mighty a project, which must have required an immense outlay for the material and for the labour necessarily employed upon it—he and his sons, unaided, could have done but little towards the building of so vast a fabric.

Now, while such is the type, the anti-type, in all substantial matters, exactly corresponds with it—the call of mercy, with everything it comprises, was of Divine origin. The plan was one which existed in the Divine mind from eternity, and in the fulness of time effect was given

to it. As water was the antagonist with which Noah had to contend, so was the law the adversary of erring man. It therefore became necessary that a means should be devised for meeting the demands of the law. Somehow it must be magnified, and made honourable—something must be done, whereby the Ruler of men could be just, and yet the justifier of the transgressor. By one means alone could this be accomplished—by the incarnation of the Son, in order to death—the death in which he died the just for the unjust, that he might bring them to God. Hence, then, the Atonement, which opened up a new and living way; as, without an Ark, there could be no preservation, so without the shedding of blood, there can be no remission. But it was further necessary that, in addition to an Atonement for guilt past, there should be a righteousness to avail the creature for the time to come—while the atonement needed to be infinite, the righteousness required to be everlasting. The Spirit of the living God was further required to preside over the entire of the mighty work: hence we find Him preparing a body in which Christ was to appear, and resting on that body without measure, possessing, dwelling in, and teaching the heralds of His gospel, and moving on the spirits of men, whereby he brought life out of death, and light out of darkness, and thus applying to them the blessings of salvation.

A scheme was devised by infinite wisdom, not only as to the adaptation of means and ends, but as it respects the souls of men. In the case of Noah, confidence in God was everything, and on this evidence the largest possible demand was made: the fact, the terrific fact was revealed—Noah believed it, belief produced feeling, feeling prompted obedience, and obedience resulted in building the Ark—"According to all that God commanded him, so did he." Never was faith more effective, and this through the lengthened period of a hundred and twenty years? Throughout all this long and anxious period faith was constantly in exercise, and the spring of all his actions. When the dreadful day arrived, on which the waters began to collect, the appearance speedily became so unwonted, as to show that the worst fears of the devout builder were about to be realised; hour succeeded to hour, and day to day, the earth gave out its waters, and the skies poured down their collected oceans; soon there was an end of everything that had

life; when the fields were covered with water, the habitations destroyed, and when the whole of the region in which the Ark was built became filled with consternation—the true state of the case began to appear. When all was ready, then the only surviving family of the old world and the appointed proprietor of a new one for the first time ascended the steps which conducted into the Ark: he and his, with a due complement of creatures, all severally deposited, took their place, when the “Lord shut him in.” As to the Deluge, there was an end of faith: faith was lost in sight. The prophetic threatening had become a terrific reality. But if there was an end of faith in respect to that, there was an increased demand upon it of a character still more awful. There he is, shut in! His case was peculiar: the Ark bore no resemblance to a modern ship of great magnitude, with level deck, where men can spend one-half or two-thirds of their waking time beholding the sun in his glory, the moon as she walks in her brightness, and all the stars, together with the broad expanse of ocean. For reasons not declared, the deck was fashioned in the manner of a roof, so that the confinement was strict, and extended to all; while the Ark was left to drift on, without compass, sail, or rudder. He was shut up in the floating mass, knowing not where he was, or where the floods were bearing him. Never was creature placed in a condition that made so heavy a demand on implicit confidence in the power and goodness of God.

There they are, shut in: shut in with God, and out from the world; borne along on the terrible element which had wrapped the rest as in a winding-sheet! The ignorance was perfect; so was the dependence; so was the confidence; and the result was speedy preservation—man was saved, and God glorified.

Such was the type, and in perfect harmony with this was the anti-type. The revelation made there is, that God is the “rewarder of them that diligently seek him,” and by consequence the chastiser of those by whom he is lightly esteemed. He has apprised man, that a day of wrath is coming, and at the same time he has intimated His own purpose of mercy; and through an appointed scheme to save all who repent, confess, and believe, the believer is to be reconciled, inspired with gratitude, and with love. But in this case, as in Noah’s, the object is to bring the creature to divest himself of self-righteousness, and of self-con-

fidence, and to make a large demand upon implicit faith. The fact is exhibited. He is taught to believe it. The danger is revealed, and he is induced to flee from it. Thus faith produces fear, and fear flight to the Cross; the Cross brings peace, and love, and hope, and joy. All is of grace: living, dying, in time and in eternity, his motto must be, “Not unto me, not unto me, but unto God give glory!”

Aug. 1852.

K.

A WORD TO YOUNG MEN.

“Wherewithal shall a young man cleanse his way?”

How important is inquiry, in relation to the present and future prospects of one already advanced in the journey of life? When we consider the imminent dangers which surround a young man as he mixes in society, and participates in its varied and busy concerns, we may well tremble for the safety of his spiritual condition, lest his frail bark should make shipwreck on the quicksands which everywhere impede his course. Who can describe the fears and apprehensions of the Christian parent when first his son leaves the paternal roof, and trusting to his own energies, merges in the routine of business with a mind bright with expectation of the future? He now launches forth on the broad ocean of life, buoyant with hope, and little aware of the shoals which surround his path, and endanger his safety. With his vocation begins his responsibility, in a form altogether new, and as time rolls on, he is taught the lesson that he has to trust to his own resources, and to rise or fall in public estimation by the rule of his conduct. He is placed, it may be, in a situation of trust, where the exercise of the highest virtues is called for, where confidence is bestowed, and integrity of character is expected. He is brought into a new sphere, forming new associations, and meeting with circumstances differing altogether from those to which he has been accustomed. He feels that he has a part to act, and that his daily conduct is scrutinised with a keen and vigilant eye. In the onset of life, in the full vigour of youth, in the glowing prospects of the future, in the hope of success, in the position he occupies, exposed to many unforeseen temptations, how forcible are the words of the Psalmist, “Wherewithal shall a young man cleanse his way?”

An important consideration, and one which will affect his entire career through

life, is, first, the choice of his companions. A frequent cause of failure, the source of ruin and misery, is to be traced up to the incautious and hasty selection of friends, whose intellectual developments are so attractive, whose powers of conversation so deeply interest, that all other qualities seem to be eclipsed by the superiority of talents, without the moral qualifications essential to the formation of real friendships. How necessary is discrimination! how cautious, how prudent should a young man be, before he comes to the decision of cultivating the society and friendship of those whose feelings, taste, and habits are such as will infallibly lead him into danger! The lovely youth who has been trained up with care by a strictly religious and moral education, finds himself suddenly placed in a sphere where he is under the necessity of mixing with those who are opposed to all that is religious and moral. He is at once exposed to temptation, subject to an influence which, without the aid of Divine grace, will sap and destroy the very germ of his religious growth. His principles are to be subject to an ordeal, to which hitherto he has been a stranger, and in the decision of his character, and the firm and consistent conduct he displays, will depend his future prosperity and usefulness. He may be called on to join in society, where conscientiously he cannot form an intimate friendship. He may be courteous, and respectful in his demeanour to those with whom he associates, without seeking to share in their habits, or imitate their maxims. He needs, therefore, the aid of Divine wisdom to direct, to counsel, to admonish at a period when, to take the first false step, would be to inflict upon his conscience an injury not soon to be repaired. How is he to cleanse his way, but by taking heed unto the word of the Lord? Here is the secret of his safety, his protection, his defence against every snare which may surround his path. He will be exposed to perils of no ordinary degree, subject to many a painful conflict, exercised as to his path of duty and harassed between the desire not to offend and the maintenance of a safe conscience. The danger arising from too familiar association with worldly-minded men, is the powerful influence which they exert to weaken religious principles.

It is impossible to come in contact frequently with such as are lovers of pleasure, without receiving a wound, and the consciousness that they have imparted to

the mind some feelings opposed to the truth as it is in Jesus. To associate with such, to surrender the affections, to close in the bonds of friendship, to cultivate habits of intimacy, is at once to risk the purity of the soul, and endanger its salvation. To guard, therefore, against forming a hasty friendship, it is the incumbent duty of every young man who has been trained religiously and morally, to think seriously of the consequences likely to result from incautious and inconsiderate intimacy. Many yield to a false opinion, and follow a blind judgment, in allowing the peculiar circumstances of their situation an excuse for doing what is wrong, instead of making such the test of fidelity to their avowed principles. When once the boundary of conscience and principle is overstepped, it opens the door for great and numerous evils, and is a sure presentiment of the declension of religion.

It is also to be particularly observed, that the formation of character and its consistent action at the onset and progress of life, will have an influence even to its closing scene. As a young man sows, so he will reap, and from the nature of his associates will be the complexion of his future condition, either for good or evil. He may be exposed to a tide of worldly influence, he may be surrounded with much that is attractive and captivating, he may come in contact with men of refined intellect, he may have presented to him the lure of earthly advantage, to entice or draw him from the strict line of religious duty. Here, however, he must take his stand, by the maintenance of a firm, determined, and resolute decision, nor yield to any influence or persuasion opposed to the word of God, or sanction by his presence any engagement which may endanger his spiritual welfare. To maintain this firm attitude, and to remain unmoved by the force of temptation to draw him aside, and entice him into paths of doubtful, if not of sinful pursuits, he has need to "put on the whole armour of God," and never for a moment, trusting to his own resources, seek the strength and wisdom he requires to enable him to "stand in the evil day." This is his security, that principle may triumph over circumstances, and give him a moral superiority over all the power of adverse influences. There is nothing which can preserve the purity of his mind, the integrity of his character, or the firmness of his purpose, but the constant approach to a throne of grace, seeking Divine light, counsel, and

guidance, to be prepared for every emergency and difficulty which may overtake him.

Whatever honours or wealth may be in contemplation, whatever prospect of success in the position he occupies, whatever gifts he may have to distinguish him, whatever may be the calibre of his intellectual acquirements, one thing is certain, that these confer no peace nor happiness apart from the devotion of the heart to God. They offer no justification for the abandonment of religious principle, to intermingle with the tone and fashion of a corrupt age. His usefulness in society will depend on the course he adopts. To this end every holy principle must be in action, and consistency pervade the routine of daily life. Vigour, energy, labour, self-discipline, must form the character fitted for usefulness. He must expect trials of temper, of disposition, of patience, continually, and determine, by Divine succour, to meet them with firm resolution, and vanquish all difficulties. He must be tried, to bring out the lustre of his character, and to prove the nature of his graces. The fine gold must first be tested in the furnace, before its dross is removed. The purifying process is essential to the formation of mind qualified to undertake great things. The most eminent Christians who have been the most tried, and the most useful, acquired their lessons in the school of adversity. A young man must never be daunted with apparent difficulties. He must conquer by prayer, and be strong in the Lord and in the power of His might.

His usefulness will further be advanced by His example. An exemplary life is a living witness for the truth. Example is more beautiful than precept, and is powerful in its influence. What so lovely as a meek and humble spirit, copying the mind of Christ, and reflecting his image? What power he possesses, who, by a holy example exhibits the beauty of religion, and constrains many to wonder at the grace which makes him to differ! To be eminently useful, he must feel his responsibility. Whether he has one or more talents, he is held responsible for what he has, and for what he can accomplish. He must feel the weight of this truth solemnly and deeply, in order to give his time and his talents to promote the welfare of others. "No man liveth unto himself." If his soul be lit up with love to Christ, his inquiry will be, "Lord, what wilt thou have me to do?" An idle Christian is a paradox. The

highest responsibility attached to any one is when he becomes a Christian. The Lord calls his servants to faithfulness, and says, "Occupy till I come." What a delightful sight, to see a young man spending his energies and time in the Lord's vineyard! Such an one is wise to win souls, and will shine as the stars in glory. Angels look down, and beholding the scene, wonder and adore.

His usefulness will also mainly be promoted by prayer. Prayer brings him close to God. The breezes of heaven descending on his soul purify, exalt, and qualify him for the work and labour of love. He learns to be diligent in business, yet fervent in spirit, serving the Lord. He is taught by the Spirit, and guided into all truth. The love of Christ constrains him, for he cannot frequent the throne of grace without he sees the face of Jesus. As the ray of light penetrates his mind, he melts into penitence, and is raised into the contemplation of "love Divine all love excelling." He obeys that light, and shines by his example, his diligence, his earnestness to diffuse the sweet savour of Jesus' name wherever he goes. He is made useful, because he seeks wisdom from above, and trusting in the Lord, he goes from strength to strength.

"Wherewithal shall a young man cleanse his way? By taking heed unto thy word." How important is it for all who value the one great end of life, who have in contemplation the account to be rendered at the great day, who desire to live for the glory of God, and for the good of their fellow-creatures, deeply and earnestly to study the Word of God, as their infallible guide! Every student of the Bible has salvation written on his heart. Young men! study the Book,—the Word of Life, and your path shall be like unto that of the just, shining brighter and brighter unto the perfect day.

F. S. G.

Tiverton, Aug. 5, 1852.

THE GRATITUDE DUE TO CHRIST.

DR. DODDRIDGE, on one occasion, interested himself in behalf of a condemned criminal, and at length succeeded in obtaining his pardon. On announcing to him the joyful intelligence, he prostrated himself at the Doctor's feet, and exclaimed, "Oh! sir, every drop of my blood thanks you, for you have had mercy on every drop of it. Wherever you go, I will be yours." With how much greater propriety may the Christian prostrate himself at the feet of Christ, and make use of similar language.

Church of England.

REFORM AND THE EPISCOPATE.

THE Rev. R. W. Needham has just addressed a letter to Colonel Dunsterville, on the subject of the Episcopate, which deserves the attention of all parties, more especially those of the Established Church. Mr. Needham is one of a class to whom mankind are greatly indebted. He is more concerned about God's glory than about his own, and more intent on promoting the interest than securing the praise of the public. But, notwithstanding this, he is still under the bias of his education and position, as is evidenced in his remarks on the Free Church of Scotland, concerning which he has expressed himself in a manner that hardly consists with sound reason. Referring to the failure of the Scottish Church Ministers to obtain the Veto Act, he proceeds :

· This was shown in the failure of that holy effort of the Scotch Church to establish the Veto ; an effort, which had it been seconded by the laity of the Church of England, must have succeeded. Happy would have been the results ! While the lamented schism which has since taken place in Scotland would have been prevented, there can be little doubt that the success of our Scottish brethren would have facilitated a similar emancipation of our own Church.

Now we are very far from thinking that it would have been a "happy" result had the Disruption of the Scottish Church been prevented. We look on that event as one of the grandest in the whole history of the Christian Church. There is nothing to be compared with it ; no other severance of the sort ever combined so much principle with so much prudence. These noble men not only came out, but made preparation for that event, of a nature to meet, to some extent, the solemn and self-sacrificing emergency. The Non-conformists of England showed like principle, but they failed to combine with it equal forethought ; they made no preparation for the future, which came upon them like a whirlwind, or a killing frost, subjecting them and their families to unutterable affliction. With their talents, learning, numbers, and piety, had they but organised as the Free Church did, none can tell the happy consequences to England which might have followed from their combined and systematic exertions. But let that pass ; and let us hear Mr. Needham on the subject of Reform :

A reform of the Church patronage now in

the hands of prelates, chapters, and colleges, or a transference of it to the parishioners or communicants of the several parishes whose best interests are so often sacrificed, would of necessity exercise a salutary influence on private individuals in the distribution of their patronage. It cannot be expected that lay-patrons should be duly alive to the grave and solemn responsibility which attaches to them in the appointment which they make to vacant benefices, while they see churchmen guilty of the grossest and most unblushing nepotism, using their Church preferment as a patrimony for their sons and a dowry for their daughters, as though they regarded it as a mere perquisite of office.

This witness is true ; the people's welfare makes no part of the concern of the Bishops and the chief ecclesiastics ; and nothing is further from their thought than to promote the glory of God through the instrumentality of what they call the Church. Self—self—self is their Alpha and Omega !

After a great deal of excellent preliminary matter, Mr. Needham, drawing more closely to the Bishops, and especially the Bishop of Exeter, lays down the following as his creed upon the subject of popular election :

The very fact that "before Christian princes were, the people commonly chose their own bishops" is a proof that in the *primitive Church the people were judges of the doctrine of those admitted to the Episcopal office* ; and in any case of a permanent difference of opinion on matters of doctrine between a *Bible-reading people* and their bishop, a bishop not chosen by themselves, the presumption is that the bishop is in the wrong.

Here, then, a departure from the original mode of appointment to his office has dissolved the chain which connects the chief pastor with the laity. He is bishop of those who agree with him in opinion—bishop of a party. He brands with heresy those who differ from him, and uses the great power of his office against them. He has powers large and irresponsible. He can exclude from Holy Orders all who are of the same judgment with the laity on matters of doctrine. He can refuse licenses to curates who do not hold his views. He possesses, moreover, large patronage, exercised by himself or by those who have received their appointments from him, which he will bestow only on men of his own party, while he can exercise a mischievous interference with the patronage of others, who would prefer men acceptable to the laity. About sixteen years ago, I introduced to the Rev. John Hatchard, who was then in want of a curate, a young clergyman whom I had long known in Ireland. Mr. Hatchard sent his nomination to the

Bishop; but his lordship, on the ground, as I understood, of his being an Irishman, declined to license him. That young clergyman is now an Archdeacon, and one of the brightest ornaments of the Irish branch of our Church. Two years ago, being in Ireland, a clerical friend said to me "I think it my duty to bid you caution your brethren in the diocese of Exeter respecting a clergyman of this diocese, whose not only Puseyite, but absolutely Popish principles, having rendered it impossible to obtain a curacy here, he is going to try his fortune in the diocese of Exeter." Another clergyman assured me that this individual had avowed that after the consecration of the sacramental bread, he felt justified in offering it adoration. Some months after my return to England, it occurred to me to inquire whether this gentleman had made his appearance in this diocese. I found that he had, and had been licensed by the Bishop to a curacy at Torquay. He has since become in profession, what he was in heart, long before—a member of the Church of Rome. A more striking illustration of the evil which may arise to the Church from the irresponsible power of bishops to grant or refuse licenses, can hardly be adduced. What a vast amount of evil may not thus be produced in a few years! What a dislocation of the fabric of the Church! What an alienation of the people from their pastors! What an amount of secession from the Church! How far these evils have been realised in this diocese during the last twenty years, it remains a duty with the Church Reform Association to ascertain, and make known to the public. In the selection of candidates for the ministry, in giving or withholding licenses, and in the exercise of that most solemn of all trusts, the distribution of what is called Church patronage, the Bishop is a trustee for the people—not as one who acts for a minor or a lunatic incapable of forming a judgment, but as a deputed representative acting in general conformity to the known will and principles of those for whom he acts. That he should be so, was provided in the primitive arrangement of the Church "before Christian princes were" which placed the choice of their bishop in the hands of the people. In a fatal hour was a departure from that arrangement permitted. Its restoration should, as I think, be one main object of the Church Reform Association, as a certain remedy for great evil. It was from the Church that men learnt that form of representative government which renders England the envy of all lands, and supplies a *vis medicatrix* for civil and social evils. The Church, alas! has forgotten the lessons which she taught, and surrendered the blessing which she communicated to the world. It is idle for you laymen to charge on the clergy the evil which exists in the Church. The fault is your own. God has given you certain powers—(and powers, involve duties)—which you are contented to forego and surrender. You, it is, who are unfaithful to those duties, which for your good, were entrusted to you. It has ever been a marvel to me, how Englishmen, jealous to a proverb of their civil rights, should be so passive and

indifferent under the deprivation of rights of a far higher order—and in which the spiritual weal of themselves, their children, and childrens' children are concerned.

Now this, in our judgment, is a passage which entitles Mr. Needham to the praise of all good men. It is by such exposures as this that public opinion is to be created where it is not, and nourished where it is. It is by a poor spirit of crouching sycophancy, which connives at evil, and which has learned to call darkness light and light darkness, and which, in effect, even lies to please the Bishops, dignitaries, and sinecurists, the great devourers of the property of the Church, that the present system of things is upheld. There is nothing in which the words of Scripture are more applicable, "Faithful are the wounds of a friend, but the kisses of an enemy are deceitful." Whatever the interested few may say to the contrary, it is by men of the Needham school alone that they can prepare for the storm which lies in the bosom of the dread future! The following passage deserves attention from all classes of Churchmen:

In any reform of the constitution of the Church which would make it harmonize with that of the state, we should be restoring it to its primitive condition. The government of the Church was in the beginning essentially representative. The election of the first deacons, as recorded in the Acts of the Apostles, taken in connection with the acknowledged practice of the Church for many ages after, justifies the assertion of Cranmer, that "the people common made both bishops and priests before Christian princes were." Nay, this practice is known to have continued long after the time of Constantine. Of this the election of Ambrose is a testimony, as is also the well-authenticated fact that the Irish Bishops continued to be elected by the people until the twelfth century.

How do the abettors of "things as they are" meet such a case as this? We have only to ask of them that they will not henceforth boast abomination as a thing Apostolic!

Mr. Needham would have a subdivision of the dioceses of England into as many sees as there are Rural Deans, placed under the superintendence of Bishops elected by the people: this would undoubtedly be a step in the right direction, forasmuch as it would bring things somewhat nearer to Congregational Episcopacy, that which alone is known to the Scriptures. But such a division would still be far away from such a consummation. Churchmen may well congratulate

themselves on the possession of a man who can speak in the following terms:

It was the gradual development of Popery, the Mystery of Iniquity, converting the Christian ministry into a system of despotic priestcraft, and the people into a herd of slaves, which deprived the latter of the right of election. The Reformation, though it restored to the laity the Bible and its saving doctrines, did nothing to raise them from that condition of ecclesiastical nonage to which Popery had degraded them, or to reinstate them in the exercise of those rights and powers which, by the admission of Cranmer, originally belonged to them. They have literally no power—no voice in the Church. But why should this be? Why should they depute the selection of their bishops to the state, or of their pastors to bishops, or chapters, or colleges? I trust that the Church Reform Association, and the laity in general, will have their attention drawn to this inquiry; and that they will require that episcopal, and caputular, and academic patrons shall show cause, why Christian Britons should any longer be slaves, and why in the nineteenth century they should be denied the exercise of those inalienable rights, which belonged to them “before Christian princes were.”

This is truth, how unpalatable soever it may be to the taste of men who are unwilling to believe that such is their real condition. They have been taught to think that the only true Apostolic Church on earth is the Church by law established in England; and it is no wonder if they recoil from discoveries such as those which Mr. Needham would press upon them. Such men are not prepared to hear the Establishment proclaimed a very stronghold and fortress of corruption, and all sorts of maladministration, where the spirit is lost in the flesh, and eternal concerns made everywhere subservient to those which are secular? Mr. Needham is especially urgent for a Reform in the Episcopate, and not without reason, for he appears to have suffered much at the hands of Henry of Exeter. The narrative here set forth may vie with the most aggravated cases of clerical suffering upon record. It is deeply painful even to read it; the endurance of it was enough to drive any man of spirit to desperation, and lead him at once to burst his fetters and assert his freedom by withdrawal. Bondage in any circumstance is a serious evil, but when bondage combines with beggary, it becomes an evil without any compensation. Mr. Needham deserves much praise for the course he has followed; and it is to be hoped that the demonstrations which are here made of the evil of the system may materially

strengthen the hands of the Body of worthy gentlemen who constitute the Church Reform Association of Plymouth, to whom he is calculated to prove a valuable auxiliary.

In connection with the subject of Reform, we invite attention to the following opinions of eminent Churchmen:

CRANMER AND HIS ASSOCIATES— 1545 to 1552.

The work entitled “*Reformatio Legum Ecclesiasticarum*,” agreed on by the first reformers, but rejected by the crown, leaves decisive testimony to their purpose to carry the work of reformation beyond the Articles and Liturgy of the Church; and to deal boldly with those ecclesiastical abuses which, three centuries later, yet remain undressed. This document contains, amongst other particulars, provisions for the following reforms:

1. A system of church discipline.
2. A remodelling of the ecclesiastical courts.
3. The abolition of pluralities and nonresidence.
4. A provision enabling archbishops to deprive incorrigible bishops of their dioceses and preferment.

PETER MARTYR—1552.

We were anxious that these things should be determined, and established by authority concerning the sacraments, that their use might be restored to a state of purity and simplicity. But it was opposed; and many are of opinion, and those not unlearned, that grace is conferred, as they say, by virtue of the sacraments. Nor are they willing to grant that little children are justified or regenerated, previous to baptism..... But we must not despair, nay, we are not a little confident that that may be accomplished at some other time which has now failed of success.

BISHOP LATIMER—1552.

Weston. Through the whole heretical translated Bible, ye never make mention of priest.

Latimer. A minister is a more fit name for that office—the name of a priest importeth a sacrifice.

BISHOP HOOPER—1552.

Refused the mitre, and was imprisoned for disaffection and nonconformity. He finally submitted to be consecrated, though he always held the attendant ceremonies to be superstitious. He yielded to the importunities of Ridley and others; but he declares that he consented to be made a bishop only, that “place might not be given to wolves.”

BISHOP JEWEL—1559.

As to what you write respecting religion and the theatrical habits, I heartily wish it could be accomplished. These persons who have taken such delight in such matters, have followed, I believe, the ignorance of the priests. These ridiculous trifles (the vestments and ceremonies) are, as you very properly observe, the relics of the Amorites. I wish that they may be taken away and

extirpated to the lowest roots. Religion among us is in the same state which I have often described to you before; the doctrine is everywhere most pure; but as to ceremonies and maskings there is a little too much foolery. Now that the full light of the Gospel has shone forth, the very vestiges of error must, as far as possible, be removed. As to matters of doctrine, we have pared every thing to the very quick, and do not differ from your doctrine by a nail's breadth.

GUALTER TO QUEEN ELIZABETH—1559.

Most serene Queen, every reformation of the Church and of religion should be conducted agreeably to the Word of God. We know that there are not a few persons who, though they perceive that Popery can neither honestly be defended nor conveniently retained, are endeavouring to obtrude upon the churches a form of religion, which is an unhappy compound of Popery and the Gospel; and from which there may at length be an easy passage to the ancient superstitions.

THE EARL OF BEDFORD TO GUALTER—1560.

In reliance on a good hope, and reposing in the compassion of our most merciful God, I think that this, our religion, wounded and laid low as it were by the tyranny of the times, and now, by God's blessing, beginning to revive, will strike its roots yet deeper and deeper, and that that which is now creeping on and advancing by little and little, will grow up with greater fruit, fulness, and verdure.

COVERDALE—BISHOP OF EXETER—1560.

Refused to resume the episcopate after the establishment of Queen Elizabeth's Book of Common Prayer, on account of the requirements of the Act of Uniformity.

FOX—THE MARTYROLOGIST—1562.

Refused subscription, on the question of the Vestments, and assent to the Canons;—taking a Greek Testament from his pocket, he said, "To this will I subscribe."

BISHOP SANDYS TO BULLINGER—1565.

There is some little dispute about using or not using the Popish habits, but God will put an end to these things also.

HUMPHREY AND SAMPSON TO BULLINGER—1565.

It is evident that great offence is occasioned, and edification impeded by it (the dress); we must indeed submit to the time, but only for a time, so that we may always be making progress and never retreating.

These dregs and this leaven of Popery are the source of the whole controversy: we desire it to be taken away and buried in eternal oblivion, that no traces of anti-Christian superstition may remain.

We have, praised be God, a doctrine pure and incorrupt: why should we go halting in regard to Divine worship? which is not the least important part of religion. Why should we look for precedents from our enemies the Papists?

Some blemishes still attach to the Church

of England. In the Public Prayers there is nothing impure; there is, however, a kind of Popish superstition.

ARCHBISHOP GRINDALL TO BULLINGER—1566.

We who are now bishops, on our first return, and before we entered on our ministry, contended long and earnestly for the removal of these things that have occasioned the present dispute, but we were unable to prevail with the Queen and the Parliament. We receive, or rather tolerate it, until the Lord give us better times.

BULLINGER TO BISHOP HORN—1566.

If any one should ask me whether I approve of those who first enacted and are now zealous maintainers of those laws, by which the dregs of Popery are retained, I freely answer that I do not approve of them.

BULLINGER TO HUMPHREY—1566.

A burden and bondage is imposed upon them (the pastors) by the ceremonies; but I will not allow that their station or ministry is on that account to be deserted, and place given to wolves.

BULLINGER TO GRINDALL AND OTHERS—1567.

The bishops acknowledge that the Church would be established on a better footing without those ceremonies, rites, and institutions; so that, if the option were left them, they would make choice of a church without them;—the bishops have more than once requested of her Majesty in Parliament, that they might be removed, and the Church thereby become more purified and beautified, or at least less burdened.

PERCIVAL WIBURNE ON THE CHURCH OF ENGLAND—1568.

The Book of Prayer is filled with many absurdities and silly superfluities, and seems to be entirely composed after the model of the Papists—the grosser superstitions being taken away.

BISHOP PILKINTON TO GUALTER—1573.

We endure, we must confess, many things against our inclinations, and groan under them, which, if we wished ever so much, no entreaty can remove.

ARCHBISHOP GRINDALL AND HIS BISHOPS—1576.

Grindall proposed a scheme of discipline for the Church, and an amendment of the spiritual courts. He wrote a noble letter to Queen Elizabeth in defence of the then prevailing public monthly meetings of the clergy in the churches, called Prophesyings or Exercises, which served as a school for training Church of England preachers—the want of which has been ever a standing scandal in the Church. The practice was, however, in spite of Grindall's remonstrances, put down by the Crown; and has never since been restored, though much desired and advocated in former times by many of the Church's best friends, including Lord Bacon.

Grindall was, on this occasion, suspended

for his faithfulness, though others of the bishops maintained with him that the Church ought to have this liberty :

"I have consulted," he says, "with divers of the bishops, my brethren, who think the same as I do, that this is a thing profitable to the Church, and that ought to be continued."

ARCHBISHOP SANDYS—1587.

Concerning rites and ceremonies, as I am persuaded that such as are set down by public authority, in this Church of England, are no way ungodly or unlawful; so am I persuaded that some of them be not so expedient in this Church now, but that in the Church reformed, and in all this time of the Gospel (wherein the seed of the Scripture hath so long been sown), they may better be disused by little and little, than more and more urged.

HOOKE—1640.

Touching the ministry of the Gospel of Jesus Christ, the whole body of the Church being divided into laity and clergy,—the clergy are either presbyters or deacons. I rather term the one sort presbyters than priests; because, in a matter of so small moment, I would not willingly offend their ears, to whom the name of priesthood is odious. Seeing, then, that sacrifice is now no part of the Church ministry, how should the name of priesthood be therewith rightly applied? The Fathers of the Church of Christ call usually the ministry of the Gospel priesthood, in regard of that which the Gospel hath proportionable to ancient sacrifices; namely, the communion of the blessed body and blood of Christ, although it hath properly now no sacrifice.

Wherefore to pass by the name, let them use what dialect they will; whether we call a priesthood a presbytership or a ministry, it skilleth not: although in truth the word presbyter doth seem more fit, and in propriety of speech, more agreeable than priest, with the drift of the whole Gospel of Jesus Christ.

The Holy Ghost, throughout the body of the New Testament, making so much mention of them, doth not anywhere call them priests.

BISHOP WETENHALL—1682.

I do not conceive that the alteration of an expression, or perhaps here and there of a whole prayer or two, by law,—or the dispensing with some ceremony *in loco*, for the sake of some unsatisfied but otherwise regular Christians (who are not supposed of the cathedral body): I say, I do not conceive such concessions or relaxations as these would break the harmony and beauty of our worship, or disturb the union and peace of our Church. I will, therefore, freely publish my thoughts to be, that whether we consider the nature of the thing itself, or with regard to the Apostles' rule, "not to please ourselves, but every one of us to please his neighbour for his good to edification:" in either regard, I say, there are some collects, and perhaps rubrics too, which, with all duty and submission, I humbly conceive might be altered for the better.

LOCKE—1695.

I have been thus particular to show what governed those wise and pious Reformers in their proceedings at that time, and we may observe all through that the great difficulty that pressed them was how they might lessen the ceremonies without lessening their converts; the men they had to do with were, we see, fond and loth to part with them, and therefore they retained as many of them as they could, and added some again in Queen Elizabeth's time, which had been disused in King Edward VIth's time, only to satisfy the people, and as a fit means to hold them in or bring them over to our communion.

But is the case so now with us? have we now any hopes of fresh harvests amongst the Papists, and to gain them over to us by the multitude of lawful ceremonies? I fear not. At the beginning of the Reformation, the people who had been bred up in the superstition and outward form of the Church of Rome, could not so easily quit their reverend opinion of them; and therefore, in a Church that endeavoured to bring over as many converts as possible, the retaining of as many of those ceremonies as were not unlawful, was then to enlarge the communion of the Church, and not to narrow it,—the people at that time being apt to take offence at too few than too many of them; so that ceremonies then had one of their proper ends, when they were inducements to the people to join in the communion of the Church. But the sad experience of those latter years makes it too plain that the case is now altered; and as we at present stand with the Church of Rome, we have more reason to apprehend being lessened by the apostacy of those of our Church to them, than increased by gaining new proselytes from them to us. The harvest of such converts has been long since at a stand, if not on ebb; and being, therefore, likelier to lose than gain by any approaches we make to them in outward agreement by rites and ceremonies. The retaining now of such, though lawful, cannot but be injurious to our Church, especially when we consider how many there are on the other side who are offended and shut out because of them; and, therefore, the taking away of as many as possible of our present ceremonies may be as proper a way now to bring the Dissenters into the Church, as the retaining of them was by making converts at the Reformation; so that, what was then for the enlargement now tends to the narrowing of our Church. The Church did much more in King Edward VIth's time towards a full Reformation in two years, than she has done in a hundred years since. Then she renewed her own constitutions and retrenched her ceremonies as much as the then temper of the people would admit; and though that Church and this have the same name of the Church of England, yet I imagine the Dissenters think they are under far different Churchmen, and do very much doubt whether the conduct of these now, and of those then, tend both the same way.

CECIL.

The Church of England is not fitted in its present state for a general Church: its peculiarity must be purged away.

Domestic Matters.

MOTHERS.

"We want more mothers," said the Emperor Napoleon; "they are the most influential teachers; with them rests the tuition of the heart, so much more influential than that of the head." This was the remark of an acute observer, not deduced from principle, but simply founded on fact. Many instances may be adduced, in which the formation of great strength of character may be traced to early and judicious maternal training.

But "if it be true," says Adolph Monod, "that the greater number of distinguished men resemble their mothers, this is especially true in regard to the religious man. Biblical, ecclesiastical, contemporaneous history agrees in attesting this fact, or, I should rather say, gives us a glimpse of it; for if we would discover the mother, we must search for her behind that son whose name alone has rested in the memory of man. But this is what a Christian mother seeks; if she has saved her son she has accomplished her mission as woman; and if she has saved him without showing herself, she has accomplished it doubly. Consult the Bible. What is the object of that short preface which Scripture places at the commencement of the history of Samuel, if it be not to indicate the character of this holy man of God, this giant of prayer, this first link in the chain of prophets, this grand reformer of Church and State, by the faith, the vow, the fidelity, the song of Hannah his mother? What the object of that recital—briefly supplied—with which the Holy Scriptures elsewhere indicate in a similar manner the character of a Moses, a David, and a Timothy (Ex. ii. 1-10; Heb. xi. 28; Psalm lxxxvi. 16; cxvi. 16; Acts xvi. 1; 2 Tim. i. 5.) and furnish us with the key to that assiduity, apparently so unimportant, with which they cursorily inform us who were the mothers of the kings of Judah? (2 Chron. xxiii. 3, &c.)

Examine the annals of the Church. Who can hear the name of St. Augustine—that shining light, twice on the point of being extinguished, but snatched by turns from sin and heresy to glorify the true and living God to the latest posterity—without recognising with him, in this twofold deliverance, next to the hand of God, that of the tender, humble, patient Monica? But know that Chry-

sostom, Basil the Great, Gregory Nazianzen, and a great many of those who have walked in their steps, had each their Monica, with whom we have ungratefully neglected to make ourselves acquainted, while we have feasted with delight on the fruits of that which she has sown. But it is not needful to go so far. Look around you. Take the trouble to search the ways of God, and you will find that a great number of the servants of Jesus Christ, who are the glory of our age, were indebted to a mother for the first dawnings of their piety.

At a pastoral conference, held not long since, at which about 120 American clergymen united in the bonds of one common faith were assembled, each was invited to state the human instrumentality to which, under the Divine blessing, he attributed a change of heart. How many of these, think you, gave the honour of it to their mother? Of the 120, above 100!

In some instances, however, an equally faithful mother seems to have been less successful. Her son has wandered far from the road that she had marked out for him; a mother after all, with all her maternal powers, is not omnipotent. The greater the estrangement of this prodigal, the more we have to admire that maternal power against which his heart may indeed be closed, but from which his conscience cannot escape, and which, for aught we know, ultimately triumphs over his resistance, long after the voice and the prayers of his mother shall be silenced in the grave. A son may be unmindful of the piety of his mother, but forget it he never can.

A pious man was on his way to a church where Divine worship was about to be performed for seamen. Just opposite the church, at the door of a public-house, sat an old sailor with a stern and resolute air. With folded arms and a pipe in his mouth, he was looking with indifference, if not contempt, on those of his comrades who were on their way to public service. "My friend," said the stranger, approaching him, "are you not coming with us to church?" "No," replied he, rudely. His very demeanor might have conveyed the reply to the stranger, who added mildly, "You appear to have seen hard days. Have you still a mother?" The sailor raised his

head and fixed his eyes on the stranger without uttering a word. "Well, friend, if your good mother were here what counsel do you think she would give you?" The sailor instantly rose, and brushing away a tear, which he vainly endeavoured to hide, said in a stifled voice, "I will go."

A HAPPY HOME.

THE first year of married life is a most important era in the history of man and wife. Generally as it is spent, so is almost all subsequent existence. The wife and the husband then assimilate their views and their desires, or else, conjuring up their dislikes, they add fuel to their prejudices and animosity for ever afterwards.

I have somewhere read, says the Rev. Mr. Wise, in his "Bridal Greetings," of a bridegroom who gloried in his eccentricities. He requested his bride to accompany him into the garden, a day or two after their wedding. He then threw a line over the roof of their cottage. Giving his wife one end of it, he retreated to the other side, and exclaimed,—

"Pull the line."

She pulled it at his request, as far as she could. He cried,

"Pull it over."

"I can't," she replied.

"But pull with all your might," shouted the whimsical husband.

But vain were all the efforts of the bride to pull over the line, so long as her husband held to the opposite end. But when he came round, and they both pulled at the end, it came over with great ease.

"There!" as the line fell from the roof, "you see how hard and ineffectual was our labour when we pulled in opposition to each other; but how easy and pleasant it was when we both pulled together! It will be so with us, my dear, through life! If we oppose each other, it will be hard work; if we act together, it will be pleasant to live. Let us always pull together."

In this illustration, homely as it may be, there is sound philosophy. Husband and wife must mutually bear and concede, if they wish to make home a retreat of joy and bliss. One alone cannot make home happy. There needs unison of action, sweetness of spirit and great forbearance and love in both husband and wife, to secure the great end of happiness in the domestic circle.

Biography.

LAST DAYS OF DR. JOHN OWEN.

THE retirement into which he was forced by the Restoration, was attended with most of the hardships incident to an ejected minister, to which were added sufferings and sorrows of his own. He never was in prison, but he knew what it was to lead the life of a fugitive; and after making a narrow escape from dragoons sent to arrest him, he was compelled to quit his rural retreat, and seek a precarious refuge in the capital. In 1676, he lost his wife; but before this they had mingled their tears over the coffins of ten out of their eleven children; and the only survivor, a pious daughter, returned from the house of an unkind husband, to seek beside her father all that was left of the home of her childhood. Soon after he married again; but though the lady was good, and affectionate, and rich withal, no comforts and no kind tending could counteract the effects of bygone toils and privations, and for the brief remainder of his days, weakness and anguish made many a mournful deduction. Still the busy mind worked on. To the congregation which had already

shown its patience and its piety by listening to Caryl's ten quartos of Job, and who was afterwards to have its patience further tried and rewarded in the long but invalid incumbency of Isaac Watts, Dr. Owen ministered as long as he was able; and, being a preacher who had "something to say," it was cheering to him to recognize among his constant attendants, persons so intelligent and influential as the late Protector's brother-in-law and son-in-law, Col. Desborough and Lord Chas. Fleetwood, Sir John Hartopps, the Hon. Roger Boyle, Lady Abney, and the Countess of Anglesea, and many other hearers who adorned the doctrine which their pastor expounded, and whose expectant eagerness gave zest to their studies, and animation to his public addresses. Besides, during all this interval, and to the number of more than thirty volumes, he was giving to the world those masterly works which have invigorated the theology, and sustained the devotions, of unnumbered readers in either hemisphere. Among others, folio by folio, came forth that Exposition of the

Hebrews, which amidst all its digressive prolixity, and with its frequent excess of erudition, is an enduring monument of its author's robust understanding and spiritual insight, as well as his astonishing industry. At last the pen dropped from his hand, and on the 23rd of August, 1683, he dictated a note to his like-minded friend, Charles Fleetwood:—

"I am going to Him whom my soul has loved, or rather, who has loved me with an everlasting love, which is the whole ground of all my consolation. I am leaving the ship of the Church in a storm; but while the Great Pilot is in it, the loss of a poor under-rower will be inconsiderable. Live, and pray, and hope, and wait patiently, and do not despond; the promise stands immutable—that He will never leave us nor forsake us. My affectionate respects to your lady, and to the rest of your relations who are so dear to me, in the Lord. Remember your dying friend with all fervency."

The morrow after he had sent this touching message to the representative of a beloved family, was Bartholomew day, the anniversary of the ejection of his two thousand brethren. That morning a friend called to tell him that he had put to the press his "Meditations on the Glory of Christ." There was a moment's gleam in his languid eye, as he answered, "I am glad to hear it; but oh! brother Payne, the long-wished-for day is come at last, in which I shall see that glory in another manner than I have ever done in, or was capable of doing in this world." A few hours of silence followed, and then that glory was revealed. On the 4th of September, a vast funeral procession, including the carriages of sixty-seven noblemen and gentlemen, with long trains of mourning coaches and horsemen, took the road to Finsbury; and there, in a new burying-ground, within a few paces of Goodwin's grave, and near the spot where five years later John Bunyan was interred, they laid the dust of Dr. Owen. His grave is with us to this day; but in the crowded Golgotha, surrounded with undertakers' sheds, and blind brick walls, with London cabs and omnibuses whistling past the gate, few pilgrims can distinguish the obliterated stone which marks the resting-place of the mighty Nonconformist.—*North British Review*.

MARIA ATKINGS.

"So teach us to number our days, that we may apply our hearts unto wisdom."—*Ps. xc. 12.*

MARIA ATKINGS, the daughter of James and

Fanny Atkins, was born in Ashbourn, on the 6th of April, 1830. When about five years of age, she was sent to the Church Sunday School, where she regularly attended until the year 1842, from which time till 1850 little can be said of her, except that she was industrious, steady, and obedient to her parents. She was regular in her attendance at a place of worship, but, like many young people, too fond of reading tales or novels when she had the opportunity of doing so unobserved. She knew that her mother objected to such kind of reading, and when she heard her mother coming, she would lay the book aside, or conceal it. Her mother spoke to her of the evil tendency of novel-reading, and recommended her to read the book of God, which would point her to the Saviour, guide her in the pathway to heaven, and make her wise unto salvation. The reading of novels has a most injurious influence on the minds of young persons. They often corrupt the heart, give false views of real life, and occupy time which might be far better spent. The time which has been wasted in reading novels may be reckoned among the sins of youth, as well as of persons of riper years. There are in many works of this kind the snares of death, of which the young will do well to take heed. Many of them may have but little time for reading, therefore they should husband it well, and read books containing solid and useful information, especially the Holy Scriptures, which testify of the pearl of great price. The devout study of this precious volume will warn them of many dangers, secure many blessings, guide them to the heavenly Paradise. "Thy word is a lamp unto my feet, and a light unto my path." This is the safe, pleasant, and sufficient guide, which the Father of our mercies has put into our hands to conduct us through the scenes of time to the glorious scenes in heaven,—and how wise to follow it! This will secure safety, comfort, honour, usefulness, and stability of Christian character. The young should remember that they are travellers to an eternal world, and it is of immense importance they should take the right road marked out by infinite wisdom and love in the Holy Scriptures. Harken to the voice of the Great Teacher on this momentous subject. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Because, strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." All who would get to heaven must pass through the strait gate of faith in Christ and repentance for sin, and the early death of our young friend teaches us the importance of passing through this in our youth, for our journey to the tomb may be short, and therefore preparation for the future is always important. The Scriptures are full of the light of Divine truth, and the young will do well to live in this light. This will discover to them the errors of popery, the wickedness of infidelity, the misery of a life of sin, and the nature, importance, and pleasures of true religion. Walk in this light, and you will see the glory of God, the value of Christ, the

corruptions of your heart, the vanity of the world, the beauties of holiness, the blessedness of the righteous, the truth of Christianity, the horrors of hell, the attractions of heaven, the solemnities of the coming judgment, the importance of decision for God, and the rich consolations of the Gospel. Oh, if our young people would but walk more in the light of revelation, they would be wiser, holier, and happier! Then they would see God in Creation, Providence, and Redemption as the Fountain of true happiness, the eternal Portion of his people, the most glorious object of delightful contemplation. "O how love I thy law! it is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts. I have refrained my feet from every evil way, that I might keep thy word."

Our young friend, in the month of April, 1850, caught a severe cold at Burton-on-Trent, but in a few weeks she seemed quite well again; the cough, however, returned the following winter. Her parents thinking it was the influenza, tried every means to remove it, but in vain. In July, 1851, she went to Leek, to try the effect of change of air. Her sister who was with her not perceiving any amendment in her health, sought the opinion of a gentleman in the town, who, after examination, told her that one lung was gone, and that the other was diseased. She remained in Leek until October, when she returned home. Her mother wishing for further advice, called in another medical man, who gave her every hope of a cure, and contradicted all the other had said. She continued under his hands until January, 1852, when all hope of her recovery began to fail, as she was evidently fast sinking under the power of disease.

"But, ah! why starts from the fond mother's eye
That sudden tear? And wherefore that pale look,
Unusual, on the tender father's cheek?
'Physician, help! Help the physician, Lord!'
The pious mother secretly exclaims.

He shakes his head: grief throws her flood-gates
back,

And in at once a tide of sorrow rolls
On every aching heart. The means are used,
To feed expiring hope, and lengthen out
The fatal stroke impending; but in vain.
A few days more presents a breathless course
To the sad parents, in their darling's room;
Stern winter overtakes their smiling spring,
And frowns their hope of future harvest dead."

Our young friend being of a reserved disposition, it was difficult to ascertain her state of mind in reference to her prospects for eternity. Her mother frequently talked to her on the subject of religion, and endeavoured to impress on her mind the necessity of repentance towards God and faith in our Lord Jesus Christ, and the importance of a scriptural preparation for that great change which would fix her state for ever. Maria would listen attentively, and there is reason to hope she felt the power of the Gospel in her heart, though she kept her feelings so much to herself.

She went to Burton in June, 1852, where

she consulted another medical gentleman on her case, who at once pronounced it hopeless. Her parents, anxious respecting her spiritual state, sent for her home. When she returned, they told her what the doctor had said. She heard the mournful tidings without any apparent emotion, but said, "You need not tell me, I have known it for some time." She was frequently visited by Sir Matthew Blakiston, who was made a great blessing to her, and for whom she felt much affection. He pointed her to the Saviour, read portions of Scripture to her respecting the way of salvation, and commended her to the God of all grace in prayer. She was also visited by the Rev. H. Hollis, the Rev. J. Wilcocks, Mr. Avery, and other friends. These visits taught her the value of Christian friends, and increased her attachment to them. The Bible became more precious to her, and she found here what she never found in novels, namely, the wells of salvation. Here she found a righteousness which could give her acceptance with God, a Fountain in which she might be washed from all her sins, treasures which could enrich her for eternity. Here she found the only Friend who could take away the sting of death, advocate her cause before the throne of the Eternal, and prepare her for the scenes beyond the grave. Here she read the joyful tidings, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." She felt that these glad tidings were just suited to her case, and made known the only foundation of a sinner's hope, the only refuge from the wrath to come, and the only cure for the dreadful disease of sin. The reading of the Scriptures and other good books, either by herself or others, and the conversation of Christian friends, gradually enlightened her mind, convinced her of the evil of sin, encouraged her faith in the Saviour, weaned her from the world, and fixed her affections on the Lamb who is in the midst of the throne.

Throughout her long affliction, not a murmuring or impatient word ever escaped her lips, though at times her cough was very trying, nearly taking away her breath. When her friends remarked, "Your cough is very troublesome," she would smile and say, "Not so very bad; others cough more than I do." Or she would say, "I think it has been very good; I have not coughed for some time." She several times mentioned what a change of heart she felt. Her views of herself were very humble. She would sometimes say she imagined persons thought better of her than she really was, for she felt herself the greatest of sinners, but believed that Christ was both able and willing to save her. When asked if she wished to get better, she said, "No."—"She would rather suffer than sin."—"She wished to be submissive to the will of God." She often asked her mother to pray with her, and she would respond to every petition. She said, "I know not how it is, but the moment I awake, and throughout the day, these words are ever in my mind: 'Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits.'"

She was very

grateful for God's mercies to her. When parting with her sister, from Leek, she desired her to attend a place of worship three times a day on the sabbath, as she had the opportunity, and told her to take a young friend with her who was very thoughtless; for she said, "When I was at Leek, she used to go to sleep without prayer; and when I told her of it, she said, 'I have nothing to pray for; my father and mother provide all I want.'" Here was a state of ignorance, thoughtlessness, and indifference to the claims of God! What! have we no wants to send us to the throne of grace? Yes, we have many, and God alone can supply them. Harken to the words of the Son of God. "And he spake a parable unto them to this end, that men ought always to pray, and not to faint."

On the Tuesday before her death, our dear young friend was very ill. Every breath was thought to be the last. She was sensible of her circumstances, and begged her father and sister to be kind to her mother, for she had been a good mother to her. The perspiration ran down her face. She said, "I feel a change I am going. Lord Jesus, receive my spirit. Come, Lord Jesus, come quickly." She repeated the well-known lines:

"Jesus, Refuge of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high.
Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide,
Oh, receive my soul at last."

After this, she revived again. Her mother said, "Is there anything, Maria, that I could have done for you which I have not done? or have I ever acted wrongfully toward you?" "No," she said. "The question is on my side. I only wish I had been more obedient to you." She lingered until Friday morning, and was quite sensible. Her mother perceiving death upon her, asked her "If Jesus was precious to her?" With a dying effort, she said, "Jesus!" and sweetly fell asleep, to awake no more in this world until the last trump shall sound. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Maria Atkings was a pattern of patience and resignation to the Divine will. She meekly bowed her head to the storm. She acknowledged the hand of her Father in heaven in her affliction. She died looking to Jesus for mercy.

The repeated breaches made by death in this family circle speaks words of warning to the living. Our young friend had several times witnessed the stroke of death. Her brother Charles died happy in the Lord, March 9th, 1847, aged 23 years. Her sister Fanny died October the 11th, in the same year, aged 2 years and 10 months. Her brother George died August the 25th, 1850, after a few days' illness, aged 19 years. These solemn visitations call upon us to prepare to meet our God. This meeting is certain, and is near, and will be solemn. Harken to the words of Scripture. "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall

confess to God. So, then, every one of us shall give account of himself to God." Are we prepared to render in this solemn account? Have we obtained mercy? Have we received Christ into our hearts by faith as the only Saviour? Have we confessed our sins to God with a penitent and broken heart? Are we living in obedience to the will of God? Has the Saviour the throne of our hearts? The death of our young friend teaches us that we may have but a short time to prepare for eternity, and shall we be so unwise as to presume on the future? The flower is not always cut down so gradually as in the case of Maria Atkings, but sometimes in a moment. Then what folly to defer attention to the concerns of the undying soul. The ascended Saviour has given us all a work to do, and enforced attention to it by this solemn warning, "Lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch." Death finds some sleeping in their sins. They are sleeping in impenitence, in unbelief, in worldliness, in indifference to the reasonable, momentous, present claims of religion. This is a state of danger. From this state the voice of God calls us to awake. The death of friends says to the careless, "Awake." The Scriptures say, "Awake." And conscience says, "Awake." Awake to consideration, self-examination, prayer, repentance, the pursuit of eternal life. The Judge stands at the door, time is flying, the day of salvation is short, the soul is precious, Satan is busy, eternity is near, the Saviour calls, therefore awake. "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Yes, He will give you an inward light to see the things which He hath prepared for them that love Him. This light of His Spirit will cheer you in affliction, guide you amidst the dangers of the wilderness, illuminate the dark valley of death, and conduct you to the eternal throne, where you shall live for ever in purity, peace, and joy. These calls in providence to awake to the claims of eternity increase our responsibility. Oh, let us listen to them while it is called day, and then we shall live for Christ, honour Him on earth, and reign with Him in glory everlasting. Real religion is Christ living in the soul. He lived for us, and He requires us to live for Him. This is a holy, pleasant, useful life. This is heaven begun on earth. The consecration of yourselves to Him in childhood and in youth will prepare you for usefulness on earth, if your life should be spared; and if not, you will be ready to enter into the joy of your Lord. The neglect of religion in youth will increase the hardness of your heart, dishonour your Saviour, and grieve your best friends. Then let me press the demands of the Gospel upon your immediate attention. This requires that you surrender your heart to Christ, and that you do it at once. "Will ye also be his disciple?"

The death of Maria was improved by the Rev. H. Hollis, in Sion Chapel, Ashbourn, on Sabbath evening, August the 22nd, 1852. The text was, "Lord Jesus, receive my spirit."

August, 1852.

H. H.

The Christian Ministry.

MINISTERIAL SUPPORT.

To the Independent Churches in England and Wales, with their Pastors and Deacons.

DEAR BRETHREN,—We are associated in fellowship as the professed disciples of the Lord Jesus Christ. We acknowledge no human power as the head of his Church. He is our Lawgiver and King. One is our Master, even Christ. We believe that his kingdom is not of this world, and must not be extended by the aid of physical power or the patronage of princes, but by the personal and united efforts of a converted and consecrated people. In the word which the Lord has given to guide us in the performance of those things which please him, he has laid down this rule regarding the support of the Christian ministry. "Let him that is taught in the word communicate to him that teacheth in all good things." The Church of God, in every age, has recognised this Divine law, and by their cheerful liberality proclaimed, "So hath the Lord ordained, that they which preach the Gospel should live of the Gospel." Our Churches acknowledge that "the labourer is worthy of his hire," and not a few of them nobly respond to the just claims of the labourer; but it is capable of the clearest demonstration that in general the Dissenting ministry is most inadequately remunerated—that respectable mechanics and skilled artisans have larger incomes, are in better circumstances, and have less anxiety and care than the majority of Nonconforming ministers. The statements of Mr. Ferguson are, we doubt not, substantially correct. The majority of our village pastors have patiently toiled on in circumstances requiring a martyr spirit. Many, we fear, unwilling to complain, have prematurely terminated their labours upon earth. "They endured as seeing Him who is invisible."

But is there no remedy for the present disastrous—we had almost said disgraceful—state of things? Where is the disease? The evil results are patent everywhere. The causes are manifold. Is it wholly in the low state of piety in our Churches? In the lack of information among the people on the subject of pastoral support? In the encouragement given to the formation of small and feeble churches? From an imperfect financial machinery? Or because our chapels and schools are burdened with debt?

If our brethren at Bradford would obtain a solution of these or similar questions, we would have some hope of the application of a remedy. The time for action has fully come. In the words of the *British Quarterly*, "from whatever source the means may come, our aim should be to secure a more reasonable maintenance for our home ministry."

I believe that the chief cause of the evil complained of is the imperfect machinery employed in the working of our financial affairs. Commerce and manufacture avail themselves of the most recent improvements to push on their interests. Why should the Church of Christ dread innovation—the restoration of Apostolic law? "On the first day of the week let every one of you lay by him in store as the Lord hath prospered him." Departure from this law must entail disaster. Returning to it will secure success. Obstacles hindering this must be removed. Chief among these are chapel and school debts. Interest has to be paid, and in many cases a sum towards the reduction of the debt. The people who contribute to these objects are either not disposed or not able to give much to the support of their pastor. These debts discourage the people, deter others from joining them, and diminishing the income of the minister, either depress his spirits and hinder his usefulness, or cause him to seek another sphere, to encounter similar difficulties, and probably terminate in another removal. The Free Church, at the outset, resolved to have no chapel debts, which they said "would utterly paralyze the exertions of their congregations and render it nothing but an intolerable drag on the Sustentation Scheme, and on all the other Christian enterprises of the Church. This is most emphatically true as respects the Churches of our poorer congregations, to which debt, even of a small amount, is absolutely destructive."

But can our chapel debts be removed? We have no doubt of it. Our brethren in Scotland, some years ago, felt the burden of their chapel debts, and resolved to remove them. They nobly and promptly achieved their freedom. The churches at Leeds have placed on record a similar achievement. The Indepen-

dent churches in England have only to will it, and the thing is done. The times are favourable. Let there be a Committee appointed, to whom the churches will be invited to furnish a statement of their chapel debts. Then, when the magnitude of the work is understood, let there be organization and commensurate effort. Our wealthy members, and the people generally, will cheerfully respond to the appeal. From the funds thus raised, a certain proportion, say two-thirds of the debt, might be granted on condition that the Church contributes the remainder. Until something like this is done, it will be in vain to hope for any considerable improvement in pastoral support.

The Chapels cleared of debt, the Churches will become healthier and more vigorous, and the people will be better prepared to practice Apostolic law in regard to those who labour among them. Where a suitable and competent minister settles among a people sufficiently numerous to sustain him, adequate remuneration will be forthcoming, if proper efforts are made to receive the contributions. But could not the present financial system among us be improved? In most of our places of worship we have pew-rents and occasional collections, and in some a penny-a-week contribution. Of course, these are all methods of convenience to obtain the voluntary offerings of the people. They are not held to be Apostolic in mode, but only in spirit. The pew-rents are generally specific sums per sitting. In some places, the rich and the poor are charged alike. In others, the locality of the pew fixes the sum. This cramps willingness and encourages parsimony. The weekly penny, like pew-rents, is liable to irregularity, generally suffers decay, and frequently expires. Besides, it can only be sustained by vigilance and toil, which might be more advantageously employed. We have great faith in the power of weekly collections. They have wrought wonders; but more by the box and plate than by the book and card. Throughout Scotland and Ireland, in the places of worship belonging to almost every denomination, a collection is made at every service on the Lord's day. In one year £40,000 were collected at the doors of the Free Churches. In a Presbyterian church at Belfast, the weekly collections average £120 per annum. But it will be said,—we have not been accustomed to that plan in this country. If a good

plan, and in accordance with the spirit of the New Testament, the sooner it is adopted the better. At present there is no objection to an *occasional* collection. If a weekly collection drove any people away, the remainder would be healthier by the ventilation. The loss of such persons would be positive gain. But we do not think that any worth retaining would be driven away by what we suggest.

Suppose we abolish the fixed sum for pew-rents, and take the free-will offerings of the occupiers, adopt weekly and quarterly collections, and continue the practice of anniversary sermons, then a church and congregation comprising one hundred persons will contribute—

Weekly Collections . . .	£25
Contributions from Seatholders . . .	40
Quarterly Collections . . .	20
Anniversary Sermons . . .	15
	£100

This plan adopted by a congregation of 200 persons and upwards, would of course yield corresponding results. In the weekly collections we assume that some will give more than one penny, not a few will give silver. The quarterly collections should be taken twice in one day, as many persons will be present at only one service, those at both could give accordingly. That the sum specified can be raised, it is sufficient to say that it assigns to each person on an average a weekly payment of about *fourpence half-penny*. The Church and congregation that are able to raise this sum and will not, should go with faltering steps to County Unions for assistance.

PASTOR.

MINISTERIAL DIFFICULTIES.

SIR,—On the above subject I am disposed to agree with you, that there has been almost enough of discussion and statement of existing evils. And the plain-spoken, unmis-takable, and comprehensive letter of Mr. Ferguson, in the last number of the *WITNESS*, may be thought to render further elucidation needless, previous to some practical measure being taken for a remedy, whether on the plan suggested by yourself, or any other. There is, however, one observation, as it appears to me of some importance, which I am unwilling to pass over. Is it not the fact, that a large portion of the difficulty and distress in the situation of many of our brethren, arises from their own imprudence, rather than from the unfeeling conduct of their people?—an imprudence possibly associated with much sincere and zealous principle and real anxiety for usefulness—still imprudence—a failing which, we

all know, is pretty sure, sooner or later, to secure its own penalty? Take, for instance, the very case produced by Mr. F., or that "of one of our tried and successful ministers"—a case too easily to be paralleled—and described in his own words. Here is a man whose salary from all sources amounts to "about £80 a-year." What may be the numerical amount of his congregation he does not state. But suppose it to be about 300 or 400 persons, or 50 families—perhaps mostly, if not entirely, of the working and retail tradesman class. In addition to the £80, very commonly such a congregation has a variety of other sums to raise in the course of the year—say, for chapel debt, for day and Sunday-schools, for incidental expenses, for numerous public and local societies, &c. &c., amounting, it may be, in addition, to £80 or £100 more. Now, is not this £80 salary nearly as much as can well be expected for a single purpose, however vitally important? But further, we find this good brother deems himself obliged to pay "£25 a-year for house-rent and taxes." Is this, in his circumstances, a matter of real necessity, or of real prudence? He has "a servant's wages" also to pay. Let that pass. But it seems he has engaged "to find the sum of £8 to pay up the salary of a teacher of a day-school, and to assist the poor people to cancel a debt on a village chapel." Was he right in incurring this responsibility? Desirable as a day-school may be, in nine cases out of ten, an evening school would answer every purpose as auxiliary to the Sunday-school; and if *not* fully so, it would be better than for the minister to embarrass himself with the matter: and as to the village chapel, a very small sum from *him* ought to be sufficient, as a stimulus to others. Is he the man to "act as banker for a number of societies too great for their resources," and after all, "never to receive either principal or interest back?" As to the expensive illness and funeral of his son, that, of course, is an exceptional occurrence, in which it may be hoped, neighbourly benevolence would come to his aid. But the case of his other son, for whom he has "engaged to pay £40 premium," without, so far as appears, having previously ascertained whether he would be able to pay it or not, what would be said of this in a man of the world?

"The above facts," Mr. Ferguson says, "are *not singular*." If so, so much the worse! Pity is it, that "hundreds of excellent, well-educated, devoted, pious, and successful ministers of the Gospel," should so commit themselves, for want of a little common prudence, or from dislike of imitating, in a case of real necessity, the example of the illustrious tent-maker, or of the carpenter's son! Not, indeed, that it is in general to be desired that many of our ministers should be compelled to "entangle themselves in the affairs of this life." But, *which* is more respectable, more consistent, more desirable—to "work with their own hands" in aid of stipendiary support, or to be forever complaining of their people's stinginess, or, as one is said by Mr. F. to have done, "changing his residence *six times in two years*?" Surely such cases do not carry with

them any very strong claim on public sympathy or relief.

That a remedy, however, is to be sought for evils of too substantive and too frequent occurrence among us, is not to be denied. Some of Mr. F.'s suggestions may be both feasible and important. I cannot, indeed, concur with him in anticipating much from public discussions of the kind he recommends; while the idea of "*equalizing* the salaries of our accredited ministers" seems to be approachable only in the way of approximation, and that very sparingly. Our richer congregations in large and gay towns *require* their ministers to live in a more expensive style than elsewhere, and pay them accordingly. A more extensive resort to the Home Missionary Society seems the best suggestion. But, in order to this being done, the Home Missionary Society itself needs to be more liberally supported.

In the meantime, let pseudo-Independent churches and interests be, as Mr. F. says, discountenanced by influential parties, and let your ministers be cautioned by their senior brethren against undertaking connections which afford no reasonable ground for expectation of decent support, and above all, against themselves in extra, unofficial, pecuniary responsibilities. We do not serve a Master who requires this at our hands, or who will approve it in us.

I am, Sir, yours truly,

ALFRED BISHOP.

Beaminster, Oct. 4, 1852.

PREACHING ADAPTED TO THE TIMES.

SIR,—In reading your Notices to Correspondents for this month, I was struck with the remarks of one who, with myself, and no doubt many others, are pained at the visible decline apparent among the Independent and Baptist churches. Your Correspondent says—"I feel persuaded that the neglect and gradual abandonment of the services of God's house on the Lord's-day afternoon will account for all, and even more, than the decline we now witness."

That the giving up of the afternoon services has had a tendency to bring about a decline of vital religion, I admit, but that that will account for all and even more than all the decline witnessed, I, for one, very much question. It may be, and no doubt is, one among other causes; but many thoughtful persons are of an opinion that there is also a want of adaptation in the Christian ministry of the present times to the demands of society, and that this is one great reason why the Sabbath is not hailed as a delight, and its services attended. Generally speaking, the working classes are not interested in our places of worship; they do not feel themselves in a new and quickening atmosphere, there is something in the ministrations which is not within the range of their sympathies; either they do not understand the preacher, or the preacher does not understand them; their minds are not excited, their feelings are not stirred, the common people do not hear our preachers gladly, their style is not acceptable, not like Christ's. There is in it

a generalization, a hard technicality, a dulling formality, a solemn monotony, whose sleepy influence they for a while struggle to resist, and then fall back into a state of apathy, admitting, indeed, that all that is said and done may be very good, and no doubt it is their duty to attend and hear, but somehow or other, they get no profit; it may be their own fault, but still it is the fact, and they do not see how to help it. What then, say they, is the use of being shut up four or five hours in close air, when they could walk about and enjoy a little recreation? It is thus that multitudes reason on the subject. This is a very serious consideration.

Why, sir, the Sabbath sermon should be as attractive, as intelligible, and as interesting as any of those popular addresses, literary or political, to which they listen so eagerly. Why is it not so? Is the cause to be found in the education of the ministry, in false modes of preaching, in a misapprehension of the spirit of Christianity, or in what? We do not presume to answer the questions, but they must be answered.

Mere argumentative preaching is of as little use to the cause of Christ as mere head knowledge to the professor; the latter never was productive of fruit, the former never extended the limits of Christ's spiritual kingdom, by the conversion of a single soul, and for this reason, that the faith of God's people should "not stand in the wisdom of men, but in the power of God; not in enticing words of man's wisdom, but in demonstration of the Spirit and of power."

I have heard many preach with so much zeal, and spirit, and earnestness, as though their lips were touched with a coal from heaven's altar, as though their voices were tuned to a seraph's lyre, but their preaching wanted that which renders preaching most effective—it wanted heart-work, it wanted application. It was a fair and lovely statue, the parts beautifully arranged, the features elegantly polished, but life was wanting; consequently their words have fallen as at their feet, and never reached or touched the hearts and consciences of their hearers, and they became careless and listless about the house and service of God. Had we but more of the fervour and boldness which characterized the preaching of Paul, more good would be done, our public services would be well attended, and might be then increased. Paul used to read out his own heart to his hearers, would rehearse his weaknesses, his short comings, yea, even his corruptions; but many throw a veil over theirs, as though to expose them to public gaze, or even to men-

tion them, would have the effect of weakening the influence of their preaching.

A preacher, in my humble opinion, should never preach without applying his subject first to himself and then to his hearers, and his application should either wound or heal every member of his congregation. Oh! for the time when both ministers and people shall be baptized afresh with the sacred influences of the Spirit of God; this is what is principally wanted. May it be poured out abundantly upon every minister, and every congregation, and every member of our churches, and may you, sir, have a double portion of its sacred influence rest upon you, to strengthen you in your work and labours of love, is the wish and prayer of
A COUNTRY DEACON.

Ashby, Sept. 4, 1852.

A WORD TO YOUNG MEN IN OUR COLLEGES, AND TO ALL WHOSE THOUGHTS ARE DIRECTED TO THE MINISTRY.

THE late Rev. J. Griffin, of Portsea, when about nineteen years of age, was frequently asked by the villagers in the neighbourhood of Woodburn, to come and speak to them the word of life. "Accordingly," he says, in his diary, "I complied with their request, with the approbation of my minister. I found much of the Divine presence, the friends were profited, and I encouraged. I had often wished to become a preacher of the Gospel, and the work now lay with very great weight on my mind. I had a thousand fears and hopes alternately. I prayed night and day; if it were wrong, that God would take the thought from me, but if right, would open the way by which it would more evidently appear that it was His will. I was enabled to rest confident that God would make my way clear before me, and was much led to this from what Mr. Cooke said to me on the subject. Having asked me what I thought of being in the ministry, he said there was no need for me to be over forward, for the word translated "Send labourers into his vineyard" signifies to thrust; and if God intends you to be a minister of his, he will thrust you out, though earth and hell should oppose; but if God does not send you, it will be much better to work at your trade than to go into the ministry yourself.' Blessed be God! there was no occasion of my running before I was sent, for the way opened in a manner I never could have thought, much less expected."—*Life of Rev. J. Griffin, by his Sons. Page 11.*

Essays, Extracts, and Correspondence.

MORAL AND MILITARY GREATNESS.

Thoughts suggested by the Death of the Duke of Wellington.

It is impossible to contemplate the character and career of the great military chief, whose removal from amongst us has evoked such a burst of sympathy from the heart of this great nation, without

perceiving very much to awaken our admiration. His military character presented a striking contrast to that of most other men who have distinguished themselves on the battle-field. His simplicity

of motive and aim, the strong sense of duty under which he uniformly acted, his freedom from dishonourable ambition, and a desire to do distinguished deeds for the sake of acquiring distinction, his deep devotion to the service of his sovereign and his country, and above all, his humanity, of which some pleasing instances are on record, combine to exhibit him under an attractive aspect. His military career was no less exemplary. He laboured hard, and in the most praiseworthy manner, to reform his troops, which he found very undisciplined, and extremely wicked, and succeeded in remodelling the British army, and making it a pattern for other nations. He was most reluctant to engage in aggressive warfare, and always recommended a strictly defensive position. He was ever mindful of the comfort and preservation of his army, and never heedlessly exposed his men to danger, or recklessly led them to destruction, but always aimed to accomplish his military projects at the least expense of suffering and death. And in regard to hostile armies, as well as his own, he abstained from all needless waste of human life, and exerted himself to prevent acts of oppression and cruelty which others would have perpetrated. And when with all this we associate the fact that he was in an especial manner an instrument in the hands of Divine providence, and that his achievements were made subservient to the purposes of Divine mercy, in the deliverance of Europe from threatened destruction, and the restoration of peace to distracted nations—to which circumstance, even more than to his own skill and courage, is to be ascribed the successful issue of the struggles in which he engaged—and the fact, that in being called to encounter the scourge of Europe, he carried with him the sympathies of all the enslaved and the endangered, we are not surprised that, when at length he struck down the despot, and gave security and peace to the stricken and trembling nations of the earth, he gained for himself a name which has been universally honoured, the greatness and glory of which has been enhanced by the whole course of his subsequent life, and which, now that the great conqueror has fallen beneath the stroke of a still greater conqueror, the tongues of all men are employed in celebrating.

Without wishing in the slightest degree to tarnish the lustre of his brilliant career, or to derogate from the real great-

ness of his character, and while subscribing to very much in the form of eulogy which the conductors of the press have vied with each other in pronouncing over the greatest and, we would hope, the last of England's warriors, yet we are compelled to take exception to the tone of indiscriminate eulogy which has, for the most part, been adopted. The late Field-Marshal was unquestionably possessed of many of the attributes of true greatness, and would have been a "great man" in any sphere of action. These attributes being called into exercise on the field of battle, gave a character to his military movements which they would not otherwise have possessed. It was not his achievements as a military man that made him great, but his greatness cast a glory over those achievements. But many have failed to distinguish between the essential elements of his character, and their accidental outward development, and so have lost sight of the *man* in the *warrior*. And hence the tendency of much that has been written has been to encourage a false estimate of martial character and military achievement, on which it was hoped there had been a great improvement in public opinion of late. And it is proposed in the present paper to inquire into the real merits of the character and exploits of military men *as such*.

To judge aright of the claims of the military character, we must first of all determine the peculiar *genius and functions of the warrior*. Dr. Channing, in his "Remarks on the Life and Character of Napoleon Bonaparte," has truly said that "*military talent*, even of the highest order, is far from holding the first place among intellectual endowments." It is conversant chiefly with physical forces, and has no connection with the highest objects of thought and action. It leaves its possessor far below such men as Bacon and Boyle, and Locke, and Newton, and Milton, to say nothing of moral and spiritual heroes in abundance. In a word, it is, at the best, but a genius for destroying men. And *military heroism* loses much of its expressiveness when viewed in relation to the stimulating circumstances by which the warrior is surrounded, and must be ranked lower than by common consent it has been wont to rank. When we consider the excitement by which the military hero is impelled, the march of armed masses of men, the thrill of animating music, the glitter and stir of the battle-field, the consciousness

that the eye of his comrades and of his country is upon him, and that a rich revenue of emolument and glory will recompense his bravery, we cannot fail to see in all this enough to account for his heroic bearing, and enough surely to inspire the veriest coward with courage. *Such* courage cannot sustain a moment's comparison with the sublime moral heroism of many an obscure and humble man, who holds on in a course of self-denying conformity to the will of God, and self-sacrificing devotion to the best interests of others, not only in the absence of external stimulus and present recompense, but in defiance of neglect and rebuff, and contumely and scorn. And then, as to the *warrior's functions*. His business is to shed blood. And he is the most accomplished warrior who is most successful in vanquishing and slaying men! And can it be the appropriate, much less the noblest employment of men, to devote themselves to the work of destroying their fellow-creatures? No! A celebrated military commander said truly, that "war is a damnable trade!" Instead of being denominated the highest of human pursuits, it should be denounced as the basest. Instead of being celebrated as noble and glorious, it should be execrated as infamous, and accounted accursed!

From the warrior let us turn to survey the *scenes and circumstances of actual warfare*. Of these we can scarcely form a conception, without having witnessed them. It is our mercy, that our beloved country has been, for more than a century, preserved from being the seat of war. We have seen only the pleasing pomp and attractive aspects of the military system. Its calamities and horrors have been far removed from us; and the reports of battles and slaughters, brought from afar, have served rather to interest and amuse, than to disturb and distress us. These reports have come to us in the despatches of generals, and the pages of chroniclers, and deal only with the interesting aspects of the subject. They tell of marches and manœuvres, and routs and retreats, and the exploits of the victors and the overthrow of the vanquished; and though they record the number of the slain, and single out special instances for comment, yet they contrive to gather around the fallen a martial glory which blinds us to the disgrace and misery of their destruction. When we look through the delusive glare, and meditate on the nature and occasion of the bloody strife,

often most unprovoked and unjustifiable, and contemplate the leaders of the embattled host coolly calculating how many thousands of men, with deathless spirits like their own, they may in the speediest manner destroy, and the soldiers themselves rushing with eagerness to do their bidding—when, looking still further, we see the fiercest and most malignant passions of men prompting them to mutual slaughter, and creatures of human make transformed into incarnate demons—and when we listen, in imagination, to the shrieks of the dying, faintly mingling with the savage yells and maddened shouts of the infuriated combatants—then all the glory of the scene soon vanishes from our view, and in its place we see nothing but sanguinary atrocity and unmitigable disgrace!

Look again at the *consequences which result from such scenes as these*. There is, first of all, the *rapid and reckless extinction of life*. It is calculated that, from the commencement to the close of those hostilities with which our great military chief was more or less connected, nearly a million of our fellow-creatures were sacrificed to the demon of war! How many have fallen from first to last, is known only to the omniscient God. But we know that, of the countless hosts of spirits now in the eternal world, a large proportion went from the scene of sanguinary conflict to give in their account to the great Judge of all, having perished for the most part suddenly, and in a posture of awful unpreparedness for His presence! We dare not contemplate the spiritual condition of these unhappy victims, nor need we follow them beyond the moment of the final catastrophe on earth, to get upon our spirits a deep impression of the horrors of a system which does such fearful violence to our strong and instinctive sense of the sacredness of human life, and involves to so great an extent its guilty and reckless extinction! We have only to think what it is to die by the hand of violence, and to add to our conception the aggravations attendant on the death of soldiers on the battlefield. We should be horrified by witnessing the destruction by violence of a single individual, and be haunted for days or weeks by the spectacle of such a death. How, then, should we be affected by the violent death of thousands, some expiring suddenly, and others lingering on in appalling agony, in the endurance of which they die a thousand deaths. It is affecting to think of accountable creatures

suddenly struck down and sent away in such a posture and with such a preparation. But it is even more fearful to contemplate the *gradual* approach of death, when, during the terrible interval between the infliction of the death-stroke and the extinction of life, both soul and body are left to struggle and agonize together, until at length the former is forced out of the tortured tabernacle which has been torn open by the hand of a fellow-creature! But it is thus that thousands are left to linger on the battle-field, without pity and without help, their wounds exposed to the piercing air, and their bodies weltering in blood, looking in vain for sympathy and succour, grasping the cold ground in the agonies of despair, and even longing for death to put an end to their sufferings; all which was fearfully realized on the field of Waterloo, where more than ten days elapsed before the surgeons had attended all the dying and wounded, and where some crawled to the carcasses of dead horses, and fed on their raw flesh, till putrefaction terminated the horrid banquet and their wasted lives!

But to the infliction of sufferings and the extinction of life among the immediate combatants must be added the *desolation and miseries of the countries which are the scenes of such hostilities*.

It is most harrowing to the feelings, to follow, even in imagination, in the track of devastating armies. To say nothing of the physical desolations occasioned by their progress from place to place, as they trample under foot the fruits of heaven's bounty and man's industry, and entail famine and pestilence on the people; and not to dwell on the revolting spectacle which the field of recent conflict presents, where the bodies of the slain are left to be devoured by birds and beasts of prey; we have but to contemplate the ravage and ruin inflicted on those who chance to lie in the path of pursuing and victorious armies. How sad a sight it must be to behold the cottages of the peasantry destroyed, and mansions and palaces plundered and laid waste, and their inmates fleeing for safety—most miserable fugitives in their native land. And add to this the sacking of cities, the burning of houses, and the sacrifice of thousands of innocent lives—the homes of domestic peace and love pouring forth their affrighted inmates, and the streets, once the seat of quiet and peaceful industry, suddenly filled with slaughter and blood, and made to resound with the piercing

wails of the pursued, and the maddening outcries of the pursuers, and, worst of all, the riot of lawless lust and licentiousness, which no discipline can altogether restrain, the trampling on sacred rights, the violations of virginal chastity, and the mingling of men and women, and all of every age and rank, in promiscuous misery and massacre. These are details for which we look in vain in the despatches of military commanders, and the pages of the civil historian. But the contemplation, of these and similar evils, is necessary to a just estimate of the greatness achieved by the hero of slaughter, and the glory won on the field of blood.

Nor do the evils of National hostility terminate here. *They reach to countries most remote from their immediate desolations.* The prodigious expense incurred, and the consequent accumulation of debt and taxes, with their concomitant evils—the interruption of international intercourse, and the closing up of the ordinary channels of trade, and, above all, the injury inflicted on the morals of mankind—these are among the evils of war, evils, for the most part recklessly inflicted, and involving therefore, the promoters in fearful criminality; evils which might, to a great extent, be obviated by timely and prudent intervention, and the recurrence of which, it is hoped, with God's blessing, will be prevented, and men will learn the power of kindness and conciliation, and governments will mutually recognize some common principles by which national hostilities can be adjusted, and on which universal peace can be based.

We do not say that the criminality involved in such transactions as these rests entirely with the immediate combatants; nor do we deny that circumstances may often mitigate the atrocity of military action; while we most readily admit that the wars of Wellington, which had for their object the overthrow of the cruel oppressor of princes and peoples, involved less of criminality, than almost all others, and might be justified, if aught could justify the work of mutual slaughter. But what we say is, that it is a delusion to suppose that the warrior, as such, is the truly great man, or that the battle-field is the field of glory. If the glory and greatness of the warrior are real and solid, then Wellington has won for himself a glory which excelleth, and has achieved for himself a name which will long be held in delighted remembrance. But martial glory and military greatness are at the

best but fleeting and perishing, and are doomed to final forgetfulness, if not to eternal execration.

If we would know what true greatness and glory are, we must look to the character and achievements of less distinguished, it may be, but more noble actors on the stage of life. The truest glory is that which is revealed in us, which consists in being filled with all the fullness of God, and which results in active goodness,—and this is but another name for greatness, for no man is truly great who is not really good. This important truth was impressively taught by the Great Teacher when he rebuked the ambition of the two disciples who asked that they might be raised above the rest in station and dignity. He reminded them, that while among the men of the world, those are reckoned great who preside in high authority, and exercise extensive dominion, and who have multitudes to submit to their sway, to magnify their importance, and to minister to their wishes, it should not be so among them: “Whosoever will be great among you, let him be your minister, and whoso will be chief among you, let him be your servant.” The great man is the man who ministers, and not the man who is ministered to. And the greatest man is the man who is most devoted to the best welfare of his species, and not the man who is most applauded by the world. The mission of true greatness is, not to master but to minister. Its measure is determined not by the figure a man cuts in the world, but by the good he does. Its sphere is one of active benevolence and not of ostentatious display. It is found not exclusively among those who occupy high stations, but also in the humblest walks of life. And the path which leads to it is not that which is trodden by the world’s heroes, in utter disregard of the well-being of their fellows, but that along which men of humble mien and virtuous souls have pursued their self-denying course, intent only on the good of mankind, and the glory of God. Such greatness has its seat in the soul, and is the result of sublime self-forgetfulness, and sincere devotedness to the great work of doing good. Of this greatness, God is the primal source, not only because He gives the original capacity, but because He furnishes the means and motives for its attainment, and brings the soul under the power of those agencies and influences, which prompt to the performance of deeds of real greatness. And

it is not too much to say of the truly great man, that he is inspired by God; for good men are taught of God, sustained under their trials, and strengthened amid their arduous duties, by the influx of a supernatural power, and beckoned to the performance of their deeds of noble daring by the secret intimations of the spirit of the Holy One.

Practical goodness, then, we repeat,—that goodness which goes forth in deeds of piety and beneficence—is true greatness. Wherever there is true piety and real earnestness of soul, embodying itself in patient endurance of the afflictions of life, or putting forth its energy in practical endeavours to overcome its evils, there is real greatness. Such a character is framed after the model of Jesus Christ, who proposes Himself as the pattern after which all true greatness is conformed; for after unfolding the method of its attainment, He says, “Even as the son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.” His whole life was a practical comment on this declaration, for it was one sublime act of self-sacrificing devotion to the interests of the race, an act which was consummated by His ignominious and agonizing death upon the cross.

Judged by this standard, where shall we look for examples? Not surely amid scenes of carnage, and on the field of battle! No, but on the field of Christian enterprise, and in the walks of useful life. It will not be questioned that it is a nobler occupation to save men’s lives than to destroy them—to train deathless souls for glory, than to discipline an army for the fight—to start immortal spirits in their sublime march across the regions of a blissful immortality, than to march men to mutual slaughter, and to hurry them, unprepared, into the presence of their God! It cannot be denied that the perishing interests of time are infinitely less important than the imperishable interest of eternity! And it follows, therefore, that the destructive trade of war, is not among the noblest of human employments, and that the most brilliant achievements of the warrior, cannot confer real greatness. We must look away from these to other actors and other occupations. The missionary enterprise is immeasurably greater than the military. The services of the laborious and faithful minister, of the self-denying Sunday-school teacher, the devoted city missionary, the diligent tract-distributor, and of

less conspicuous labourers, whose aim it is to defend and diffuse the truth, to instruct the ignorant and reclaim the wicked, and so to minister to the necessities and mitigate the miseries of their fellow men, infinitely transcend in their character and results the services of the most successful and the most praiseworthy of military chiefs. The great man is not the man who crowds prisons with captives, and empties cities of their inhabitants, and turns the fertile field into an Aceldama, and spreads desolation all around, and whose fame, nevertheless, is wafted to the ends of the earth, and whose exploits are rewarded by such an accumulation of titles, and wealth, and honour, as rarely falls to the lot of other men. No, the great man is he, who, with virtuous soul and world-wide love, pursues his unostentatious way, in the prosecution of deeds of piety and philanthropy, though there be none to applaud, and none to recompense.

We are at no loss for examples. Our eye rests on the illustrious Howard, pursuing his toilsome way from prison to pest-house, mingling with the veriest outcasts of humanity, making himself familiar with all that could most revolt and disgust, facing death in its most dreaded forms, and laying down his life a thousand times, if by any means he might save others; and all the while never dreaming that his name would be heard beyond the precincts of the prison-houses which were the scenes of his self-sacrificing labours. We think, too, of Carey, as he goes forth single-handed, and with sublime and almost supernatural courage, to battle with the gigantic superstitions of the East, and to challenge the false gods of the Hindoos to bow down before Him whose right it is to reign and let their miserable captives go free, prompted solely by pity for souls, and neither desiring human applause, nor dreading the difficulties of the encounter, and the defiance or scorn of those who opposed or ridiculed the enterprise. We are reminded, too, of the self-denying labours of Morison and Milne, in China, and of Williams, the martyr of Erromanga, who fell by the hands of the wretched savages whose miseries he sought to mitigate. And we cannot lose sight of Robert Moffat, with the story of whose disinterested labours among the barbarous tribes of Bechuanas we are so familiar; and who, for many long years, and amidst deepest discouragements and unparalleled privations has laboured in season and out of season,

to elevate and transform the prowling savages of Africa, never desiring that his devoted labours should make his name illustrious, and dreading to come, when necessity drove him, to tell the simple and touching story of his deeds of endurance and of daring in that far-distant field of Christian enterprise, and where, with God's blessing, he is succeeding in giving the arts and industry and civilization to the natives, along with the richer blessings of the great salvation. And we think, too, of the self-denying labours of David Nasmyth, the originator of city missions; and of the noble band of town and city missionaries, and other men, and women too, like-minded with them, who make themselves familiar with the wants and woes of their fellow-creatures, enduring the utmost privations and encountering the greatest difficulties, and bringing themselves into contact with contagion and crime in their most frightful forms,—and all this that the victims of vice and wretchedness may be rescued from misery, that sin may be arrested, and souls may be saved.

These are the occupations which dignify, and adorn, and greaten our nature. And the dignity and greatness hence resulting are within the reach of all; for all may enter on a career of practical obedience to God's will, and active devotedness to the welfare of men. And if in the prosecution of such a course they should fail to attract the notice and obtain the applause of men, they will secure the secret approbation of their own consciences, be honoured by Him "by whom kings reign," and be "great in the sight of the Lord." To renounce the maxims of worldly wisdom, to resist the influence of fashionable folly, to dare to do right while the multitude are doing wrong, to act on principle amid the aboundings of profligacy, to persevere, despite the attacks of ridicule and the assaults of malice, to adopt, defend, and diffuse the truth, to be blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse generation, to shine "as lights in the world, holding forth the word of life," and so to dissipate the darkness of ignorance, disperse the mists of prejudice, and diffuse the light of Christian truth, which alone can mitigate the nuisances and promote the best welfare of men, *this is true heroism*, the triumph of reason, the victory of virtue, the soul of greatness; and this, too, is the loftiest ambition,—an ambition which reason ratifies, which

conscience approves, which experience justifies, which heaven honours, and which eternity will recompense!

A. E. PEARCE.

Pendleton, Manchester, Oct. 1852.

SABBATH DESECRATION.

SIR,—After all that has been so commendably done, said, and written, during the last few years, to set forth the claims of the Christian Sabbath, and to promote its better observance, it is lamentable to see the extent to which its desecration is still carried on; especially in the metropolis and its environs. Public conveyances, steam-boats, and railway excursion trains, to accommodate the Sabbath pleasure seeker, have multiplied rather than diminished in number. And where does the guilt lie? Have Christians no participation in it? Do not many of them, either regularly or occasionally use these conveyances to take them to and from their places of worship, or their preaching engagements? Have such persons seriously considered the matter, in the light of God's Word? Have they duly weighed the consequences of the course they have adopted, into which, it may be, many have been by custom and example inadvertently led? Is not the precept binding upon every Christian—"Be not a partaker of other men's sins?" 1 Tim. v. 22. And do not they appear to countenance Sabbath-breakers, who thus mingle with them? No doubt they think themselves justified by the apparent necessity of the case. They could not otherwise, or not so conveniently, worship God amongst their own people, or fulfil their part in his service. But can that be a duty which cannot be performed without such participation in other men's sins? If a Christian man cannot, through distance of abode, reach his accustomed place of worship without the use of these conveyances, may it not be his duty to unite with his fellow Christians in his own locality? Surely there is no Christian, and no Christian minister, who may not find abundant room for his labours in the cause of Christ, without wandering far from home, on the day of sacred rest. And if it be deemed important that a preacher should be engaged to supply a vacant pulpit on the Sabbath, at a distance too considerable for walking, is it too much to expect that provision should be made for his accommodation, on the nights preceding and following such engagement?

Again; does it not rank as a principle of Christian duty, that we should not "do evil that good may come?" Rom. iii. 8. Is this principle to be held as inflexible and of universal application? or does it admit of exceptions? The Scriptures speak of no exception to it; and if there were any, it would be useless to set it forth as a principle, or it would cease to be a principle. Among all the excuses urged in justification of the practice under consideration, it is believed, not one of them can stand the test of this important principle. Will any plead that it is lawful to do a little evil, in order to secure a greater good? Where can the precept or precedent for this be found in the Word of God? And who

knows where that little evil, thus deliberately committed, may terminate? Besides, is it a small evil that those do who allow themselves in the practice here deprecated? It may be in its immediate results, productive of mischief unthought of and not easily fathomed. The other day, a city missionary mentioned to the writer the case of a poor man, the father of a family he visited, an engine-driver on a railway, who is occupied constantly, sixteen hours a day, on the Sabbath as well as on the week days. Now, how can such a man observe or enjoy the Sabbath? The Sabbath was made for him as much as for any other man; yet he is totally deprived of it. But this man is only the representative of a class, and a numerous class indeed it is in the present day. Of the multitudes employed on our railways, there are few, perhaps, who are in more favourable circumstances in this respect. Cabmen, omnibus-drivers and conductors, and stable-keepers attached to these, as well as those who are employed in steam-boat navigation, are in the same case, if not in some instances even worse. And are these thousands of our fellow men to be overlooked? Shall Christians contribute, in ever so small a degree, to hold them in this bondage, and exclude them from the advantages of the Christian Sabbath? And, to say nothing of the temporal state of themselves and their families, is their spiritual welfare to be esteemed a small thing when weighed against the convenience of those who profess to be the servants of Him who "came not to be ministered unto but to minister, and to give his life a ransom for many?"

It may be true, or it may not, that if all Christian people should henceforth abstain from the use of their vehicles on the Lord's day, the evil, as it regards these men, would not be abated or removed; the steam-boats would ply, the trains run, and the omnibuses be as numerous as ever. But this affects not the question of Christians participating in the sin. The Scripture precept is, "Have no fellowship with the unfruitful works of darkness, but rather reprove them," Eph. v. 11. If there are Christians who are shareholders or directors in the railways, or are otherwise connected with Sunday traffic, when the Christian part of the community shall see it to be their duty to abstain from the use of all such conveyances, will they not be more likely to open their eyes to the evil, and consequently to set their faces against it, or withdraw from it altogether?

Cases of illness or infirmity, or distance from any place of worship, often occurring in country districts, doubtless justify the use of private conveyances on the Sabbath. Works of mercy and necessity are lawful, and no breach of the Sabbath. But it may well be doubted if even these, or similar circumstances, will justify the use of public conveyances, involving, as it does, the deprivation of a large class of our fellow-men of the rest of the Sabbath, and at the same time keeping in countenance those who wilfully and habitually disregard and violate this wise and merciful appointment of the Almighty for man's good.

J. B.

Essex.

The United States.

GLIMPSES OF SOCIAL LIFE IN AMERICA.

IN our Number for July we presented a notice of a deeply-interesting book, "America as I Found it," by the Author of "A Memoir of Mary Lundie Duncan." Those extracts, we have no doubt, induced many to purchase for themselves that captivating volume. It is just possible, however, that in the hubbub of the summer, it may have escaped the notice of many who might derive benefit from it. We shall, therefore, return to the work, and present a few more of those choice gems with which it is thickly interspersed.

MARRIAGE.

In the farther depths of the spacious mansion we entered a fine drawing-room with windows on three sides, all opening on the piazza, giving varied views of the Hudson. At the top stood the pair whose circumstances drew all eyes and all hearts to them. Three bridesmaids stood on one side, each with a bouquet rather inconveniently large, and formally arranged, so as to rob the loveliest things in nature of all the graces of bending stalks and flowing leaves. Three groomsmen stood on the other side. There were, besides, two pretty little girls, who were held by the hands of two smart boys, not got up for the show, as in the Popish processions, but really relatives and friends of the family. The Episcopal clergyman, in his surplice, was a graceful, nice-looking man, fit to grace such an assemblage. The room was thronged, for not the interested and affectionate friends only, but stewards and housekeepers from all branches of the family, were there. Dark coachmen and white housemaids, black cooks and yellow footboys, Sunday-scholars in their new frocks, Ethiopian Susan, with her ivory-black baby in her arms, and all the other five of them at her feet. Waiting-women, with their ringlets, and their air of mysterious importance, armed with ice-water and essences, in case of need. Aged and withered-looking people, leaning on marble slabs next to elegant brocades and diamonds, were all mingled in most admired confusion. The Africans as far up the room, and for once as much mixed with the whites as anybody. The scene, as one could withdraw attention from the modest, sweet-looking bride, or from her beaming, affectionate mother, to consider it, was to an English eye most curious and striking.

A peculiarity which we have not in England has an interest of its own sort in it. The bridegroom first gave the ring to the bride, she took it, looked on it, and gave it back—he then gave it to the clergyman, who also looked on it and returned it—so that before the little mystic token of everlasting union was placed on her finger, it had been observed by all the three.

The finger of her glove had been previously opened on one side, so that the brides-

maid had no flutter or struggle in removing the glove from her hand, but merely slipped it off the point of the finger, and thus it was uncovered ready for the ring—a method highly to be commended to all trembling or blundering bridesmaids. At the close, the minister raised a hand above the head of each, and mentioning their Christian names, blessed them in the name of the Lord. It was very touching.

As a proof of the easy manner of the domestics, it may be worth while to mention, that the one who opened the door for us on our return, said, "Well, ladies, I hope you have enjoyed your day,"—a kind of sympathy much more natural than the assumed automatonism of an English servant, who goes through all evolutions as if he had no comprehension of what you are about, and cared as little as if you were in the bottom of the sea.

The pieces of cake which we brought home were in pretty card-board boxes, tied with white ribbons. Indeed, on occasion of two of the servants making a match, while I stayed in the house of another friend, during the winter, they presented five such boxes, so tied, to the ladies of the family and their guests. People of all ranks in America do such things in a dashing style. They earn money quickly, and spend it freely. We also brought home some splendid bunches of flowers, and related all our wonders, and wished the dear young people happiness; but, being tolerably exhausted by the long day of excitement, went to rest, glad that we need not rise to dress for another wedding to-morrow.

CITIES.

The various devices employed for thrusting their business into notice, strikes one as new. Pillars erected on the verge of the pavement are stuck over with instructions about oystercellars, and barbers, and all sorts of eatables and wearables. The very boxes that protect the trees are covered with bills nailed, not pasted on. Flags under your feet have the name and trade of the occupant of the neighbouring store carved on them. Moveable placards against walls and lamp-posts tell of places of amusement. These, I am sorry to say, are not withdrawn, or rather new ones are put forth, on the Lord's day, and often you may see the thoughtless, who have just quitted the sanctuary, turn round at the door of a theatre to read what can be had to divert them on the morrow. But the style of attracting notice, which gives a tattered and disorderly aspect to streets otherwise handsome, is the huge cotton flags stretched across the centre, in the manner the lamps are suspended in some ancient European cities. These present letters of gigantic size.

HOTELS AND BOARDING-HOUSES.

Hotels are generally well managed, and in excellent order. In frequenting the temperance houses, the traveller is sure of society of one stamp, so that the conversation he

may enter into will be of a correct, and very likely of an improving character.

The wholesome "click" of the ice against the water-pitchers has something re-assuring in its quiet sound; and the gong, giving forth its musical tone, first in the distant part of the parallelogram, then swelling nearer, till it passes along the gallery where your own chamber is situated, and then again sinking into silence at the further end, summoning all who will to family worship, gives cheering token that you are in good society. It is very pleasant to meet three or four score of travellers in the saloon by seven in the morning, and nine at night, to join in a hymn, led perhaps by a son or daughter of the house, accompanied by an organ-toned pianoforte. Then to hear a passage of Holy Writ, read perhaps by the master of the hotel, and to join in a prayer by him, if no clergyman be present, or by a clergyman, without reference to his denomination, or, as I once chanced to hear, by a senator. How calm and safe the progress of a day so entered upon!—and how orderly is such a household, even though it numbers at its noonday meal nearly two hundred guests! Enough has been said by English travellers about the amazing celerity with which Americans despatch their food, and of the knife nearly going down the throat after it. Though I had no chance at the race in eating, I generally saw many persons as slow, or slower than myself. One day, being at leisure to observe the proceedings of my neighbours, I saw a very respectable-looking lady reduce one-half of an oval slice of bread to the shape of a horse-shoe by one goodly bite that she took out of the middle. This lady introduced herself to me in the saloon, and—O Dickens! O Trollope! can ye hear the dismal truth?—she told me she was a Londoner! Here ended my discoveries as to peculiarities in conduct at table. A gentleman did tell me, that he saw, at a New York hotel dinner, one person give his fork to another, with, "Just stick that fork into that potato for me, will you?" His surly, un-neighbourly neighbour did as he was requested, and *left it sticking there*. This was a most ungracious way of teaching a hasty man to apply to the waiter—yet it might be useful.

Waiters are always abundant, so that you never hear them rung for or called in an impatient tone. They are there, and know what you want as soon as you do yourself. In Gadsby's, at Washington, their mute observant attention—one black man ministering to the wants of two whites—was really too affecting. One could not eat—one wanted to get up and set them down and wait on them. They were not paid for their services. They were not volunteers in your cause. They could not go away if you ill-used them. They were slaves! They looked sleek and tranquil, however, and are in general under mild treatment in the district of Columbia.

DOMESTICS.

Another circumstance, we, as lookers-on, have to learn. In that country, so plentifully supplied with luxurious food, there are no distinctions made between what is con-

sumed in the dining-room and the hall. No fruits are so costly or rare as to be treasured up to appear again on the family-table. There are no viands which the domestics are prohibited to touch. A lady receives without surprise, as an explanation why her bell has been so long unanswered, that her waiting-woman had not had anything comfortable since breakfast, and was finishing a glass of jelly recommended to her by the housekeeper.

In two houses situated in cities many hundred miles apart, the following little incident has surprised me:—The children had been allowed to sit up late to see the guests. They had bid goodnight and gone away, but presently returned; and when, on a second or third return, mamma was troubled, and inquired, she had for reason what she seemed to receive as satisfactory, that nurse was having her ice, and could not come till she was ready. That part of the company's supper would have been spoiled for nurse's taste if she first put her charge to bed! If this arises from the good-tempered indulgence of the mistress, I venture to think it is carried beyond discretion. If she cannot help herself, there is need for amendment in the order of things.

A CHARACTER.

On a very stormy and cold Sunday, having caught cold at morning church, I resolved to remain by the fireside in my chamber in the afternoon, and purposely invited a young Scotchwoman to come to me, when all should be gone to church. She was a stranger, and a sudden and early widow, and, but for the benevolence of the friends I visited, would have been without a shelter. I wished to discuss her prospects, to let her tell her troubles, and take the great relief to a full heart, if she needed it, of having a good hearty cry beside me. I wished to try to lead her to the only consolation which will never fail, and to tell her of the faithfulness of the widow's God. She had scarcely been persuaded to take a seat, when the old housekeeper introduced herself uninvited. When asked quietly if she wanted anything, she said it was very cold, she wished to put more wood on the fire. After she had done this, she deliberately drew forward a rocking-chair, established herself in the centre of the hearth, and began to tell me of the ignorance of my young countrywoman, who, when she first came, would have dined with the coloured people if she had not been there to rescue her from such a disgrace. When asked what harm it would have done her if she had, she seemed to discover that all people from Caledonia were alike savage in their ideas, and said, "She was a native American, they all knew better than to associate with *such*; keep them at a distance—if you give them an inch, they will take an ell. She had rather eat all her meals standing in her own bed-room all her life than eat with one of them." "Well, now, that seems strange to me;—cook is dark, every morsel you eat comes through coloured hands; and Ben and Will that wait at table do everything for us, and I don't feel that we get any harm from them." "Wait! yes, that's another

thing—keep them under, and they do well enough; but let them once look up the least bit, and there's an end of them—they won't do no more good after that." "What will you say when I tell you, that I have dined at table with a coloured gentleman, and found him well-bred, well-informed, and a true Christian?" The old lady rose from her seat, and I expected she was going to avoid my pestilent society, but she reconsidered the matter, and, to my regret, re-seated and re-rocked herself. "Well, he might be a Christian—I believe some on them are." "If they are, then our heavenly Father does not dislike darkies as you do?" "No, to be sure, for he made them." "And if they get to heaven, and you get to heaven, what will you do about them there?" "Oh! that will be settled when the time comes." With such troublesome converse did the aged domestic obtrude herself upon me in my own chamber, till I proposed to read to them, and then she fell asleep. My unbidden guest was awakened by the return from church of the rest of the family, and was, and still is, unconscious of having committed what was in my eyes a most unwonted act. It must be confessed that, though she received no invitation or encouragement, yet, after she had come, my curiosity was excited to see how such a visit might turn, so that I gave no indication of annoyance at her presence.

FEMALE INFLUENCE.

Another difference, of far more weight than any to the cause of Christian charity, may be mentioned. With us, benevolent females, whose influence is calculated to be useful to their own sex, obtain admission, as it were, by stealth, or, at any rate, by great favour, to prisons, bridewells, infirmaries, &c. Nay, it is a mortifying fact, that some who desired in Christian love to enter, have been turned back from their gates, not being able to obtain orders from the proper authorities. In America, the states invite the co-operation of women in such offices as become their sex, and look for their reports as guides in their management, or in making changes in the institutions; and nobly do their women meet the wishes of the rulers, and fulfil the expectation of their country. Calm, practical, and business-like, they are able to say what they wish, exhibiting neither bashfulness nor boldness, having lost *self* in the interests of the institution. I have heard a discussion where there was much to be weighed, and a considerable difference of opinion. It was conducted with lady-like firm politeness. When put to the vote, and the "ayes had it," the "noes," without any appearance of temper, set to work on the side of the "ayes," and went on with the business. In England I have seen Quaker ladies act with equal simple decision. Perhaps their liberty arises from early training, or partly from their emancipation from some of our aristocratic trammels. But how often have I seen matters which ought to have been taken up, allowed to pass with us, merely because no one had courage to speak out, or because Mrs. or Miss So-and-so thought it was not her place to make the first move, when the

Hon. Mrs. or Lady So-and-so was present—thus yielding the real interests of the institution to a matter of etiquette. One has sometimes left such a committee with pain, from the consciousness of having flinched from duty on some such petty ground, when I am pretty sure my American sisters would have had too much of the independent courage arising out of the love of the useful, to have left their scene of labour with any such sentiments.

MANNERS AND CUSTOMS.

The conduct of matters at the White House strikes every European with surprise—and, doubtless, every European blessed with a free government, with admiration. The evening we went there, the crowd of carriages and company was great, but President Fillmore had no body-guard. There were no sentinels at the gates, and no policemen peeping about to spy some one out of bounds. There was a mixture of spectators about the halls and piazzas, and probably some few were even within the saloons, who did not approach the President. Every one acquitted himself as if he were personally interested in having all pass off to advantage. Lookers-on come in to the outer apartment without tickets of admission, and on all occasions conduct themselves with propriety.

There were some magnificently-built men, such as one likes to see, holding the rank of generals and admirals. The President did not fall behind any in height and fine figure, or in pleasing intelligence of countenance. There were also some splendid women, splendidly dressed, as well as some lovely and some homely, in costumes neat and elegant, but not rich. All were the same as to reception—at least, if there were any precedence, it was not so conspicuous as to be observed by a stranger. In perambulating the circular room several times, nothing appeared calculated to scare away the cheerful simplicity of converse. The companion who chanced for the time to make the circle with us, pointed out with pride the conquerors in the Mexican war, the senators who had made eloquent appearances on the *right side*, whichever the talker happened to think such. The foreign ambassadors were distinguished, and so were the beautiful women, and those whose ancestors had suffered and made great sacrifices during the war of independence—but all with simple heartiness. Whatever has been said or supposed in England about the aristocracy of wealth, I cannot remember that one individual was marked to me on account of his being the proprietor of millions of dollars, though doubtless there were many such present.

Politeness is the "Davy's safety lamp" of the country. There is a flame of ardent opinion or sentiment within, and without there may be elements of a dangerous character, which by contact would easily kindle into hot argument, or hazardous passion. Where no more solid principle forms the protector, politeness is the surrounding guardian which prevents conflagration.

In none of the various ranks of society in which I had the means of mingling did I meet the stiffness of etiquette, or its mono-

tony. There is a coldness about grandeur which acts as a refrigerator on all around. It does not mingle with the general sympathies, and for want of the exercise of its own, loses the possession of them. There are many families in Europe reared in the retired state of encircling park walls and lofty gateways, whose most enlivening variety in early days is the display of the peacock's tail on the edge of the terrace, the trot of the beautiful antlered herd over the lawn, or the scud of the hare from under the shrubs. These people's sympathies are so closed out from their fellows, that the sight of a poor person within certain precincts is an offence, and the inquiry is instantly raised, how he got in.

State, particularly in young people, is apt to be exacting, supercilious, and intolerant. Pride usurps the place of the kindly amenities, and groundless and idle jealousies ward off the effusion of affection which ought to spring up readily in young hearts. The enjoyment of a day, when they once come out into their own style of society, may be marred by some trifling failure in etiquette, such as one of inferior rank being placed in precedence to them. How many fine minds have been wasted on such poor stuff as this, and that which nature has made gentle and graceful, reduced to empty, self-exalting elegance, and artificial exacting refinement!

Popery.

POPERY IN AMERICA.

THE Author of "America as I Found it" has given us some fine touches on the subject of Popery, as it came before her. The following is the passage:

Whatever may exist in the interior, the difficulty with respect to servants is fast vanishing away on the seaboard, under the amazing influx of Irish people. In general, they make capital servants. They are quick at learning, obliging, and cheerful; and, if you but light on such as are truthful and honest, of which there are many, you will be very well off. I have seen two sisters and a brother, each, I think, having come over singly, serving in one family, all under the influence of true religion, and members of a church. But the great difficulty is, that most of the Irish are Romanists. They are active and industrious, but they are under the dominion of the priests. They go to confession; and then what becomes of your family secrets, if you have any? They engaged with you to attend family worship; but that has been confessed among other sins, and from that first confession begins their prohibition. They are seen no more at morn and eve bending at prayer with the rest. It is in vain that resistance is made; and one otherwise suitable domestic is dismissed after another, with the resolution that no priest shall regulate the affairs of your family. The process goes on, and at last the wearied mistress gives in, and punishes herself no more by sending away useful helps.

There are many domestic influences silently flowing from these Popish servants, which excite doubt when one hears the cheerful and confident assertions that Popery must expire under free institutions—that it is expiring—that it never can make head in the United States. Is it doing nothing when it banishes all the servants from a share in domestic religious observances, and gets your people away at the behest of a priest to attend certain funerals and keep certain festivals, whose mysteries are unknown to Protestants? I heard of a girl complaining to her mistress that it cost her four dollars out of her last month's wages to pay for carriages and attend funerals of people whom she did not

know, but whom the priest wished to have buried *respectably*. Is it nothing to have a person in your nursery, who, instead of singing to her charge a hymn about the Saviour, will teach them a "Hail Mary?" Is it nothing to have them do what I saw done by a very respectably-dressed nurse in the Cathedral at Baltimore, while we were walking round to examine the paintings? She led her little girl to the holy-water font, and signed her with the cross. She led her to a pew, and taught her to kneel quietly while she recited her paternoster. She led her to the altar, and made her bend her knees before the picture of a saint—I forget if it were the mother of Jesus or not. And again, as they went out, she crossed the dear little one with holy water. Walking along the street beside them on coming out, the child put out her little hand confidently to one of our party, and cheerfully trotted along when the hand was taken; the nurse explaining that the little one had recently lost her mother, and imagined that as we were in mourning we must belong to her. One did not know whether more to pity the nurse, whose zeal was so true and yet so dark, or the motherless one who was under the tender training of an honest but misguided woman.

Is Popery having no influence, when, in accordance with its usual treachery, it insinuates female Jesuits—lay sisters—now into this family, now into that, in the guise of domestics, to learn family secrets and discover vulnerable characters? There are alarming revelations made from the confessional of William Hogan, quondam Roman Catholic priest in Ireland and America.

Thoughtless and worldly parents, who send their children to convents to procure for them cheap and elegant education, expose them, without the guard of previous instruction, to the eye-attracting and sense-deluding power of Popery. If there be found in the character the devotional element, and if life in its early stages is shaded by disappointment, or its occupations be found unsatisfying, how readily does thought revert to the tranquillity of the nunnery and the narratives of the sisterhood about their world-exclusive

happiness! Home has taught them nothing of true religion: they naturally take refuge in all the religion they know anything of, without discerning that it is false, and thus we hear of not a few of the educated classes falling into that snare.

An instance of the way this quiet, insinuating poison works, was the talk of a wide circle while we were in the United States. The story reached us but one remove from the parties acting in it, and we had reason to know its leading features to be true, from many other quarters.

An interesting young lady, who longed for more satisfying enjoyments than could be derived from a heartless round of gaiety, obtained leave of her parents to retire for a short time to a convent, merely to rest and be quiet. The nuns and confessors plied their vocation, and persuaded the poor child that she would find the rest she sought in taking the veil. Her figure and the circle she moved in rendered her vows a circumstance calculated to produce a sensation; and heartily did the veiled and black-serged sisterhood give themselves to the production of a grand *tour de théâtre* at the ceremonial that was to accompany her renunciation of the world. They sent for the dressmaker who had adorned her for scenes of folly, and carefully was she measured, and minute were the descriptions of the white satin, and blonde, and bows, and white roses, with which the bride of heaven was to be adorned and crowned, to make the world which she was to renounce appear the finer, and her sacrifice to the church the greater. The intimidated dressmaker heard with wonder the volubility of the sombre sisterhood on blondes, and festoons, and rosettes; and at last inquired, if she ordered all these fine things at a store, in whose name must it be done? who was responsible for the debt she was to incur? The lady abbess replied, that the mother of the young lady, who was cognisant of and consenting to the whole affair, would discharge the bill. The order was taken, not to the store, but to the mother, who learnt for the first time the gulf on the brink of which her neglected child stood. And so, here was a bold lie told by the head of a *religious* house, to aid in entrapping the seeker of true peace!

The indignant and wrathful father went to the nunnery to claim his child. He could not see her, nor could she be given up. He then went to the bishop, where he again met with a refusal; and it was only after he informed the holy father that his child, if so devoted, would become a burden on the convent, as he would never give her a cent, lest she should bestow it on them, that they unloosed their covetous grasp, and suffered her to return to the parental home.

It is very true that many, on discovering the treachery, untruthfulness, and despotism of Popery, flee from it, to fall untaught into the power of infidelity, not so superstitious, but quite as unenlightened and as bold in evil as that system from which they have escaped. Surely no true Protestant can rejoice in such falling away as this. As politicians, both parties must be equally unsound, and unfit to bear influence in the affairs of

a Christian nation. If the infidel votes for misrule, and the Papist for the dominion of Popery, they are more likely to coalesce with each other to gain their object, than with any other party in the State. The Roman Catholic archbishop is understood to wield complete authority over the disposal of every Popish vote in the city; and in New York, if I was rightly informed, the influence of Popery, not only in the municipal government, but in the returns to the Legislature and Congress, is, for the present, in the ascendant. It is so by Papists going with the party that promises most to favour them. Popery acts by no fixed rule. Its principles, its motives, and its acts, alike shun the daylight of truth—and hence its power, and the danger arising from it. Its power works not only in the vicinity of the ballot-box, but in the sacred sanctuary of the homes and nurseries of the cities; and every note of caution on the subject, however feeble, ought to be deemed friendly.

The same method of hearing where servants are to be found is used in the United States as with us. What is here called a register, is there called an intelligence-office. But in either case, it is not persons of the highest character that need to enter their names in such lists. The numerous strangers who are driven to extremities before they find situations, adopt methods of seeking them which are startling and new to visitors in the country. I have been repeatedly stopped in the streets of New York with the question, "Do you want any help?" followed up with, "Well, then, do you know any family that does?" And on one occasion the charm of a lovely sunset drive amid the elegant villas, and shady trees, and glancing waters of Staten Island, was destroyed for me by the address of a nice-looking young woman on that subject. She rushed out of the gate of a handsome house, almost under our horses' feet, and obtested us with all the eloquence of an Irish tongue, to stop, to listen, and to procure her a place. "She had been five days off the ocean. She had been advised to come to this island, because it was full of respectable families. She had gone from house to house for two days. No one wanted her—no one cared for her. Och hone! she was homeless—she was penniless—she was friendless. What could she do?" She wrung her despairing hands, and her tears streamed down un wiped. We told her of intelligence-offices—feeling that they were but poor helps. We spoke to her of hope—of asking help of the God who had brought her safely across the sea—and gave her what would secure her a few nights' lodging, but left her where we met her, weeping on the road. If the poor stranger had had courage to leave the thronged vicinity of the city, she would doubtless soon and gladly have been engaged on a farm. Yet one does not wonder that the heart of a female should faint and shrink from such an effort. She is tempted to remain in the crowd by the likelihood of forming an engagement, and she likes to be in the midst of her own country-people.

It is not only within the range of emigrant ships that this out-of-doors and from house-to-house method of seeking places is followed.

In the pretty town of Springfield, Massachusetts, a very respectable-looking, middle-aged person addressed to me the same inquiry. Being desirous of knowing if really good servants adopt such a method, I inquired what place she wished to occupy. She re-

plied, that she had acted as cook and as laundress in some of the best houses in the neighbourhood.

The influx of people, which is a perpetual stream, must speedily lessen the difficulty of procuring, and also of managing "helps."

Liberty and Persecution.

PROGRESS OF LIBERTY.

At the present time, the Churches in these lands are much taken up with the persecution of the Madiais. We are not quite sure, however, that very enlightened views on the subject prevail. It is not generally considered that they must have followers, and the increase of numbers will greatly add to the cruelty. There must be sufferings of which they, and the bulk of their sympathising friends in other lands, have but a slender conception, before the sun of liberty shall arise to shed the light of peace and joy over those lands of darkness and sorrow. The case is one of such interest and importance, that we shall here state the main facts. The recital can scarcely fail to harrow the feelings of British readers; but they must not be revolted when we state a conviction, that there must be much more of this sort of work, in forms far more terrible, before the establishment of perfect Religious Liberty. It is much to be desired, that such would read backward the history of their own country. They who now rejoice in the noon-day sun of civil and religious freedom in England, have but a faint conception of the several stages of its march. Few of those now living know the import—not many the very names—of the Act of Uniformity, the Conventicle Act, and the Five Mile Act. They little dream of the hardship to which two thousand of the noblest ministers of the Gospel the world ever saw were subjected for conscience' sake, on account of one of these Acts, or of the affliction which resulted from the rigorous enforcement of the others. The ruin of sixty thousand families,—the driving of a large measure of the salt of the nation into exile,—the loss of property to the extent of twelve or fourteen millions of money,—the death, in prison, of eight thousand Confessors of the Son of God,—these are facts but rarely thought of by the soft and privileged professors of the present hour.

When things had reached a crisis in 1688, the prospect was dark in the extreme. The hearts of numbers began to

fail them for fear, and the worst was anticipated from the possible ascension to the throne once more of the Papal power. The spring, however, of 1689 brought glorious liberty to the oppressed, and established perfect toleration throughout all the land. There was now an end to persecution for conscience' sake, in its grossest forms; and such an amount of privilege was enjoyed as was not then experienced by any other portion of the human family. But even then, let it be remembered,—although religious liberty was thus largely enjoyed,—many of the excellent of the earth were robbed of their civil rights. The Test and Corporation Acts were still in full activity; and under this grievous wrong, the Dissenters of England laboured from 1689 to 1829,—a long time this for men of intelligence and worth,—men intensely loyal, and patterns of every social excellence,—to be treated as persons who could not be trusted, and robbed of the inalienable privileges of freemen. Having, however, obtained religious, they at length acquired civil liberty; and then Protestant Dissenters were brought within the pale of the Constitution, enjoying all the rights of Englishmen. As a consequence, we now find them occupying distinguished places, both in the metropolis and throughout the Provinces. The first magistrate of the City of London, at this moment, is a Dissenter; and there are few cities throughout Great Britain in which that office has not been sustained by Dissenters. In modern Athens itself—that is, the City of Edinburgh—Dissenters have, during a large portion of the time, been the chief magistrates. There is, therefore, hope for the Continent; but the friends of the oppressed there should be thoroughly instructed upon this subject. Their duty is, not to enfeeble the spirit of the persecuted, but to nerve it, by setting before them the true theory of religious liberty, and by placing in their hands its history as exemplified in England.

The Protestant Dissenters in this coun-

try, thus continued through many generations to possess but half their rights; these, however, they held and used without abusing them, and while increasing in numbers, intelligence, opulence, and influence, they kept knocking at the gate of the Constitution till the door was opened for their admission. They conquered through endurance! They achieved more for themselves by one continued course of protest and petition than if they had, after the example of their Continental neighbours, made a periodical insurrection. The first point is, everywhere to establish liberty of conscience; but the condition will everywhere, to some extent be suffering. In many cases it may involve the loss of life, and in many more the loss of goods, and to some extent, for a season, of personal liberty. What is wanted in Florence and everywhere is, to multiply the Madiai by thousands, tens of thousands, and hundreds of thousands. No matter for the consequences,—an increase of severity, a multiplication of atrocities,—these are the instruments through which tyrants, unconsciously to themselves, weave the web of liberty. Where persecution becomes great and general it must, in the nature of things, terminate in the establishment of toleration. But that this may be the case the numbers must be great. So long as they consist only of individuals, or little groups, no such results can follow; but this once attained, the foundation is laid for the raising of the temple of freedom.

We know not that anything in Europe more strikingly and beautifully illustrates this subject than the present chief magistracy and the Mansion-house of London. Up to the year 1734, the Lord Mayor had no certain dwelling-place. He held his court here, there, and yonder, in the Halls of one or other of the twelve principal city companies. At last it was determined, as more proper, convenient, and dignified, to erect an edifice for the special use of the chief magistrate for the time being. To prepare for this, what was called Stock's-building was removed, and a deep foundation dug for the present sumptuous edifice; but the foundation—meely symbolizing the various States of Europe in which the temple of liberty is ultimately to be reared—was of the most discouraging character. It was one cluster of springs. However, the Saxons of the day determined on accomplishing the object; piles of vast dimensions were driven closely together, and, contrary to

all expectation, a foundation was laid, which has, in the most satisfactory manner, up to this present hour, sustained the mighty pile.

Thus the first difficulty was got over; but a vast amount of work was required to complete the goodly structure. Although commenced in 1739, it was not opened till 1753—a long period for the men of that generation to wait and toil; but it was something well worth waiting for, inasmuch as it was not singly for the accommodation of that generation, but to an endless line of generations then unborn. That princely building which we view as symbolic of the temple of liberty, was, to the extent of one third of the whole sum, defrayed by fines inflicted upon the Nonconformists of the time; and now, at the moment we write, it is occupied by a Nonconformist Magistrate, and there, under his presidency, in the course of the last month, nearly two hundred of the leading Nonconformists of England met to banquet, none making them afraid. Yes, there they sat—Members of Parliament, Professors of Colleges, Magistrates in town and country, men of letters, opulent merchants, Ministers of the Gospel, and conductors of the great charities of the day,—there they sat, where Monarchs, Legislators, Poets, and Statesmen, and the great ones of the earth have sat, thus enjoying an equality with the highest personages in the realm.

Behold the fruit of suffering, and the verification of the Scripture, that they who go forth weeping shall return with joy, bringing with them the results of their labours! Let sufferers for conscience' sake, in every land, look to England and be comforted! Let them deeply impress their own spirits with the fact, that it is by patiently suffering that they shall finally conquer! The price is, after all, but little, compared with the purchase. The sorrows are those of a season; the joys extend through endless ages! A chosen band are the subjects of affliction: the benefits of the sacrifice—blood or treasure, or both—are shared by countless ages!

PERSECUTION OF THE MADIAIS.

ON the subject of the sufferings of the Madiais, the British public have the means of being thoroughly enlightened. Amongst others, that excellent minister of the word, the Rev. W. Carus Wilson, has collected the main facts, simplified and prepared them for popular use. We shall here present the sub-

stance up to the period of incarceration. It may interest our readers to know that at the present time a Deputation consisting of British Nobility and others, from different parts of the Continent, are gone to Florence, to solicit an interview with the Grand Duke, and to present memorials in behalf of the Madias. The Three Denominations, as they are termed, that is, of Independents, Presbyterians, and Baptists, in London, have met and prepared a Memorial, which has been signed and sent to promote the same good object.

An ordonnance of the Grand Duke of Tuscany, dated 25th April, 1851, condemned to the most severe punishment whoever was found engaged in the work of "overturning the Religion of the State," or in other words, whoever renounced Roman Catholicism in order to follow the Gospel. It was thus, at least, that some days afterwards, this ordonnance was applied to Count Guicciardini and some of his Christian friends, who had been surprised reading the Bible together.

A letter from Count Guicciardini to the Evangelical Christians at Florence, gave an idea of the piety of these persecuted brethren. But the persecution did not stop there. We have now to present another instance of it among many others.

On the 17th of August, 1851, between seven and eight in the evening, the police made a descent into the furnished lodgings of Francisco Madias, who was not at home at the time. However, a most minute search was made in all the rooms, even to the cellar and the larder. Two Bibles and a religious volume in English were seized. In the meantime Monsieur Madias returned home. He was immediately arrested, along with three other persons who happened to be in the house at the time, although they were not found reading the Bible, nor even there with that intention. One of those persons, an Englishman, Captain Arthur Walker, was set at liberty on the strong remonstrances of the British legation, after having suffered an imprisonment of twenty-two hours. The two other persons were detained during seven days; and afterwards, without process of any kind, without even having been accused of any crime, were allowed the choice of perpetual imprisonment or perpetual banishment. They chose the latter; one of these persons went to Turin, the other to Geneva. Twelve days after the arrest of her husband, Madame Madias was also arrested. They were cast into prison, in separate cells, and not permitted to communicate with each other. For a time no one was allowed to visit Madame Madias. The long and solitary confinement greatly impaired her health, and it was feared she would sink under the cruelties of which she was the victim. They even went so far as to refuse her the visits of her physician.

After long and frequent interrogatories, the Tribunal of the First Instance at Florence, declared the case to be above its jurisdiction, but "seeing that there existed suffi-

cient proofs," it sent Francisco and Rosina Madias, and another Tuscan, before the "Cour Royale," there to answer the crime of "impiety" of which they were accused.

In this charge it is stated, that the Madias confess to having apostatised from the Catholic religion, and profess a heretical confession, which they call Evangelical. It is also stated to have been proved, by the deposition of various witnesses, that a society of twenty to thirty persons was organised at the house of the Madias, "in order to read the Bible translated by Diodati, with the object of comparing the words of Scripture with the doctrines of the Catholic religion, and to show that these last were in opposition with the teaching of the Scriptures," &c., &c. The charge goes on to say that the Madias had succeeded "in making to apostatise" a servant named Antonia Marini. This woman has since been induced to return to the Church of Rome, and figured as one of the principal witnesses against her master.

Then commenced a new procedure before the Cour Royale; and that it lasted so long, is partly to be accounted for by the fact that the court waited for instructions from Rome as to the course to pursue and the sentence to be pronounced. Great efforts were made in the mean time to obtain a mitigation of the condition of the accused while awaiting the issue. English friends at length obtained permission to see them in their cells, and always left them much edified. They found Madame Madias extremely weakened in body, but strong in her faith through the Spirit of God. They found her husband no less firm in the faith, but more downcast in spirit. The sufferings of his wife, and the impossibility of rendering her any affectionate aid, added much to his distress. Nevertheless, he continually said he was ready to suffer all things, even death, for the love of his Saviour.

Towards the beginning of the year, Madias was taken from the Bargello, and put into closer confinement. This was a trial, as it deprived them of the consolation of hearing of each other, and of sometimes even hearing each other's voices. Still, as their English friends had obtained permission to see them once every week, they could serve as intermediaries. They even obtained for Madame Madias some slight alleviations in her prison. Thus they were permitted to bring to her cell, which was so cold that she had suffered greatly from it, a chauffrette, from which her health derived great benefit. She was also permitted to have a short interview with her husband before he quitted the Bargello. She acknowledged that the imprisonment has tended much to the advancement of her spiritual life. Her greatest sorrow is, that she does not feel more joy in suffering for the cause of Christ. It is evident, however, that her courage daily increases; and during all her trials she has exhibited the utmost patience, humility, and trust in God. Her health has latterly improved; but it is painful to see how much she suffers from nervous debility. Her husband has been equally strengthened from above. At first, not having any book, he employed his time in tran-

scribing, from memory, various chapters of the Bible, and especially Psalms. Afterwards he obtained fragments of the Bible, translated by Martini; but one of his English friends having wished to bring him the copy of a psalm which he ardently desired to have, the director of the prison refused this, saying that he might have "interesting books, but not profane books or manuscripts." In one of their visits, he said to his English friends, "I should be more ungrateful than St. Peter, were I to deny my Saviour. Peter committed this sin before having received the Holy Spirit; but now that it has pleased God to open my eyes, ignorant and sinful as I was and still am, could I shut them again? No; it is impossible. They have taken away from me the word of God, but they cannot deprive me of His Spirit. It is there," said he, putting his hand upon his heart, "beyond the reach of their attempts."

In questioning them, it was sought sometimes to surprise or frighten them. Thus the Judge one day asked Madiat if he had read the "History of the Reformation," by Mérieu D'Aubigné; and if he had not seen what punishments Rome reserved for heretics? He replied that he had read there and elsewhere the cruelties of the Romish Church, and particularly of the Inquisition; but that none of these things could move him, and that he was ready to suffer torments and death for such a cause.

At length, after nine months of imprisonment, of isolation, and great bodily suffering and cruel suspense, the trial came on. The public debates lasted four days. There, at least, it was permitted to the prisoners to see each other, and their first interview was most touching. After the utmost researches, the heads of accusation did not contain one which was not honourable to a Christian. They were accused of "impiety," because they had attended the Swiss Church, because they had accorded more authority to the Bible than to the Romish Church, because they had sought to instruct others in the truths of the Gospel, and, finally, because they had had religious meetings at their house. Their answers upon all these points were open, simple, and courageous; but humble, and full of gentleness. They acknowledged everything, and yet about thirty witnesses were sworn and heard in the matter. You may judge of their competency and their veracity by one example. One of the witnesses affirmed upon oath, "that the Protestant Churches admitted only eight commandments instead of ten, and that the gospel which they adopted was that of a certain Bishop Calvin."

On the fourth day, after a deliberation of ten hours, and it is said with very divided voices, the Tribunal gave sentence by which Francisco Madiat was condemned to fifty-six months of hard labour at the "Maison de la Force," at Volterra, and his wife to forty-five months of the same punishment, in the prison of Lucca; their previous confinement, from the end of August, 1851, to be counted as a part. The voice of the judge trembled whilst reading the sentence. We finish these sad and touching details by

the extract of a letter sent in acknowledgment of 150 francs remitted by the Vaudois section of the Evangelical Alliance to the persecuted Christians at Florence.

"The trial of the Madiat, which has just terminated, will exact great sacrifices, because all the expenses (and they are very considerable) will be placed to the charge of the condemned. They possessed a certain income; but much more than their little patrimony will probably be absorbed by the expenses and losses of various kinds, caused by their detention during nine months. It is probable that the greater part of the money you have sent will be employed to mitigate their captivity, or their exile, if a commutation of punishment can be obtained for them. They were truly pious persons, and remarkable for their morality before they came under the influence of the Gospel. They have been treated with extreme rigour, and were objects of the greatest hatred, because it was most absurdly believed that they were the leaders of the Protestant movement. The affair has made a great noise, and I do not think that this sentence, so severe and unjust, will turn to the advantage of Popery. The prisoners, both during their confinement, and during the long and irritating debates, displayed a patience and charity, and a firmness of faith truly edifying. In order that you may judge of this, I send you a faithful translation of a letter written by Madame Madiat to her husband, between the trial and the sentence:

Letter of Madame Madiat to her Husband.

"My Dearest Madiat,—Thou knowest if I have loved thee, but how much more now that we have together fought for the Great King. We have been cast down, but not conquered; and I hope that through the merits of Christ, the Father has accepted our witness, and will enable us to drink even to the last drop, the portion of that bitter cup which he has prepared for us, and to drink it with thanksgiving. My good Madiat, life is but a day—yesterday we were young—to-day we are old; but still we know that we can say with the aged Simeon, 'Now, Lord, lettest Thou thy servants depart in peace, since our eyes have seen thy salvation.'

"Courage, dearest!—The Holy Spirit has enabled us to bear witness that this Christ, laden with opprobrium and trampled under foot, is our King and our Saviour; and we, through the effect of His light and His power, have taken up the defence of the Cross of Christ, bearing His shame, in order that we may one day share in His holiness and glory. Should the sentence be severe, be not afraid. God, who made the chains of St. Peter to fall off, and opened to him the gates of the prison, will certainly not forget us. Be of good courage, and let us commit ourselves entirely into the hands of God. Bear up, so that I shall behold you joyous, as I hope you will see the effects of the same grace in me. I embrace you with my whole heart.

"Your affectionate Wife,
"ROSA MADIAT."

Review and Criticism.

Principles of Elocution. By THOMAS EWING. Revised and Improved, by F. B. CALVERT, A.M. Thirtieth Edition. Oliver and Boyd; Simpkin and Marshall.

THIS is the "Thirtieth Edition"! It is just about thirty years since we purchased the second or third for ourselves, so that it has moved on at a rate seldom exceeded in the way of School-books, and not often equalled, except in the case of Lindley Murray's Works. The volume consists of choice selections from our first writers both in prose and verse, to which are prefixed some fifty pages of didactic matter, turning on points of pronunciation, pause, inflexion, accent, and emphasis. There is an attempt made, and generally with success, by Mr. Ewing, to simplify the rules of his predecessors, more especially of the renowned John Walker. We have here the sum and substance of his "Elements of Elocution," "Rhetorical Grammar," and "Academic Speaker." The writer has also availed himself of the labours of Messrs. Wright and Smart, the two chief of our latter Elocutionists. Mr. Calvert, a gentleman attached to the New College of Edinburgh, as well as to the Academy of that famous city, has prefixed a valuable dissertation to this edition, which may be read with advantage. Mr. Calvert takes considerable freedom with many of the preachers and public speakers of the age, but we cannot say that he has exceeded the bounds of propriety. There is much excellent sense in most of his strictures; but we must enter our decided and somewhat indignant protest at the following representation of Nonconformist preachers. Speaking of the Dissenting and the Episcopal divine, he says, "Their respective styles early assumed an antagonistic form, and by mutual relation were thrown into the opposite of fervour and frigidity;" and then he proceeds as follows:

The Nonconformist, heated with sectarian zeal, and despising that learning and refinement to which he was a stranger, indulged in fervid appeals to the feelings and the conscience of his hearers. His discourses were conceived in a high strain of enthusiasm, and, with much unction and honest earnestness, displayed little taste and less erudition. Conscious of superior attainments, and shocked by the vulgar vehemence of the Dissenter, the Church of England divine took refuge in the opposite extreme: studiously suppressing every indication of feeling, he addressed himself to the understanding only, and opposed the weapon of frigid and erudite dissertation to the unlettered enthusiasm of the Conven-

ticle; and hence came to be established the opinion with many, that it is gentlemanly to be passive and indifferent, and consequently ungentlemanly to invest language, either in public or private, with any degree of vivacity.

This is strange language to issue from the lips of an M.A. attached to the New College, Edinburgh, and the Edinburgh Academy. That Mr. Calvert is a superior and cultivated man, we have no doubt; but he is seriously at fault in the passage we have just cited. Had Mr. Calvert been placed in synod with five hundred or a thousand of those men whom he considers "as destitute of learning and refinement," it is just possible he might have found himself in a presence which would have tended but little to enhance his conceptions of his own importance. "The Nonconformist," forsooth, "displayed little taste and less erudition"! We fear our readers will be tempted to apply this phrase to Mr. Calvert himself, in so far as the matter of Nonconformity is concerned. It is not thus that a Scotch M.A. should talk of a body of men who were the lights of England, and the glory of Europe! Again: "The vulgar vehemence of the Dissenters" shocked the poor Churchman, and drove him into "an opposite extreme." "The unlettered enthusiasm of the Conventicle" is a phrase which does not quite suit the lips of a scholar. Mr. Calvert must not blush nor be exasperated, should we hint a doubt whether he is worthy to hold the candle to a multitude of those "unlettered enthusiasts." It is not thus that Dr. Chalmers would have spoken and has written of the Nonconformists of England; and, indeed, thus to speak betrays a lamentable want of acquaintance with one of the most important chapters of the history of religion. But we have done; it is too contemptible to admit of any further animadversion. We, nevertheless, advise Mr. Calvert, or rather the respectable Publishers, Messrs. Oliver and Boyd, to have the passage cancelled in the next edition, and this not less on the score of truth and justice than of honour and prudence. The rest of the dissertation is good; some of the remarks deserve special attention from those who are desirous to promote the culture of the eloquence of nature.

The Mission and Martyrdom of St. Peter.
With Prefatory Notices by the Rev.
DRS. M'CAUL and CUMMING. By COL-
LINS SIMON, Esq. Seeleys.

THIS volume contains the original text of all the passages in ancient writers supposed to imply a journey from the East, with translations and Roman Catholic comments, showing that there is not the least sign, in antiquity, of the alleged fact, nor even of there having been a tradition to that effect. Where Popery is concerned, we may always take for granted falsehood, more or less; and in proportion to her dogmatism we may lay our account with deception. Her whole system is founded on the Primacy of Peter; according to her, he laid the foundation of the Poppedom, and occupied the first Chair; and hence, all the Popes down to the present day boast themselves as the "successors of the Fisherman." Now, it is in perfect harmony with the whole system, that there should have been no fisherman in the business—that the thing should be throughout one long concatenated lie. Mr. Simon has begirded himself to the work with great zeal, and given by far the most complete refutation that has yet been presented. So complete, indeed, is it, that one would almost think, before the priest could assert it again, he must first repair to the Nunnery, and obtain the use of a veil for the occasion. However, Popery and shame have long since been divorced, and it matters not if all the scribes on earth and all the angels in heaven should unite to overthrow the Papal dogma; it will still be repeated, with the same unblushing boldness, on the morrow! In this respect Popery and Infidelity go hand in hand, living on and lying on, repeating to-day what was refuted yesterday, and that with more impudence than ever! Mr. Simon has examined all the records previous to the Council of Nice, and he has also thoroughly examined Eusebius and the subsequent records of the Nice Council. But in vain has he looked to every quarter for anything whatever calculated to lend even a tittle of support to the Romish dogma. Mr. Simon is well entitled to thanks for the scholarly service he has here rendered to the cause of truth. There are already a number of refutations of the tenet, most of them satisfactory, but none so copious, none so complete as the volume before us, which, with all men of sense, will set at rest the question for ever.

Plymouth Church Reform Association Tracts. Hall and Co.

THIS laudable confederacy is holding on its way in the publication of Occasional Papers, of which we have three now before us, together with an excellent Petition, which has been drawn out for presentation to the Commons House of Parliament. That Petition is a model of action for Churchmen. Its views are wide and comprehensive, and its statements clear and emphatic. Imitating the good example of Job of old, they "declare the thing plentifully as it is." They broadly assert that there is an extensive defection among the priests of the Established Church, and that the mischief is not confined to them. We like this view of the case. In all such matters the wisest plan is to make a clean breast of it—to declare the truth, the whole truth, and nothing but the truth. They further state:

That, at the present time, several of the Bishops and other Dignitaries of the Church, together with some thousands of the inferior Clergy, and a large number of public Teachers in the Universities, and of the Clerical Masters of many of the Public Foundations for the education of the rich, and of the National Schools for the poor, uphold and sedulously avail themselves of the advantages of their position to extend religious principles in their nature essentially Romish.

Of this matter the petitioners are very competent judges, and may be taken as witness entitled to the fullest credit. This, then, is a very serious view of the subject, not only for the Church of England, but for Dissenters. Such a leaven cannot remain inactive in the midst of the lump of British society; on wives, husbands, parents, children, brothers, sisters, it cannot fail to exert a pernicious influence. It acquires an importance, also, from the fact, that nearly 200 of the clergy, and a very considerable body of the laity, have been already led to adopt the doctrines of Rome, and to attach themselves to her communion.

Not satisfied with this, the Association testify, from bitter experience, to the nature and effects of the Romish teaching which prevails within the diocese of Exeter, and especially within the neighbourhood of Plymouth. They point out the Lord Bishop of Exeter as the Chief in the camp of rebellion against the true Constitution of the Church, and state that he has used the arbitrary power which is lodged in him to suspend, silence, and remove faithful ministers of

the Church, and witnesses for Gospel truth. In this strain they address themselves to the collective wisdom of the country, and specify a number of points they wish to be taken into immediate consideration. While we cannot but feel humbled that so large a portion of our countrymen should be in a position so needlessly mortifying as to have to sue to the Senate for permission to obey the Inspired Word, we are yet glad to see uneasiness spring up, as it is the spirit of life, which will gather strength with time and study of the Scriptures.

But to pass on to the Tracts: they are peculiarly valuable for advancing the cause of progressive Reformation. That on "The Proper Sense of the Prayer-Book" is highly important, and ought to be studied by every man who desires to have a good conscience. The "*Catena Patrum*;" or, A Chronological Succession of Witnesses, from the Sixteenth to the Nineteenth Century, in favour of further Reformation of the Church of England," is invaluable. This is the light in which the matter ought to be looked at. It shows that the fathers of that community had no idea whatever of things being stereotyped, and that errors, blunders, oversights, and misapprehensions, should be continued downwards to the end of all things. Some of these testimonials are so valuable, that we have set them forth in our "Church of England" Department.

Genesis Elucidated. A New Translation. By JOHN JERVIS WHITE JERVIS. Bagster and Sons.

THIS massive volume presents a new translation from the Hebrew, compared with the Samaritan Text and the Septuagint and Syriac Versions, with Notes erudite and copious as those. While an eminent Free Churchman, Dr. Candlish, has given sundry volumes of great worth, modestly designated "Contributions," an English Churchman, Chaplain to the Hon. East India Company, has betaken himself in another way to deal with the same venerable and wonderful book. The performance is one of great learning and immense labour, but Mr. Jervis has obviously a taste for this species of work, as well as an exuberance of the learning for which it calls; and to exert his powers appears to give him pleasure. There is a vast amount of original and interesting discussion in the volume; so much so, indeed, that the translation con-

stitutes but a very small part of it. Our Author entertains the most exalted conception of the position occupied by the Book of Genesis,—a conception which, however, may perhaps be said to come still short of its real merits. We consider it a book immeasurably above all merely human composition, whether ancient or modern—complete in itself—"the Bible in epitome;" and this characteristic of it, participating in that completeness and perfection which marks the works of the Creator, is no slight demonstration that it has proceeded from Him. It is a noble contribution to Biblical literature, and cannot fail to find extensive favour in every section of the Church of God.

Rhymed Convictions, for Social Meetings and Firesides. By WALNEERG. Tweedie.

WE hail the appearance of Walneerg, a somewhat outlandish name for a very generous and thoroughly British writer. The poet, we suspect, belongs to the north of the Tweed, since none but a native—and few of them—could wield the Scotch dialect with such ease, grace, and vigour. At the same time, he is a man of superior culture, who might, had he kept to English, have passed for a thorough-bred Englishman. We would not give these few scores of "Rhymed Convictions" for all the poetry of Ossian, of Homer, of Ovid, of Virgil, and of Pindar, united. There is more in this small volume calculated to promote the real welfare of society than in all the poets of Greece and Rome. His *Anti-Bacchanals*, comprising twelve pieces, possess special merit, while his *Songs* are of the same generous, manly, and popular character; but the gems of the book are the *Reformers' Hymns*, also twelve in number. These reforming pieces we prize, and doubt not they will command a very extensive popularity. Specimens will be found in our Poetry Department.

The World to Come; or, The Kingdom of God. By the Rev. JAMES COCHRANE, A.M. Second Edition. Paton and Ritchie.

MR. COCHRANE is a man of considerable note in the theological world. His "Discourses on Difficult Texts," on "Peculiar and Unusual Texts," his "Manual of Family Devotion," and other productions, have familiarized his name to a large portion of readers. The present volume was delivered originally in discourses to his own flock on the winter evenings; the preacher had reason to think they were useful, and to extend that usefulness is the object of the present publication. The second edition, he tells us, has been severely revised. He has pondered every argument, weighed the language in which it is expressed, separating and adding as circumstances demanded; but those who had the first edition have not much to regret, since he intimates that he had seldom occasion greatly to alter his recorded views. Those who delight to dwell on the future, and the terrible events implied in the Lord's

return, the general conflagration, the restitution of all things, and the kingdom of God on earth, with a mass of Millennialian matter, will find abundant scope in the present well-compacted volume.

Notes and Narratives of a Six Years' Mission, principally among the Dens of London. By R. W. VANDERKISTE, late City Missionary. Second Edition. Nisbet and Co.

HAVING spoken so fully of the merits of this remarkable publication already, on the present occasion we have nothing to do but to record its appearance in a second edition, which by no means surprises us. We looked for such an event, even thus early; and we cannot doubt that for many a day to come the volume will remain in great favour with the philanthropic portion of the British people. Although its subject is apparently London, in reality it is Man, and with some slight changes it is applicable to all the great towns and cities in Great Britain. It is really a book for a large class of British society, and one adapted to British philanthropists, to whatever sect or denomination of Christians they may belong. It is a book that will bear to be perused again and again.

The Drama of Life. By J. H. R. BAILEY. Simpkin and Marshall.

OUR Author tenders thanks "to that portion of the Church, Senate, Bar, and Public, together with his own immediate literary and other friends, who have responded to his announcement of 'The Drama of Life,' and voluntarily affixed their names to his Subscription-list." Publication by subscription is a rare thing now-a-days, but in the present instance it has been carried out with success. Mr. Bailey has, and, we believe, deserves to have, many friends; and they who, by their subscriptions, have contributed to the public appearance of the present volume, have nothing to be ashamed of. The pieces are numerous and varied, and the bulk of them well executed. The spirit of the writer is at once patriotic and devout, and his pen has been considerably disciplined by careful practice. The volume will occupy a respectable place amongst our minor modern popular poetry.

Six Lectures on the Christian Evidences. By JOHN COOK, D.D. Paton and Ritchie.

THESE Lectures were addressed originally to the students attending the United Colleges of St. Salvator, St. Leonard, and St. Andrew's University. The worthy Author being precluded by circumstances from delivering them again, it has been suggested that their publication might be of advantage; and he has yielded, partly because, in this shape, he thinks they may be useful to himself in the private meetings with the students, which he is desirous to continue, and partly because he trusts, by the blessing of God, they may be of service to young men generally. Both reasons are well founded. It is the best compend of the same magnitude we possess of the Christian Evidences. Dr. Cook's ambition is not to travel over the

entire field, but to seize upon its chief positions, there to mount his cannon, fortify himself, and pour down his ammunition upon his foes. The subjects of Miracle, Prophecy, Internal Evidence, and the Effects of Christianity are considered, as well as its Reception; all the main points are dealt with, and on these the discussion is enlightened and complete. The questions subjoined materially subserve the purposes of a Class-Book, since they will aid the teacher in turning it to the best account.

Pearls from the Deep. Consisting of Remains and Reminiscences of Two Sisters, Converts from the Roman Catholic Church. Hamilton and Adams.

THIS narrative is accompanied by valuable letters and papers, forming a sequel to "The Morning of Life." The first part of the volume consists of the remains of the elder sister; one letter, on disputed points between Protestants and Roman Catholics, was addressed to a Roman Catholic priest, the other to a Roman Catholic layman. The arguments are her own, fresh from her own mind, and show how it was exercised concerning the truths of the Gospel and the errors of the Church of Rome—how independently she had thought, and how affectionately she regarded those whom she saw to be involved in the grossest error. The publication is altogether one of deep interest, and cannot fail very materially—if it shall obtain the circulation to which it is entitled—to further the interests of Biblical religion and genuine Protestantism.

Adonibezek; or, The Answer. Whittaker and Co.

"ADONIBEZEK fled," says the inspired historian, "and they pursued after him, and caught him, and cut off his thumbs and his great toes." These words will prepare the reader for something serious. The object of the writer is excellent: it is, to call the attention of the youthful community to the fact that many of the ways of God in nature, providence, and grace, are far above, out of our sight, and to show the unreasonableness of expecting either fully to fathom his word or to systematize his works, as that they shall in every particular manifestly coincide with his revealed will. That the coincidences which are discernible are merciful foretastes of that heavenly knowledge which is in store for the children of the kingdom, is one of the Author's positions. His object further is to show that the great truths of natural science offer to the intelligent Christian the most splendid illustration of Divine truth, and to the sceptic the most unanswerable arguments in favour of revealed religion; and that the habitual contemplation of natural truths, in connection with the study of the Word, is an ennobling occupation, tending to raise the mind above the world, and the trials and harassments of daily life. Such is the object of the Author, who has gone about its accomplishment with devout diligence, displaying throughout very considerable ability, with profound regard to the authority of the Sacred Scriptures.

The Poetry of Childhood. By GOODWYN BARMBY. Tweedie.

THIS is a poem of very considerable merit. It originated in some events of the deepest interest to the writer, and has at last been finished under circumstances which strongly commend themselves to the parental heart. As a piece of luminous, vigorous, and pure versification, it may be read by all; but it has special claims on the parental circle. It is a vivid effusion, expressive of what mothers feel and fathers share, interspersed with facts and sentiments, pleasing and profitable. It records also the feelings of childhood in a variety of conditions, and will doubtless aid the reader in living over again some of the most pleasant, and, it may be, a few painful portions of his early days. The writer is a cultivated and superior man, and his pages are distinguished by the spirit of peace and of purity.

The Jews of Old. By the Rev. R. GASCOYNE, A.M. Wertheim and Co.

THE object of these discourses is to show the limited knowledge possessed by the Jews of the nature and character both of the work personally accomplished by Christ, and of the Christian Church established by his command,—a point which there is not much difficulty in making out. Mr. Gascoyne seems to have made the subject, to a considerable extent, a study, and to be zealous for the furtherance of the glory of Israel; but there is one ugly word on the title-page of this discourse, which does not precisely harmonize with the spirit of the times, or exalted professions of a desire to serve the house of Israel. This 12mo tract, of only forty pages, without a wrapper, is sold for the goodly price of a “*shilling*”! Such a term sounds strangely in these days, especially when mixed up with professions of a desire that what is written may prove serviceable to its object. There is a great blunder here: threepence, at the outside, is the price of the tract. Its sale, of course, is out of the question, and we have no doubt that practically it must only be nominal.

A Guide to the Knowledge of the Heavens. Designed for the Use of Schools and Families. By JAMES MANN, M.R.C.S.E. Jarrold and Sons.

MR. MANN is already favourably known by his *Astronomical* publications, and in the present work he has far out-distanced all his competitors. For length, fulness, and completeness, we have nothing of the kind—that is, no Catechism—that can for a moment be put into comparison with it. A great service has here been performed both to the school and to the family, to the young student and the inquisitive young man generally. The doctrines of the several subjects here brought forward are set forth far more fully than at first sight might appear. The small type is deceptive to those unacquainted with its absorbing power. The work, extended, would form a large half-guinea volume. It has our very cordial recommendation.

Green Leaves. Maclehose.

THIS pretty little volume comprises a consi-

derable amount of excellent matter. It discusses, among other things, the Morality of Promises—Walking and Waiting—A Suspicious Mind—Sincerity in Reasoning—Kind Words—Truth Falsely Stated—Living upon Impulses—The Grace of Contentment—Flattery, and so on. The book is an excellent one, which will reward the perusal of both old and young.

Romanism of the Liturgy. By J. N. BENNET, Esq. Hall and Co.

A SEARCHING, spirited, and right-principled undertaking, which is much calculated to awaken the dormant spirit of Churchmen, and to enlighten their eyes on matters deeply affecting their own best interests. The historical part of it is valuable, generally on the ground of the brief digest of the facts, while the apology for the interference of the laity is the assertion of a right that ought to be followed out. The reasons for the revision of the Liturgy we consider to be unanswerable.

Nineveh: its Rise and Ruin, as Illustrated by Ancient Scriptures and Modern Discoveries. A New Edition, Revised and Enlarged, with Supplementary Notes. By the Rev. JOHN BLACKBURN. Partridge and Oakley.

WE have already testified to the value of this publication, and if pleased with the former, we are much more so with the present edition. The Supplementary Notes are specially valuable, and they cover a very considerable extent.

The Pictorial Family Bible. By JOHN KITTO, D.D. Orr and Co.

THIS work is now completed. The thirtieth number is before us, which, in all respects, forms an admirable finish of a great undertaking. The Index, Title-page, and everything is finished, so that the public, for a comparative trifle, may now possess this celebrated copy of the inspired volume, which, for purposes of private and domestic use, will constitute one of the best of its class extant.

New Medical Dictionary. Part IX. Groombridge.

THIS admirable work of Dr. Spencer Thompson, which is to be finished in twelve parts, has now reached the ninth, and gone some way into the letter Q, which contains a capital article on “Quack, Quackery, and Quack Medicines.”

Bible Exercises; or, Scripture References for Schools and Families.

WE have here thirty-three selections of well-arranged Scripture references, which may be taken with great benefit as the outline of a course of Biblical Exercises, Bible-class Lectures, or public sermons.

Gospel Reminiscences in the West Indies. Being the History of Old Narguois, the Negro Driver. By LEONARD STRONG. Binns and Goodwin; Whittaker and Co.

THIS is a narrative which will captivate every fancy, and move every heart.

The Life and Epistles of Paul. Longman and Co.

THIS magnificent work is now on the eve of completion. The twentieth part is before us, and one more will finish it. We need not say that the same elaborate erudition

characterizes the last as well as the previous parts.

The Root of the Matter. Seeleys.

A SEARCHING and valuable address, much calculated to undeceive the simple, and to unmask the hypocrite.

Emigration.

AUSTRALIAN TONNAGE AND EMIGRANTS.

As the subject of Emigration continues to command the attention of large numbers of all classes of the people, we shall set forth a few more of the great facts of the subject which have come before us since our last issue. With respect to South Australia and Victoria, a Parliamentary Return has been issued, which records progress the most extraordinary. It gives a statement of emigration, both unassisted and in Government ships, from those ports of the United Kingdom at which there are Emigration Officers, thus:

NEW SOUTH WALES.

	Aggregate Tonnage.	No. of Emigts.
7 months, ending April 30, 1847	none.	none.
" " 1848	8,970	1,782
" " 1849	12,532	5,101
" " 1850	9,643	3,509
" " 1851	3,425	852
" " 1852	18,605	4,583

VICTORIA.

	Aggregate Tonnage.	No. of Emigts.
7 months, ending April 30, 1847	none.	none.
" " 1848	5,657	1,317
" " 1849	16,737	6,049
" " 1850	13,997	4,076
" " 1851	10,541	1,941
" " 1852	18,840	7,634

SOUTH AUSTRALIA.

	Aggregate Tonnage.	No. of Emigts.
7 months, ending April 30, 1847	4,728	2,098
" " 1848	4,900	1,509
" " 1849	19,532	6,363
" " 1850	18,782	4,063
" " 1851	12,310	2,883
" " 1852	11,127	3,822

The return for the month of April, 1852, has not yet been received. The aggregate, therefore, for the six months, to the end of March last, was rather over 16,000, and probably 3,000 or 4,000 more left without coming under the cognizance of the Government agents; but it is since the month of March last that the tide of emigration has set in most strongly. Employment, during the last six months, to the 1st of April, had been furnished to about 22,000 tons of additional shipping, the departures showing a falling-off to South Australia only.

The Emigration Commissioners have now in hand £61,000 available for New South Wales; for emigration to Victoria,

about £127,200; and to South Australia, about £34,900.

HISTORY OF A DIGGER.

A YOUNG man who proceeded from Croydon, in the vicinity of London, to Victoria, in a letter to his friends, writes as follows:

Mount Alexander, Feb. 24.

It is but a poor account I have to give of myself: remaining five weeks in Melbourne, listening to the men who talked of the hard work at the diggings, until I had fooled away my watch and £11. Meeting with G. E., we talked the matter over, and decided on going to Alexander. I never was a good walker, and having a good-sized pack, I made a fortnight's work of 70 miles. When we got to the diggings we joined a party of seven, and made our purchases to the amount of £6 each. When we commenced digging, my draw was for cooking for the first week; this gave me a rest, and let me tell you that which I would not tell to any man, the picks made me wince very much the first week; and at the end of five weeks, as we had only made about £2 6s. a week clear, although the rest of the party said nothing about going to Melbourne, I was thinking of doing it, and it was very lucky I said nothing, for our luck began. Nugget after nugget, until, after the end of eleven weeks, I found myself owner of £146, clear of all expenses. We are all wishing our party was larger. Now that I am regularly broken in the pick does not try me in the least, nor is the labour so great as is represented. I have never had to work harder than I have seen the labourers working in the Strand, repairing the road. If the tools are good the work is not half so much. I should like your brother to come out with you; but tell him from me that, except a tent of a small size, a good blanket, and a little medicine, not to cumber himself with anything. If my time were to come over again, £6 should buy everything, instead of the £30 I wasted. I would advise you to take some of Jones's Patent Flour to sea, it makes capital dumplings, two bottles of port wine, and one half-pound of arrow-root. Out of 160, who came out in the ship with me, 149 are at the diggings, and except 11, all have stuck to it, and are rapidly making fortunes, at least what men like as well—a fortune. The absence of women here is telling on the health of the men. Their food is wretchedly cooked, they are

reckless and careless, and we must soon expect many to drop off, if they don't change their way of living. I am sure a few bakers here would rapidly grow rich, as well as ginger-beer and soda-water manufacturers. Nothing seems to me to be wanted more than some portable and well-made houses. I have not seen a good one yet that has been brought out, while many have been used as firewood. It would be a capital place for some wire safe-makers, and I think there would soon be a great sale of Chubb's Iron-safes—we are often wishing for one. I believe hundreds would pay a good rent for the use of one. There is hardly a man here with a good clasp pocket-knife; tell George to get me a good one, I don't mind 15s. or £1 for a regular good one. Scales and weights proper for weighing gold, would be readily bought at almost any price, but don't you buy anything—let the merchants do their

own work. Some of the emigrants, when they land, cause great fun, owing to their having so many packages. I hope none of my friends will be so foolish as I was. Why, I bought Cape clothing enough to serve a sailor for seven years round Cape Horn. My gun was not strong enough to stand a moderate charge of powder. Don't be swindled at — shop, as I was. We have determined to buy a section of land, so that we may, within a day's ride, be near our families; for my own part, I hope some arrangement will be made to keep them at the diggings. Some wives are with their husbands, and seem to rough it well. You cannot believe what dusty savages we look; it is a curious sight at daybreak to see the swarms when they first move. I wonder no one thinks of an Assurance-office at the diggings—men would pay anything to secure £200 a year when they were past fifty.

Poetry.

MORTAL, YET IMMORTAL.

DEEP in this bosom dwells
Something that ever tells,

Mortal, thou never shalt die!
Gems from the richest mine,
Stars that divinely shine,
Fade; but this soul of thine,
Mortal, it never shall die!

Led by a hidden hand,
On to the spirit land,

Mortal, thou never shalt die!
God splendours overhead,
Truth, like the sower, spread;
Sin, be it all thy dread;

Mortal, thou never shalt die!

Toil is the human lot;
Toil, oh, despise it not;

Mortal, thou never shalt die!
Deeds done for God each day,
Pave heaven's beauteous way,
These never pass away;

Mortal, thou never shalt die!

Man, ne'er evade thy fate,
Calm on thy Father wait;

Mortal, thou never shalt die!
Ne'er at thy duty pine,
Lean on the arm Divine,
Triumph shall yet be thine;

Mortal, thou never shalt die!

THE COWARD JUDGE.

"Felix, to show the Jews a pleasure, left Paul bound."

ALAS! alas! for the excuse,
"He left Paul bound, to please the Jews;"
Thus that seditious tongue was hush'd,
Thus Felix fain God's truth had crush'd!

Away from friends and rights he's wrench'd;
Around him felon chains are clench'd;
He cannot speak his thoughts so pure,
Lest ermin'd guilt be less secure;
But none can bind the truths which fall
Upon Time's ear from God-sent Paul.
Awake! thou coward Judge, awake!
Rest not in ease—this Paul shall shake

Your guilty judgment-seat like reeds—
O'erturn that bar at which he pleads—
And unto ages yet unborn
Shall doom your name to righteous scorn.

The MAN but not the MIND you hold;
The truths he to the world hath told
Ere long shall pass from lip to lip,
And many holy souls equip
To war against usurping pride,
Which can the poor, as poor, deride;
And oft with godless, hollow art,
Keeps fellow-creatures far apart.

Yes, truth within that Roman cell,
Up from th' Apostle's heart did well,
And gurgled forth its sacred tides
Through the dark dungeon's creviced sides.
On through the ages it shall roll,
Deep'ning its channels in the soul,
Still sweeping, as it flows along,
Away the wrecks of social wrong.

Progress, in vain, men try to crush,
And vainly its Apostles hush!
From age to age they shall arise,
God's answer to the needy's cries;
In vain ye chain or make them bleed,
Ye but inspire men by the deed;
Forth to the arena others spring,
Away the scabbard fearless fling;
Hope cannot ebb but with their breath,
They will not yield but with their death.
Though many a struggle RIGHT hath lost,
No lasting triumph WRONG shall boast;
Heroic men, though chain'd and spurn'd,
Shall rise till every wrong's o'erturn'd,—
Till every mortal power's subdued,
That wars with human brotherhood.

THE DRUNKARD'S FATE.

I SAW him pass,
With looks, alas!
How wan, how haggard, and how changed!
His garb all slouching,
His gait so crouching,
From friends, from very self estranged.

Once he was proud,
And never bow'd
To aught beneath his range of soul;
Ambition fired him,
Great aims inspired him,
Afar he saw fame's shining goal.
Eye, eagle keen!
And lofty mien,
Told lion-soul was couching there;
But, ah! 'tis fled,
And now, instead,
Vile reptile-thoughts crawl round the lair.
In his pure breast
Truth built her nest,
And there young hopes did fondly brood,
But drink's fell power
Did spoil that bower,
And truth's fair nurslings crush'd and strew'd.
I saw him pass,
With looks, alas!
How wan, how haggard, and how changed!
His garb all slouching,
His gait so crouching,
From friends, from very self estranged.

NOW!

"Now is the acceptable time."

"Now!" is the word that nerves the arm
Nobly to fill the post of life;
"Now!" is the note of true alarm,
That summons to the onward strife.

Heed not To-Morrow's dangerous voice,
For who can boast another breath?
The Present is our only choice,
'Tis all our rightful claim from death.

Treacherous Future! thee we banish
From the heart, thy cherish'd throne;
Aye your golden dreams vanish,
And leave the heart all cold and lone.

No more we'll seek thy airy heaven,
Nor dare to wander with thee there;
This moment only has God given—
Its instant duties ask our care.

Then rouse, ye true ones! guide the flight
Of every solemn, passing NOW;
Be calm, be pure, and through your might
Inlay a gem upon its brow:

A gem which Time shall proudly wear,
An ornament of brightest hue,
Which each succeeding age may share,
As stars shine forth to nightly view.

"Now!" is the word that nerves the arm
Nobly to fill the post of life;
"Now!" is the note of true alarm,
That summons to the onward strife.

BENEVOLENCE.

BROTHERS, stand no longer
Murmuring at your fate!
Endeavours make us stronger—
They ever mend our state!

To the hopeful and the earnest
Will God's best blessings flow!
In lives the hardest, sternest,
May independence grow!

By nought can we be bounded
If owning spirits free!
Though dungeon-walls surrounded,
In the *will* is Liberty!

As on the bleakest mountain
Some verdure will appear;
'Midst wilds some living fountain
Comes leaping forth to cheer;

So may the humblest spirit
Some worthy fruitage bear!
So lowliest ones inherit
Some virtues all may share!

Then cease the cry of getting,—
Come try what we can give!
By manhood all befitting
Instruct men how to live!

Though blessed is receiving,
To give more blessed far!
The poor to poorer giving,
Shine glorious as a star!

The world may never honour
The poor man's ill-spared part;
Yet who's the noblest donor?
'T is he who gives his heart!

Brothers, stand no longer
Murmuring at your fate!
Endeavours make us stronger—
They ever make us great!

PERSEVERANCE.

We cannot heed that idle ban,
"Your schemes are all Utopian!"
No; by the heart that beats within,
We swear Truth's farthest goal to win;
To go where Truth and Right shall lead,
Though phalanx'd ills our path impede!

The good and brave, who led Truth's van,
Were all proscribed Utopian!
This raised the despot's rod to smite
The patriots true who fought for right,
Travailing in soul for freedom's birth,
That she might reign upon our earth!

Brothers! who e'er knew lofty plan
Not scoff'd and scorn'd Utopian?
This plea hath whet the bigot's sword,
And fill'd the cup from which he pour'd
His burning hate on dauntless men,
Whose sons will brave him o'er again!

Truths which the prophet's soul can scan,
Vain fools mock as Utopian!
But still he reads with flashing eye,
The bliss that waits humanity!
Vivid THE WORLD TO BE is seen,
Beyond the years that intervene.

Be cheer'd, my brothers! weak and wan,
The brave know naught Utopian!
Lie not desponding in the dust,
In God and deathless natures trust;
With eye of faith toil's Canaan see
Possess'd by your posterity.

Rejoice! rejoice! large-hearted man,
Your schemes are call'd Utopian!
For by that name the world shall know
Those bosoms that ne'er cease to glow
With hopes and aims that shall embrace
All that can bless the human race!

Theology.

CHRIST'S RIGHTEOUSNESS THE ONLY GROUND OF JUSTIFICATION.

"For Christ is the end of the law for righteousness to every one that believeth."—ROM. x. 3.

THE church at Rome, like the other churches planted by the Apostles, was composed of two classes,—Jewish Christians and converted heathens. The former were still much attached to the economy of their fathers; and it was with difficulty they could be brought to think, and feel, and acknowledge that that economy, with all its typical rites and burdensome observances, had served its purpose and passed away. Hence their reluctance to recognize as brethren, and treat with brotherly charity those who, having been converted from heathenism, had never been connected with the Jewish Church, and entertained no partiality for its obsolete observances. In order to convince the Hebrew Christians that salvation is to be obtained—not through the works of the law, but solely through faith in the finished work of Christ, the Apostle wrote this epistle to the Romans. The early and greater part of it is taken up with elaborate argument on the important doctrine of justification by faith; and this is succeeded by a solemn statement of the Apostle's deep anxiety for the welfare and salvation of his brethren, his kinsmen according to the flesh. He says, verse 1st, "Brethren, my heart's desire and prayer to God for Israel is that they might be saved." The deeply cherished desire of his heart, and the subject of his earnest prayer for Israel, was their salvation. They were his brethren, many of them his kinsmen and acquaintances, the chosen people of God, "to whom belonged the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose were the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever, amen." It was natural for the Apostle to desire and long for their welfare; and especially their spiritual welfare; for those who confine their regards to temporal benefits confer a small obligation compared to those who promote the interests of the soul. Desiring their spiritual benefit, the Apostle devoted himself to labour for its promotion, and was earnest in his prayers for a blessing on his own labours, and all other labours for that end, knowing that without prayer all hope of success is presumption, and all effort vain. In this

the Apostle has set us an example. We should seek the benefit of the Jews, not only as men that know not God, and obey not the Gospel of his Son, but as the ancient people of God, whom he has not forgotten, though they are at present cast off, and in whose favour many gracious promises are recorded in Scripture, and remain to be accomplished. And we should seek the good of those who are our brethren and kindred;—their temporal, but far more especially their spiritual good;—seek it by active exertion on their behalf, accompanied with persevering and believing prayer for the Divine blessing on our labours.

Verse 2nd. "For I bear them record that they have a zeal of God, but not according to knowledge." The Jews had sought to kill Paul. They would have rejoiced in his destruction; but, like his Divine Master, and true to his principles as a Christian, he blesses them that cursed him, and prays for them that spitefully used him and persecuted him. He is willing to think well of them, and to give them full credit for all that was favourable in their character and conduct. He acknowledged that they had a zeal of God, but not according to knowledge. A zeal of God, or a zeal for the glory of God, is in itself not only a good thing, but characteristic of every true Christian. It is right to be always zealously affected in a good cause; and the cause of God is the best of all causes. But the zeal of the Israelites was not according to knowledge. It did not correspond with the amount of knowledge, and the means of knowledge, which they possessed. The light was shining all around them, but they shut their eyes against it, and remained in darkness, preferring the darkness to the light, because their deeds were evil.

In verse 3rd, the Apostle proceeds to explain and illustrate the truth of the charge he has been bringing against the Jews. He says they preferred their own righteousness—that which they vainly imagined was to be attained by the observance of the law of Moses, to the righteousness which is by faith in Christ. "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness

of God." The mistake into which the Jews fell on the all-important subject of the ground of a sinner's justification, arose from ignorance. They were ignorant of God's righteousness, that is, of the Gospel method of justification. Not that their ignorance was unavoidable, for they had the means of information within their reach. But their minds were prematurely made up on the subject. They had resolved on attaining,—yea, on *meriting* salvation by the works of the law; and buoyed up by spiritual pride, and the high opinion they entertained of the merits of their own obedience to the law and works of supererogation, they exulted in the conviction that no other method of salvation than their own merits was either desirable or necessary. Had they reflected on the statements of Scripture, they would have seen the folly of such a conclusion, for Scripture assures us that all our righteousnesses are as filthy rags, and cannot avail as a covering in the great and terrible day of the Lord;—that man even at his best estate is altogether vanity;—and that there is none righteous, no, not one. Had they looked into their own hearts and considered the motives from which their conduct sprung, they would have found the representations of Scripture fully corroborated, and seen more than enough to convince them of their guilt as sinners, and their absolute need of a righteousness other than their own. They would have found that though they might maintain an appearance of conformity to the law of God, it was in reality nothing more than a mere external morality,—a fair show in the flesh, while within they were full of corruption and all uncleanness. But looking only at the surface, and pleased with the fair and uniform appearance it presented, they deemed no other righteousness than their own necessary to recommend them to the Divine favour, or to secure their admission to the paradise above, and they refused to submit themselves to the righteousness of God. They were too proud to submit—too righteous in their own estimation to stand in any need of the merits of Christ's righteousness; showing in all this their own ignorance and infatuation, for Christ alone "is the end of the law for righteousness to every one that believeth."

Let us consider for a little the following two particulars, suggested by these words: 1st. What is here stated respecting Christ; and 2ndly, Who are concerned in the statement here made.

First,—It is here said of Christ that he is the end of the law for righteousness. What are we to understand by this statement? The end or object of the law is the salvation of all on account of their righteousness, who yield a perfect obedience to its requirements. Hence the Scripture says, speaking of the commandments of the law, "the man that doeth them shall live in them." The spirit of the law is, "Do this and live." But we must remember that it is a perfect obedience to the law in all its fulness that alone will secure the promised reward; for he that faileth in one particular will as certainly come short of life eternal, as he that faileth in all. It is a full and perfect obedience that is required. We are assured that nothing less than this will be accepted, for he that offendeth in one point shall be held guilty of all. One great end or use of the law was to convince us of sin, and so drive us as it were to Christ. By the law is the knowledge of sin; and the more we compare our conduct with the law of God, as revealed to us in his word,—the more we bring our affections and desires,—our imaginations and thoughts, and our whole hearts and lives to the test of God's holy law, the more decided and deep will our convictions be of our own sinfulness both in heart and life, and the more thorough our consciousness of our utter inability by any works of righteousness of our own to do anything to merit the favour of God, or recommend us to his gracious consideration. The very first and greatest of all the commandments is of itself sufficient to test our real character in the sight of God, and to determine the value of our boasted obedience. Do we love the Lord with all our heart, and soul, and strength, and mind? Where is the man that can lay his hand on his breast, and say that he has loved the Lord thus supremely;—that his love to God has been so devoted, so constant, and ardent, and decided, that he has never on any occasion loved the creature more than the ever-blessed Creator; and if we cannot say this we yield the point, for we virtually admit that we have failed in our duty to God. We have not rendered him the honour and homage that was his due, and having failed in one point we are guilty of all.

It is strange that with all our admitted guilt and sinfulness, our past transgressions, numerous and aggravated, as we must all acknowledge them to have been, many of them open and presumptuous,

committed it may be in company with others, and in the sight of our fellow-sinners around us, and others of them done in secret, unknown to others and unsuspected by them, but too well remembered by our own consciences, and seen by His eye who is everywhere beholding the evil and the good;—it is strange that notwithstanding all this, we should feel so irresistibly drawn towards a legal self-righteous spirit,—so bent on endeavouring to merit salvation by our own doings, instead of receiving it freely through the righteousness of Christ. Even though we admit our want of righteousness of our own, how ready our deceitful self-righteous spirits are to forget our own guilt and insufficiency, and to lean upon the bruised and broken reed of our own self-righteousness! All this strikingly verifies and illustrates the truth of Scripture representations respecting the natural state of man, his unbelief, hardness of heart, self-righteous spirit, and determination not to know God, or accept of his gratuitous salvation. It is not till the Spirit of God takes of the things of Christ and shows them unto us; not till he opens our eyes to the exceeding breadth, and spirituality, and purity of the Divine law, and shines in upon the darkness, and guiltiness, and vileness of our own hearts, that we are convinced of sin and righteousness,—that is, of our ruined state, and the impossibility of our doing anything of ourselves to recover the forfeited favour and friendship of God. But when once the Spirit takes a saving dealing with the soul, and enlightens our minds respecting the true nature of the law of God, and shows us in connection therewith our own guilt and vileness, we are brought to abandon all hope of salvation by our own doing, and it is then that the Spirit directs our thoughts to Jesus, as the sinner's substitute, surety, and Saviour. We behold him as the Lamb of God that taketh away the sin of the world. We recognize the divinity of his person, and his Divine commission; the infinite value of his propitiatory sacrifice, arising out of the dignity of his nature as Immanuel, God with us; and we are assured on the word of Him who cannot lie, that on the ground of what the Saviour has done and suffered as our surety, in perfectly obeying the law and enduring the penalty of our transgressions, God can now be the just God and the Saviour; just, and the justifier of all that believe in Jesus. Then our unbelief is removed. Our despair

gives place to faith; faith worketh hope; and hope is accompanied by a joy that nothing on earth can give or take away. The Spirit thus convinces us of sin and of righteousness, by disclosing to us our own guilt and ruin, and by giving us believing and appropriating views of the fulness and freeness of the salvation that is in Christ. Our eyes are opened to the immaculate purity of the Divine law, the hopeless guilt and vileness of our own character, and the consequent impossibility of our obtaining justification by the deeds of the law; and the righteousness of Christ being seen to possess all the qualities requisite as a ground of justification for the sinner, we become willing in the day of God's power to be saved on the principle of God's own gracious and simple plan.

But what are some of the qualities of Christ's righteousness? It is *perfect*. He was without spot and blameless. During the whole period of his public ministry his enemies were constantly on the watch, and ever ready to lay hold on the smallest appearance of impropriety, either in word or deed; but though they made many attempts to bring matter of accusation against him, all their efforts to convict him of sin proved ineffectual. The testimony of those who were sent out on purpose to apprehend him, was, that never man spake like this man; while he could fearlessly challenge them to point out anything faulty in his conduct, saying, "Which of you convicteth me of sin?" The obedience he rendered in our room, and the righteousness he brought in for our salvation, were perfect.

It was *substitutionary*. Christ obeyed the law of God in our stead. As creatures we were bound to obey the law of our Creator. And the obligation involved no hardship, for the law of God was holy, just, and good; in every respect worthy of its great Author, and fitted to secure the happiness of those for whom it was designed. But man in his folly and sinful ambition was persuaded to think otherwise. We broke the law, placed ourselves beyond the pale of the Divine favour, and came under the curse. To restore us to the love and allegiance of our justly offended God, the ever-blessed Saviour undertook our cause, and as our surety engaged to yield obedience to the law. At the appointed time he assumed our nature—the nature that had sinned—and as God-man fulfilled all the obligations that otherwise rested on us. His divinity imparted an infinite value to his

vicarious obedience, while the voluntary sacrifice of himself upon the Cross bore for ever away the guilt of our transgressions, and rendered us righteous in the sight of God, and meet objects of his favour and love.

The value of Christ's righteousness was *infinite*, and it was therefore *accepted of the Father*. No created being could have obeyed the law of God in our stead, for every creature is bound by the law of his being to do all he can on his own account, and has therefore no superfluous merit which he can transfer to the account of his fellow-creatures. But the case of the Messiah was different. He was no creature, however exalted, as some would have us believe, but the equal of the Father; and was under no obligation to obey the law on his own account. He was thus at liberty to engage as our surety; and we know that his obedience was accepted of the Father, for he rose from the state of the dead to which he had submitted, and ascended to the right hand of God, there to receive the promised reward. Hence the Apostle in his Epistle to the Philippians (ii. 5—11), where he has been exhorting the disciples to the exercise of love and humility, enforces the observance of these duties by reminding them of the example of the Saviour;—"Let this mind be in you which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow; of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

But let us now briefly glance at the *Second* particular suggested by the words before us; viz. the persons who are interested in the statement here made respecting Christ. "Christ is the end of the law for righteousness to every one that believeth." This implies two important truths. *First*, that every one that believeth in Christ obtains a righteousness that justifies, sanctifies, and saves the soul. There is no restriction or limitation here. Every one that believeth

is included, be he who he may,—Jew or Gentile, barbarian or Scythian, bond or free. Sinners of every country, clime, and complexion; of every rank and condition of life; high and low, rich and poor, young and old,—all are alike invited to believe in the Lord Jesus Christ and be saved. Neither does diversity of previous character and conduct signify. All need salvation, and salvation through the imputed righteousness of Christ is provided for all, and offered to all. It matters not whether they may have been eminent for the propriety of their previous conduct, and their amiable and benevolent tempers and dispositions. Those who in these respects are nearest the kingdom of heaven, need a justifying righteousness as much as the vile and reprobate, and in the salvation that is in Jesus they meet with all they need. The openly profligate and abandoned, yea, the chief of sinners, are also included within the range of the Gospel invitation. The call is universal; and the greater the degree of guilt, the more urgent the need of pardon, and the more welcome to receive its blessings. Christ came to save sinners, even the chief, and none are excluded on account of their previous conduct, however vile it may have been. This is the glory of the Gospel, though it was objected to by the self-righteous Pharisees, who murmured at the Saviour because he received sinners and ate with them. It was to the poor, the self-condemned, the weary and heavy-laden under the burden of conscious guilt, that the Gospel was especially preached, and rest and peace offered; and many such obeyed the Gospel and were made blessed for ever. But while the Gospel is peculiarly adapted to the condition of such, it meets the case of all mankind, and is freely offered to all without exception. Its language is: "To you, O men, I call; and my voice is to the sons of men."—"Ho, every one that thirsteth, come ye to the waters."—"If any man thirst, let him come unto me and drink;"—"and whosoever will, let him take of the water of life freely."

But, *secondly*, while the text implies that the righteousness of Christ is imputed to *all* that believe, it implies with equal certainty that salvation can be obtained in no other way. Christ is the end of the law for righteousness to every one that believeth, but to no one else. Next in importance to the truth that there is salvation in Christ for all that believe in him, is the converse truth,

which must never be overlooked or forgotten, that there is salvation *only* in him. This is stated in Scripture with great plainness and frequency; for instance, "There is none other name given under heaven among men whereby we can be saved but the name of Jesus."—"Other foundation can no man lay than that which is laid, which is Jesus Christ." "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Nor is there any hardship here; for what need is there of any other way of salvation, if the salvation that is in Christ is all-sufficient and freely offered to all?

D. J.

CONVERSION OF MATTHEW.

MATT. ix. 9.

MANY Christians are familiarly acquainted with the most memorable events in the lives of Peter, and Paul, and John; whilst few, comparatively, have paid much attention to the interesting events recorded in the life of the Evangelist Matthew. For this reason we select the words of the text, believing that the history of Matthew is fraught with the most valuable religious instruction, and that it cannot fail to profit a devout mind. Let us ask your serious consideration of the call and conversion of the Evangelist Matthew.

I. The call of Matthew demands our attention.

The history of Matthew embraces his parentage, his occupation before his conversion, his ministry, and his death. Matthew was a Jew by birth, a Hebrew of the Hebrews, his father and mother both belonging to the seed of Abraham. The name of his father was Alpheus, and of his mother Mary; according to some, both were near relations of the blessed Saviour, whilst others deny that any relationship subsisted between them. The name of his father, according to Dr. Cave, signifies a money-broker or money-changer, and his calling was that of a publican; if so, Matthew was a publican, the son of a publican, which rendered him doubly odious to the Jews. His occupation in life was that of a publican—a farmer and collector of taxes; an office of great honour amongst the Romans, but no less infamous amongst the Jews. The Roman government sold the taxes of the provinces to Roman knights, who again let them out to the natives of the country in which they

were to be collected. The Jews hated the publicans for two reasons; they regarded them as enemies at once of their country and their God. Freedom, the birthright of every human being, was dear to the heart of the Jew; he regarded it as a Divine inheritance. The publican was at once the fraudulent tool and the oppressive agent of Roman extortion; and on this account he was odious.

We must mention another reason: his calling exposed him to great temptations. It was his object to enrich himself by the spoils of the people, and he scrupled not to employ force and fraud to accomplish his purpose. His injustice, iniquity, and ungodliness, were the scorn and the hate of every Jew. So hateful was this office to the Jews, that they had a kind of code of laws applicable only to the publicans. It is lawful, they said, to cheat a publican, because he is a public robber. It is not lawful to marry your son or your daughter into the family of a publican. You may not travel, trade, nor keep company with a publican. The publican is to be treated as a heathen. Our Lord alludes to this in Matt. xviii., when, speaking of the contumacious offender, who spurns alike the private reproof and public censure of the church, he says, "Let him be unto thee as a heathen man and a publican." The publican was excommunicate; hence our Lord represents him as standing afar off,—afar off from the altar of sacrifice, afar off from the court in which the Jews worshipped; in some obscure part of the court of the Gentiles he stood, crying, "God be merciful to me."

To this odious class Matthew belonged. He farmed the taxes upon commodities which were transported across the sea or lake of Tiberias,—taxes imposed, it is probable, upon the imports and exports carried through the port of Capernaum,—where he sat at the receipt of custom, or where the custom-house was—the appointed place for the payment of these taxes. Here the Saviour found him, and from hence he called him to become a disciple, an apostle, and a writer of his glorious history.

The remaining history of Matthew is soon told. The first thing he did after his call, was to make a great feast for his companions in iniquity, that he might give them an opportunity of hearing those words of grace which had melted his own heart. He continued a diligent,

faithful, and devoted attendant upon the ministry of Christ during his life,—a fact abundantly attested by the minute and graphic representation of our Lord's sermons and miracles which he has recorded. After the Saviour's death, he continued to labour for eight years in Judea, as the tradition of the church affirms, where he wrote his Gospel in Hebrew for the use of the Jewish Christians. From Judea he went into Ethiopia and India, where he preached the Gospel long and successfully, dying a martyr for Christ at Naddaber, a city of Ethiopia. It is probable that he rewrote his Gospel in Greek at a later period of his life, for the use of those converts who understood the Greek language,—a language spoken through the whole civilized world at that time, and understood by all educated men. The late date assigned to his Greek Gospel proves that he must have lived to an advanced age, closing a long life devoted to his Master's cause, as became one so honoured and called.

From the history of Matthew we pass to his call. It is remarkable that the Saviour called Matthew when he was sitting at the receipt of custom. It is a pungent observation of Matthew Henry, that Satan comes to tempt the idle, but Christ comes to call the diligent. God honours the diligent. "Give your children," said one of our pious Nonconformist fathers, "a Bible and a calling, and the blessing of God go with them." Labour is honourable; Christ calls the laborious into his vineyard. Be diligent in business, then, and never despise an industrious life; for the Saviour honours it, and it will at least most surely secure from many hurtful snares of the devil.

Christ called Matthew with an authoritative voice. There is no evidence that Matthew had heard Christ preach before; suppose that he had, no impression had been made, or it had been evanescent, and he had returned again to his unhal- lowed employment. But now Christ commands, and Matthew obeys. We hear nothing of arguments employed, and cogent reasons adduced; of the strong citadel of covetousness in the heart attacked and demolished by the force of logic, or wit, or moral suasion. The Saviour speaks,—the publican is conquered! Ministers are now sent to call sinners to repentance, but with what success? Do we not need the Spirit of Christ to accompany the call, that it may prove a Divine call, and effectual to save souls from death?

II. The conversion of [Matthew. We shall notice the hindrances in the way of his conversion, the means of his conversion, and the evidences of his conversion.

1. The hindrances in the way of his conversion. It is evident that some employments in life are much more unfavourable to the cultivation of devout meditations and of serious reflections than others; but who can conceive of any employment more unfavourable than that of the publican? It was a business necessarily demanding constant attention, and exposing to constant litigation; so that the mind of the publican was constantly tossed from horn to horn of the dilemma, that he must cheat or be cheated. As Capernaum was one of the largest cities of Galilee, and the least of them, according to Josephus, contained 15,000 inhabitants, the quantity of commodities passing through the port must have been very great, demanding a constant oversight of the clerks, the accounts, and the shipping. Amidst such distracting cares and harassing employments, Matthew found no time to become religious; and Jesus found him sitting at the receipt of custom. But whilst the nature of his employment was unfavourable to religion, its gains were so great—it so surely led the way to the attainment of wealth and its advantages—that no man could or would break the chains which bound him, tugging at this oar, of his own accord, or without a power divine. No man has ever yet been placed in circumstances more unfavourable for the conversion of his own soul. It is impossible for any of our readers to be surrounded with greater impediments. You cannot be such an outcast from society; you cannot be more defiled by covetousness, fraud, and forgetfulness of God. A word of Christ overcame all these impediments in the case of Matthew; oh that the same voice may pierce your hearts! Then there will be joy in heaven afresh over sinners brought to repentance.

2. The means of his conversion. These were very simple,—the word of Christ, and the power of Christ. Christ said to Matthew, "Follow thou me;" and he rose up, left all, and followed him. In every case the word of God is the instrument employed in the conversion of a sinner. It may be a word from Mount Sinai, or from Mount Sion; it may be the law with its thunders, or the Gospel with its still, small voice; it may come

like the torrent, sweeping all before it, or it may distil as the gentle rain, and drop as the dew : but in either case, and in every case, the word must come to the ear, take possession of the mind, break down the heart, and constrain the sinner to forsake all and follow Christ. But can the word, Divine as it is, although bright as the light, although glistening and flashing with beams of imperial brightness, like the cherubim's sword at the gate of Paradise,—can this word, Heaven's own light, the Spirit's own sword,—can it effect the conversion of a sinner without a direct influence from above? The mind of Matthew had stood it out long enough, and our minds will do the same, without the "power from on high." But Christ spake, and it was done. The voice that was never heard in the streets in loud and angry tones, waking up the sinful passions of men; the voice which calmed the tumultuous waves, and hushed the roaring wind,—which pierced the ear of death, and the widow's son arose, and the widow's tears were dried,—which thrilled through the regions of the grave, and Lazarus came forth,—which pierced the invisible world, and departed souls returned to their houses of clay, and dwelt in flesh again; that voice which awed infernal spirits, and they fled affrighted from his presence,—the same voice reaching the ear, conveyed the word into the mind and heart of Matthew, and the spiritually dead lived. Christ is no more in the flesh; sinners cannot now hear his voice, the almighty voice which produces the resurrection of the spirit in the regenerated, before the resurrection of their bodies in the last day : but the Spirit of Christ is with us, and when Christ speaks by his Spirit, such worldlings as Matthew leave the world, and become new creatures in Christ Jesus.

3. The evidences of his conversion. These evidences are to be found in his renunciation of the world, and his sincere obedience to Christ. Matthew renounced the world; he left all immediately, and without reserve, although he might incur a treble censure from the Romans, his masters, from the Jews, his foes, and from his personal friends. We hear nothing about the settlement of his affairs, or the disposal of his property; although we are fully convinced that he arranged all as became a wise, prudent, just, and holy man. Every Christian is required in like manner, in spirit and intention, at least, to make a like renun-

ciation of the world. "Come out from amongst them;" "touch not the unclean thing." The man who carries the world with him into the family and the church, and who sets the claims of the world before the claims of Christ, may be a professor,—he cannot be a Christian.

Brethren, are you tried in the world? then cast your care upon the Lord. Be sure that the cross crucifies your love to the world, and your desires after it; so will your poverty become your riches, and your empty purse an instrument in the hand of God of producing a soul full of humility, faith, and love. Are you prospered in the world? Remember that the full soul loathes the honeycomb. How many, as they grow rich, become more gay, more proud, more ostentatious, more forgetful of God. With houses and lands increased, humility and faith are diminished; with plenty in the bank, there is nothing left in heaven. Renounce the world; follow Christ.

But the character of Matthew, unfolded in his entire obedience to Christ, is a complete evidence of his perfect conversion. Every thoughtful reader of his history must be impressed with a deep conviction that his faith was powerful. Christ passed by in his humiliation, and said to him, with a gentle voice, "Follow me; and he arose, and followed him." What attracted him? Worldly inducements there were none. The wealth and honours and amusements of the world must be abandoned. What moves him? It is faith. Through the visible meanness it beholds the invisible glory; it pierces the outward garb of Christ's flesh, and gazes upon the Deity within; faith stands in the presence of the true Shechinah,—it does more, it can see the keys of death and the grave, of heaven and hell, in the hands of this very Jesus; it believes that eternal life with Christ is infinitely better than a kingdom with Cæsar. Every true convert has this faith. Like Abraham, he believes that there is a better country, and he seeks it; he believes that to fight with Jesus on earth against every sin within and without, and to reign with him hereafter, is better than the most palmy state of existence in this world, which knows no such hope, and can never attain to such an end.

His humility is as remarkable as his faith. Whilst the other Evangelists, as if to conceal his infamy, speak of him under his other name Levi, he tells us out and out that it was Matthew the

publican,—the name by which he was best known amongst the Gentiles, and the name by which he was to be remembered in the Church as the author of the holy Gospel;—that it was none other than the infamous Matthew whom Jesus called. Whilst the other Evangelists tell us that Matthew made a great feast in his own house, he very modestly tells us, that “as Jesus sat at meat in the house,” leaving us to guess whose house it was. He never speaks of his own labours, of his own writings, and of his own sacrifices for Christ; his whole Gospel reveals to us the intensity of his purpose to exalt Christ, and to abase himself. Oh for the same spirit! Then shall we not be ashamed of the rock from which we were hewn; then shall we keep self in the dust, and Christ upon the throne.

His zeal for the conversion of his fellow-sinners is equally remarkable. He invited his old friends and companions to a great feast, that they might hear the gracious words, and listen to the powerful voice, which had wrought so mightily in himself. The true convert longs for the conversion of his brethren, “his kinsmen according to the flesh,” and, like Matthew, invites them to the house of which Christ has said, “There am I in the midst.”

“Love burns, but light shines.” Love to God and to his Christ were kindled upon the altar of Matthew’s heart, and what sacrifices ascended from it; but that inward heat was accompanied with the outward shining light of a holy life,—a life devoted to self-sacrifice, to the glory of God and the good of men.

Such a change of character, combined with such a change of views, are the best evidences of a true conversion to God. Brethren, let no man separate what God has joined; let faith, love, and holiness dwell in happy harmony; so shall we best evidence that we are born of God. J. F. M.

Creation.

FAMILY RELIGION NEGLECTED.— THE FAMILY DESTROYED.

1 SAM. iii. 13, 14.

By Rhys Jones, Rhayader, Radnor.

WHOEVER reads the Bible with the least attention will at once perceive the truth of the saying, that “whatsoever is written is for our instruction.” We may profit as much by the history of good men’s failings as their good example. The Bible is quite impartial in its historical details. Generally, when we read biogra-

phies, we find traces of partiality in the best of them; the good is placed very prominent, while the bad is often kept out of sight. But in the Bible the good and bad are mentioned without either detraction or palliation. Such is the case in the short notice given us of Eli. His great fault is mentioned very prominently, whilst the most part of his good deeds are left unnoticed, but enough of his good is mentioned in order to assist us to form an opinion of his character, that he was in the main a good man, though possessed of grievous faults. Eli was a chief priest, but had lived to such an age that he was not able to fulfil his office; so he had substituted his two sons, Hophni and Phinehas, in his stead. But instead of walking in the ways of their father and ancestors, they turned out to be the sons of Belial. They did what was wrong in the sight of the Lord, and so corrupt had they become, that the people were obliged to complain unto Eli concerning them. He called them to him and reproved them, but it was to no purpose. We may notice here, that there were two faults in Eli in connection with his children.

One thing, he had left them to go on so far that others could point out their faults before he began to reprove them; and another thing, he did not reprove them so much as they deserved. He spake unto them of some of their deeds, but did not impress on their minds the necessity of reforming their lives and leaving their sins. However, God sent unto him a messenger, with a very severe message concerning his sons. In the meantime Hannah, the wife of Elkanah, had a son, whom she named Samuel, and she brought him up in the fear of the Lord; while he was yet young, she presented him unto Eli as one lent for the Lord’s service. Samuel remained as Eli’s servant, and though he was young his good conduct was quite a shame unto the sons of Eli. “The child grew before the Lord. At that time there was a famine for the word of the Lord, there was no vision nor prophet. The Lord had withdrawn his Spirit because of the sins of the priests and people.” However, when the Lord had proclaimed that he would raise up a faithful priest, he also returned and raised up a faithful prophet. “The Lord called unto Samuel, but he did not know the voice of the Lord, therefore he ran unto Eli.” Here we may remark, that there was in Samuel a readiness to obey the commands of his superiors, and as such he was better fitted to obey the com-

mands of the Lord. Those men who are by no means willing to obey or oblige their fellow-creatures are not likely to be very good Christians. However, at last Eli knew that the Lord had called the child, and thus he was better prepared to receive the awful message from his mouth.

Without further preliminary statements, we shall proceed to draw a few notices from the text.

I. That God takes notice how parents bring up their children. "Lo, children are the heritage of the Lord, and the fruit of the womb is his reward." It is God that giveth children, and when he giveth he says unto every parent, Nurse up that child for me. And is it likely that he who careth for the crows and sparrows, who heareth the cry of the young lions, will forsake that invaluable treasure which he has placed under the care of parents? No. He takes particular notice of everything done unto it. Though the parents may forget how often they did neglect to instruct him in the way of virtue and holiness, God remembers. It happens often in families that God has given a beautiful child, and the family as to circumstances are well adapted to receive such a child. But instead of bringing the child up for God, he is made the god of the family. Everything must be given him that he wants, lest he should fret. No one must chide him when he is doing wrong, lest he should cry, until at last, when the child is about three or four years old, the neighbours begin to remark, What a fine child! it is a pity he should be spoiled. The parents hear this, then they begin to get angry, and quarrel with their neighbours because they blame them for making the child their god. Then God in heaven, taking notice of all this, sends the fever or some other disease, and takes away the child by means of a lingering, painful, or sudden death, from the bosom of the deluded parents, before their sinful neglect has gone so far as to injure his moral character, and unfit his soul for heaven.

God keepeth a closer watch over our actions than we are apt to remember. There is nothing among the transactions of earth that is more pleasing in the sight of God than to see a father and mother teaching their children to understand and believe the Bible. This was the great merit that belonged to Abraham, that he taught his family to keep the way of the Lord, and this was the most important duty enjoined on the children of

Israel, that they should teach their children's children the mighty works which the Lord of Hosts had performed in order to deliver his chosen people out of the land of Egypt, and from all their enemies. And we may mention Cornelius the Centurion. God took such a delight in him, though a Gentile, because he taught his family to fear the Lord, that he condescended to send an angel from heaven into his house, and gave him commission to send for an apostle to preach the Gospel to him,—poured down the Spirit upon him and his household in a peculiar manner, and made him the firstfruits of the great harvest which Christ is to gather from among the Gentiles. This was a higher privilege than if he had been exalted from the rank of a centurion into that of an emperor at Rome. I would say unto the pious parents who may read this, perhaps you will not receive such signal blessings from God as Cornelius did, yet if you persevere in the good work as he did, you will not lose your reward.

II. God holds parents responsible for their conduct towards them. Children are treasures which God gives on trust unto certain individuals, in order that they may polish and prepare them for eternity. It would be deemed an insult were we to attempt to prove that parents are bound to find food and clothing for their children, until they are able to care for themselves. All believe this, and act accordingly. But, dear readers, permit us to tell you this is but a small and very insignificant part of your duty. Your chief duty is to care for their moral character. We will not say that children are through life exactly what their parents make them, though we believe, were we to say so, we should only say what Solomon has said before us. "Train up a child in the way he should go, and when he is old he will not depart from it." We fear there are but few parents who have made a fair trial to test the truth of this verse. Instead of maintaining strict discipline, in the spirit of the Gospel, parents are in danger of being too slack or too harsh; there is danger on both sides. One pious parent may cause his children to hate religion on account of the harshness he uses in enjoining its duties upon them. And another may cause them to believe that religion is not of the utmost importance, by the carelessness which he manifests with regard to its duties, as well as their conduct. We hope, dear friends, you will ever

think that God holds you responsible for your conduct towards your children. Perhaps you may complain that your children will not give up polluting the Sabbath,—that you cannot persuade them to leave off the vile and shameful practice of cursing and swearing, and taking the name of God in vain. Then this is your fault, and God will judge you in consequence. "For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile and he restrained them not." Old Eli might have said, I have told them, but they will not hearken. But you did not use your authority to put a stop to these things. You did not mind in time when their minds were young and tender.

What father is there who, in harvest time, would allow his son to go and play, after he had commanded him to go and work? Is it likely that son would find much welcome at his father's table after that day? But we hear parents excusing themselves for allowing their children to do as they please on the Lord's day by saying, They want to be their own masters, and will do nothing that I tell them. Why are they more disobedient unto you on the Sabbath than any other day? is it not because you are in the habit of showing that you do not care how they spend that day? Perhaps the disobedience of children arises, in a great measure, from the liberty allowed to servants on that day. In many neighbourhoods it is the fashion to allow servants to spend the Sabbath as they please, and they are especially allowed to go home and see their friends, or on any pleasure journeys. It is all very right to allow servants to return home and see their friends, but not on the Sabbath-day. Perhaps some may say, I have no other day in which I can allow them time to go home. Then you have no business to give them God's time. The Sabbath is his, not yours. You may and ought to free them from your work, but you have no right to allow them to go where they please, instead of worshipping God. They are as much under your control on the Sabbath as any other day, and if you will allow them to pollute that day, God will hold you responsible for it. Though they must render an account for themselves, yet it is possible for you to be partakers of their sins. We were many years ago staying for six months at a farmhouse, Ty-isof, near Llandilo, Carmarthenshire. The farmer, when hiring

servants, used always to tell them that they would not be allowed to curse and swear while in his service, and that they must go to some place of worship every Sabbath. At the time we were there, it happened that there was a servant there who was unwilling to go to meeting. But his master told him if he was not willing to obey his orders in that on the Sabbath as well as in doing his work every other day, he would rather he should leave his service, and he would look out for another. We need not say that Mr. Thomas never got much trouble to persuade his own children to attend the house of God. That man who cannot regulate his household, is not fit to be the head of a family. No man ought to undertake this awful responsibility until he is sufficiently educated in the word of God, so as to be able to teach his children therein.

III. Those who neglect to teach their children the fear of the Lord will surely suffer for it. Sin always brings with it its own punishments, and nowhere is this more certain than in the case of neglecting the education of children. What can a parent expect but trouble as the result of this neglect? Were we only to cast a glance at the way in which children are managed, we should have great cause to wonder that the world is so good as it is. Look at the parents fostering the seed of pride and haughtiness which is in the mind of the child. They teach him to have his own way, and not to be opposed by anything, and, consequently, what wonder is it to see that child when he is grown into a man, proud, haughty, and unmanageable? There are some parents who laugh at the lisping efforts of the child to curse and swear. Nothing delights them more than the sagacity with which the child manages a lie. What can they expect from that child when he is grown, but that he should be profane in his language, and defraud his parents and friends? Look at the father on a fair or market day, pressing his son to drink intoxicating liquors which he does not like, and telling him that he will never become a man until he learns to drink. What reason will that father have to complain if in twenty years again he will see his son a regular drunkard? If he has any feeling, he will hide his head for shame, by remembering that he himself made him such. It is not at once men become drunkards, and we do not believe that men would ever become drunkards of themselves. It is not at

once that a son can become so hardened in sin as to turn out his own mother to the street in his drunkenness, and to bolt the door at midnight against her that watched over him for months and years. Who can that mother blame? only the father or herself, and perhaps both. People often say that they have more trouble with their children after they are grown than when they are small. That is your own fault. Had you done your duty in educating them in the fear of the Lord, they would have been a comfort to your declining years. But since you neglected that all-important duty, it is but just that you should suffer for it. But besides the natural consequence of this neglect, there is an immediate overruling providence, which is called in our text a judgment. "I said I would judge." God is now the same as he was in the time of Eli, and has the same regard for his moral law as he had then, has the same value for the immortal treasures he intrusts parents with, and, consequently, we may expect that he will judge those families which know Him not, and care not about teaching their children the knowledge of His ways. If you wish to draw a blessing upon yourselves and families as Abraham did, follow Abraham's example. But if you are willing to suffer the judgment of Eli, follow his path.

IV. That nothing will make up for this neglect. "And therefore I have sworn unto the house of Eli that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever." A man whose early education has been neglected will suffer from it till the end of his life. Many men who have done their best in self-cultivation, have felt this more or less; but if this is true in an intellectual sense, how much more with regard to the moral feelings! There is nothing apparently more difficult than for a man to break off bad habits, and to take up new and contrary ones. It may be supposed that a man who has been in the habit of cursing and swearing for twenty years finds it very hard to leave that off and begin to pray. Were we asked, What is the reason that so few old people come to profess religion? we should answer, It is because the force of habit is so strong, and binds them stronger than iron chains. The curse of God is in the house of the ungodly. Those parents who have lived together for twenty years without family prayer, and have nourished

their children till they are fifteen or twenty years old, without telling them anything about the way of the Lord, will have left an impression on their minds against religion, which forty years of a life spent in earnest piety, will never be able to wipe away. The influence of a mother over her young children is almost boundless. If the mother will be irreligious, it is very seldom that the daughter will profess religion very young, though there should be a combination of influences. Were you to get the most eloquent and impressive preachers in the kingdom to preach, and though God, in his providence, may send sickness upon her, or death to the family, yet the influence of one irreligious mother would counteract the whole, and keep the daughter the same as herself. We are not merely guessing what may be, but telling what is, and has been the case, through all ages of the world. Mothers have so much love for their children that they wish their minds to be cultivated, in order to fit them for membership in society. It is of ten thousand times more importance for you to cultivate their moral feelings. This will make them a comfort to yourselves, an honour to society, and will place them on the road that leads to everlasting life. If you will neglect the religious cultivation of your children, you cannot make up to them for this neglect. Though you give them schooling till they are as wise as Newton, and estates till they become as rich as Croesus, yet they will be unhappy in this world, and unfitted to hold communion with God, and very likely cause you to fall in sorrow to your graves. It is full time that the superiority of mind over matter should be acknowledged, and the superiority of eternal over temporal things recognised by parents in general.

I. Inference from the preceding remarks.

1. The world will never become what it ought to be till every head of a family shall become a moral and religious teacher. When will drunkenness, covetousness, lying, cursing, and swearing, cease from our land? When will men give up taking the name of God in vain, and polluting the Sabbath? When the heads of families shall, by their words and examples, forbid men to follow these practices. In early ages the religious duties were performed by the heads of families, and before the world will come

to its place, the heads of families must take up this work again more in earnest than they do at present; and when there will be an altar to the living God in every family, the very same day shall the angel proclaim in the midst of the heavens, "The kingdoms of this world have become the kingdoms of our Lord and his Christ."

2. How awful will it be for many parents to meet their children before the judgment-seat of Christ,—when they recollect that they have never told them of the danger of sin, and now, owing to their neglect, they see those whom they tenderly loved, sent away into everlasting fire! Will it not be heart-breaking for the tender parent to hear his son say that he was the cause of his damnation? that he never told him of the evil of sin, and never exhorted him to repent and believe in Jesus Christ; and "now the harvest is past, the summer is ended, and I am not saved?" Then let us persuade all our readers, Do your duty now, that in the last day you may say, "Here am I, and the children which thou gavest me."

AFFLICTION.

How many are called on to wade through the deep waters of affliction! No sooner does one trial cease, but another comes, like wave following wave. How often are we reminded of our Saviour's words, "In the world ye shall have tribulation." This state, indeed, is one of probation, to try our graces, bring to light our character, and prepare us for a higher state of felicity. A design clear and manifest pervades the history of our life, from the cradle to the tomb, and nothing, however sorrowful, can transpire without the permission of our heavenly Father. If the ingredient in the cup be bitter, and we have to drink of the waters of Marah, we may rest assured that all must be resolved into one conclusion, "It is the Lord." It cannot be denied that the influence which the world exerts over the mind, and the tendency to imbibe its spirit, be guided by its maxims, and swayed by its example, is one great cause why trials are wisely sent. We may not always perceive the ensnaring influence which surrounding objects have in drawing the mind from God, and often does it happen that it is so gradual, so imperceptible, so slow in its progress, that we can scarcely fancy there is decay within. God watches his people with a jealous eye, and He will

not forget them in their wanderings through the wilderness. He detects the first signs of disease, the want of spiritual health, the growth of earthly desires, the neglect of the closet, the wrong current of the affections, the too eager search for present good. He looks into the hidden and close places of the heart, and discovers the feebleness of the spiritual life, the slow beating of the pulse, and the lack of power and vital energy. He who claims the supreme service of the heart, its profound adoration, and its entire sacrifice, cannot bear a chilling indifference to his holy claims. He looks with complacency and delight on the heart throbbing with love, and filled with zeal for his glory; but not so where the light of immortality is dimmed by the presence of unsanctified desires, and forgetfulness of his mercies. God delights in the happiness of his people, and is ever ready to pour into their hearts the full stream of the water of life. But He sees, alas! how often, that they are not prepared for the enjoyment of his blessings. They are in the desert, in a land of drought, cumbered with care, surrounded with the thorns and briars of a rugged path, pressed down and burdened with sorrow, overwhelmed with the shadows of the tiny hour, chained as it were to this inch of time, to the neglect of the one great reality, the culture of the soul for God. The love of the present predominates, and earthly-mindedness, like a canker-worm, imperceptibly impairs the holiest affections of the soul. Too often is the light of the temple extinguished by the false glitter of the world, and the heart clouded by the mists and damps of an unt congenial atmosphere. There is danger to piety when an undue value is attached to things which perish, connected with our interests, or exciting wrong expectations as to the future.

How many temptations and snares beset the Christian in his pursuit of schemes which entice his affections, and steal away his best thoughts! Earth proves too strong for his sinful nature, and under its influence he is apt to become careless and forgetful of his superior destiny. Our condition, whatever it may be, is so exposed to danger, so beset with temptation, so surrounded with difficulties, that without the constant operation of Divine grace, in preventing and preserving, we are infallibly led to grow lukewarm and indifferent to our highest interests. It has been observed by a

celebrated writer, that if we were exempt from our present trials, God would send his angels to inflict them, to save and rescue us from the power and influence of a sinful world. We need not, then, wonder at our afflictions, when we consider the amazing force of our temptations, our earthly disposition, the absorbing tendency of our pursuits, the strong leaning to all that charms and captivates the affections, the cares of life, the undue preponderance of thought and feeling on all which is destined to vanish as a dream of the night. The danger arising from such causes is, forgetfulness of God. How often does the Shepherd of Israel make the discovery that one of his favoured ones has forgotten his privileges, neglected his mercies, and drank too freely of the cup of earthly comfort! In a moment the sunshine is turned to the darkness of night, the hand of God appears, clouds overshadow his path, the stroke falls heavily, it touches the springs of the heart, and behold the Christian prostrate before God in the very depths of affliction. Sometimes a bereaving providence removes one dear to him suddenly, unexpectedly, without perhaps any warning, and the desire of his eyes is taken away. It looks like a dream, it is regarded scarcely as a reality. Fond expectation cherished the hope of the beloved one being spared for years of joy and contentment, and the heart swelled with emotion in the prospect of life, so bright that scarcely a cloud had swept over the horizon to darken the thought, or awaken the suspicion of approaching danger. It is even so that our heavenly Father deals with his own inheritance in mercy, and not in judgment. He is jealous, and claims for Himself the sweet incense of holy affection. He will not forsake his own; He will not suffer his chosen one to forget his high, his glorious portion. He will lead him in the narrow and bitter path of humiliation and suffering to his footstool, when his glory will be unfolded, and his love felt in all its power and holy influence. The bush is on fire, but not consumed—the gold is in the furnace, but only to be purified from the dross; the heart is smitten, only that it may be renovated and brought to Jesus' feet; the cry is heard, "My Lord and my God," as the prayer of constraining faith. The discovery is made, there was an estrangement, a distance from God; an earthly attraction, an idol set up within the secret inclosure of the bosom; the absence of

holy devotedness to Him who demands supreme allegiance, and will not give His glory to another in the universe. He had suffered the cold chill of winter to bind his soul to earth, and freeze his affections, so that he sought happiness on a soil where it could not be found.

Behold the infinite and tender care of the adorable Jesus, to break the earthly cistern, to remove the stumbling-block, to blight the fair flower, that He might be loved supreme, and reign without a rival. Is there a trial? God is in it, and when He chastens, it must be in mercy. How often does prosperity elate and steal away the affections! This is another source of alienation from the service of God. There is a blight within when the pursuit or love of earthly lure, or desire for uncertain accumulation, gains the ascendancy. The heart is divided, a separation takes place, and the Christian sinks below his privileges. He has ventured on forbidden ground, and he is too careful, too anxious, to secure the present, unmindful of his high and holy vocation. Need we wonder that his heavenly Father should check the current of his earthly desires, by permitting a sudden reverse of circumstances, painful disappointments, crushed hopes, or even poverty, to happen? He might truly say, You have forsaken your heritage, you have chosen another for your portion, you have loved the glitter of the world, you have forgotten your best, your faithful, your tried friend, in yielding to temptation. I will now heal your backslidings, gather your affections, and dry up the earthly stream by bringing you into the furnace, and refining you as gold, that I may make thee a chosen vessel for my service. When the Christian runs before providence, and is too anxious for worldly good, it will prove to him a source of corroding care, the sacrifice of present contentment, and a cause of much painful sorrow.

Whatever may be the occasion of afflictions, whether self-love, self-indulgence, inordinate affection to the creature, worldly-mindedness, prosperity, yielding to some secret sin, dissatisfaction with one's present portion, or causes only known to Him who watches over the welfare of his own people, we may rest assured that He does not afflict willingly, that He does not administer one needless rebuke, that He does not bind in fetters one of his chosen ones, without the most perfect design of completing his own plan of their eternal salvation. He chastens as

a Father, but He never fails to sustain, strengthen, and uphold the suffering believer in the hour of need. Whatever may be the nature of affliction, it is certain that nothing can happen without God. The Christian may be plunged in the very depths of sorrow, but, like Jonah in the deep, he feels he is not forgotten. He is too deeply engraven on the Divine bosom, even for one moment to be forsaken. God is with him, witnessing the conflict, beholding the fight of faith, watching with interest the trial of principle.

He may be cast down, he may be prostrate in mind, he may drink deep of the bitter cup, he may have woes within which no human eye can detect, he may be overwhelmed with the waves of tribulation, yet his God is with him, administering all-sufficient aid, imparting strength, applying the required patience, comforting his desolate spirit. God remembers his covenant, and while in the exercise of his sovereign mercy He administers his just rebukes, He never fails

to heal the wound by the precious balm of sympathy and love.

How many of the beloved are in the furnace of affliction for years, suffering the will of their heavenly Father! Others are mourning over their relatives because they are not converted, while many are tried mentally and bodily in bitterness and sorrow, as if no trials were to be compared to theirs. How sweet to feel, amid all the peculiar trials of life, that each care, each burden and sorrow, are known to Him who appoints the sunshine and the cloud, who has blended the thorn with the rose, who is leading his people through the wilderness in his own way, and who has engaged to bring them at length to a city whose gates are salvation! He cannot spare one trial to his chosen flock; he must perfect his work in them; he will try their faith, patience, and love, until like gold in the furnace, He sees in them his own image and fitness for the heavenly crown.

Tiverton, Oct. 30, 1852.

F. S. G.

Lessons by the Way; or, Things to Think On.

PRAYER.

Prayer is the first thing wherewith a righteous life beginneth, and the last wherewith it doth end.—*Richard Hooker.*

Minds religiously affected are wont in everything of weight and moment, which they do or see, to examine according unto rules of piety, what dependency it hath on God, what reference to themselves, what coherence with any of those duties whereunto all things in the world should lead, and accordingly they frame the inward disposition of their minds, sometime to admire God, sometimes to bless him and give him thanks, sometime to exult in his love, sometime to implore his mercy. All which different elevations of spirit unto God are contained in the name of prayer. Every good and holy desire, though it lack the form, hath notwithstanding in itself the substance, and with him the force, of a prayer, who regardeth the very moanings, groans, and sighs of the heart of man.—*Ibid.*

Then we pray in faith, when we so take hold of God by faith in prayer, as to wait and stay ourselves upon God for a return of mercy from him.—*W. Gurnall.*

Speaking to the God of heaven in prayer, is a weightier duty than most are aware of.—*R. Baxter.*

I recommend to you conference and prayer at private meetings; for warrant whereof see Isa. ii. 3; Jer. i. 4, 5; Hos. ii. 1, 2; Zech. viii. 20—23; Mal. iii. 16; Luke xxiv. 13—17; John xx. 19; Acts xii. 12; Col. iii. 16, and iv. 6; Eph. iv. 29; 1 Pet. iv. 10; 1 Thess. v. 14; Heb. iii. 13, and x. 25. Many coals make a good fire, and this is a part of the communion of saints.—*Rutherford's Letters.*

It is a great piece of wisdom and dutifulness towards our great Lord, not to pray absolutely, peremptorily, or otherwise than with great submission and deference to his wise and holy pleasure, for our own or our friends' lives, ease, outward prosperity, or any external or temporary good thing. For things that concern our spiritual and eternal welfare, his good and acceptable will is more expressly declared, and made known already and beforehand.—*John Howe.*

I believe you will find by observation, that the man who is most frequent and fervent in prayer, and most devoted to the Word of God, will shine and flourish above his fellows.—*John Newton.*

He that would be little in temptation, let him be much in prayer.—*Dr. Owen.*

Prayer is one of the first and last acts of a Christian. So soon as ever the spiritual life is begun, it presently breathes in prayer. And I am persuaded that the godly do usually die in prayer.—*Edw. Lawrence.*

In saddest thoughts and grief,
In sickness, fears, and pain,
I cried for his relief,
And it was not in vain.
He heard with speed;
And still I found
Mercy abound,
In time of need.—*Baxter.*

If you could gain a fortune by prayer, would you not pray? Or health?—would you not pray? But what are these to mercy and grace? These comprise every other blessing—and nothing can be a blessing without them.—*W. Jay.*

Diffusiveness and prolixity are ill-timed: indeed prayer can never be computed by the sum of words, and minutes, but by the

amount of faith, reverence, and desire.—*John Sheppard.*

"Hezekiah received the letter of the hand of the messengers, and read it; and Hezekiah went up into the house of the Lord, and spread it before the Lord. And Hezekiah prayed."—2 Kings xix. 14, 15.

PRAYER ANSWERED.

How may a Christian know that his prayers are answered in mercy? If thy heart be prepared or established, God then causeth his ear to hear, when the soul takes more delight in God himself, than in the mercy solicited—When the soul is eased of its burden, on pouring out its complaint before God, 1 Sam. i. 18—When the mercy is brought to our hands through insuperable difficulties, as in Abraham's having a son, Rom. iv. 17—When God facilitates the producing of the mercy, as in Israel's deliverance out of Egypt, Exod. ii. 23; xi. 3—When God dips the mercy in covenant love—When God is seen in the mount of extremity, Ps. lxxxvi. 17; Gen. xxii. 14—When the mercy prayed for and obtained leaves the soul in a more humble, fruitful, thankful frame.—*Oliver Heywood.*

I could almost judge of the issue of my prayers, by the manner in which I was enabled to pray. When my soul was drawn out and enlarged in prayer; when pleas unexpectedly multiplied during the exercise; and while, notwithstanding great longings for the attainment of the object desired, there was a holy acquiescence in the Divine will, and ambition to have God glorified, though it should be by a refusal; I either obtained the blessing which I had requested, or something far better.—*Dr. Hamilton, of Strathblane.*

EJACULATORY PRAYER.

As you go to the market, as you stand in the streets, as you walk in the fields, in all these places ye may pray as well, and with as good acceptance, as in the church: for you yourselves are temples of the Holy Ghost, if the grace of God be in you, more precious than any of those which are made with hands.—*Hales, of Eton.*

To pray well is to pray always; that is, to keep the heart always in that frame which is required in prayer; and where this is, sin can have no rule, nor quiet harbour in the soul.—*Dr. Owen.*

1819, June 20, Dr. Buchanan arrived. I was much struck with his heavenly temper and childlike confidence in God, combined with the largest charity. How rare are such graces even in Christians! Had a long and interesting conversation with him. Among other things, he exhorted me never to let slip an opportunity of declaring my sentiments, and endeavouring to do good even to strangers. He also related several instances where *ejaculatory prayer* had been remarkably answered, and recommended its frequent use.—*Lady Colquhoun.*

Nehemiah ii. 4, "So I prayed to the God of heaven." Let us learn hence the benefit of ejaculatory prayer; that is, the sudden darting of the soul at times towards God, as the word signifies. It is an excellent way

to keep up communion with him; it hinders no business, it interrupts no innocent pleasures; it keeps a sense of religion uppermost, fits us for more solemn exercises of devotion, and secures the Divine assistance, presence, and help, in every difficult and perplexing case, Prov. iii. 6.—*Job Orton.*

CLOSET PRAYER.

"Thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."—Matt. vi. 6.

Private prayer is that privy key of heaven that unlocks all the treasures of glory to the soul. The best riches and the sweetest mercies God usually gives to his people when they are in their closets upon their knees.—*Thomas Brooks.*

There are thousands who will run many miles to hear a sermon, will countenance the best preachers, will read the Scriptures and good books, will pray in their families, yea, keep days of fasting and prayer with others, that yet will not set about heart-work, and flesh-displeasing duties, in mortifying beloved lusts, loving, forgiving, and praying for enemies—yea, that will not set themselves solemnly to the duties of meditation, self-examination, and secret prayer. The vessel will not stir except the wind of applause fill the sails.—*Oliver Heywood.*

All those that are born of God have been made partakers of the Holy Ghost, are entitled to the glory above, and joint heirs with Christ: have received and are acted on by the Spirit of adoption, which is a spirit of grace and supplication, and puts them upon going to him in all cases as to their Father in Christ, their God in covenant. They are in the Scripture called "the generation of them that seek him." And let men say what they will, it will be found that the most praying Christians are the most thriving Christians. They are the persons that now get most of heaven, and make the happiest progress in the way thither.—*Samuel Slater.*

The *method* in which we should conduct our secret worship must, in a great degree, depend on each one's experience, taste, and advantages. Allow me, for the sake of some specific plan, to propose the following:—At our entrance into the closet we either bow our knees with a short prayer, or raise ejaculations to God for that aid, without which we can do nothing. Then open the Scriptures; but not promiscuously, without order or design. Would not this waste many of the golden sands of your sacred time in listless uncertainty where you should read? Is it not the want of method which gives birth to the heathenish practice of dipping into the Bible as a lottery-book, to try our luck in finding certain passages? But if you read regularly through a book, in the Old Testament one part of the day, and in the New the other, you come at once to your subject, and are most likely to discover the connection, scope, and meaning of the writer, which is the true mind of the spirit in the Scriptures. What you have read will now suggest hints for self-examination, which in its turn will furnish you with subjects for prayer.

But should our prayers be without order, without design? The pattern of prayer which our Lord has given teaches us to ask for proper things in proper places. The orderly returns of days and seasons invite us to regularity. Saturday night, or Sabbath morning, reminds us to pray for our minister and the church of God. Monday morning for grace to honour God, and "adorn the doctrine of God our Saviour," in the various duties of civil life on which we then enter. We may appoint one day for thanksgiving, another for intercession in behalf of relatives, or those who request an interest in our prayers. Thus we may enter fully into every subject, without suffering one duty to defeat the claims of another. Rising from the throne of grace, we shall have frequent occasions to note down in our diary the history of our intercourse with God, and record those events to which we may, in future days, look back, to stay our pride, cheer our hope, invigorate our faith, and raise our hearts in gratitude to him who appeared to us at Bethel. If time yet remains, he who has not tried, can scarcely conceive how many volumes may be read in a year, by devoting to it only a quarter of an hour every day.—*Dr. Bennett.*

What pleasure dost thou take in retiring thyself with God? What care to redeem time only for converse with him? Hadst thou not rather be anywhere else?—*John Howe.*

Mrs. Elizabeth Bury's motto in her closet for many years was, "Thou, Lord, seest me."

I never knew any man hot and zealous about circumstantialia, about the little things of religion, that was ever famous for closet prayer.—*Thomas Brooks.*

PRIDE.

Remember what you have said and done against others, especially against God, and that will abate the pride of your heart. If we could well consider this, men's unkindnesses would seem nothing in our eyes; for when our own sins lie heavy, others' wrongs lie light.—*John Dod.*

CARES.

How much beneath the spirit of Christianity are the carking anxious lives of too many Christians! You do not believe. You talk of living by faith. But where is any such thing? Can you trust God for your souls, and can you not trust him for your bodies, for your children?—*Richard Alleine.*

There is nothing given us in more strict charge in the Scripture, than that we should be careful for nothing, solicitous about nothing, take no thought for to-morrow, but to commit all things unto the sovereign disposal of God our Father, who hath taken all these things into his own care. See Matt. vi. 25—34.—*Dr. Owen.*

Strive against distracting worldly cares. Consider that thine heavenly Father careth for thee—worldly cares discredit and disgrace thy holy profession—they are a great and needless, nay, a very hurtful burden to thy soul. For avoiding whereof thou must set faith a work in every difficulty, small or great.—*Thomas Pearson.*

We shall never cast the burden of care off our own shoulders till we learn by faith to cast it upon the Lord, whose eye is over us for good.—*John Ball.*

Consider not only the unprofitableness but the hurtfulness of forbidden care. It not only doth no good, but it is sure to do us a great deal of harm. I may suffer in my own foreboding imagination many things that really I shall never suffer at all, for the events may never happen, the forethoughts whereof do now afflict me. And what a foolish thing is it to be troubled beforehand at that which for aught I know will never be, and to make a certain evil of an uncertain! Matt. vi. 34.—*John Howe.*

HUMILITY.

A humble man leans not to his own understanding. He is sensible of the deficiency of his own power and wisdom, and trusts not in it. He is also sensible of the all-sufficient power, wisdom, and goodness of Almighty God, and commits himself to him for counsel, guidance, direction, and strength. The air doth not more naturally yield to our attraction in respiration, or insinuate itself into those spaces that are receptive of it, than the Divine assistance, guidance, and beneficence doth to the desire and exigencies and wants of a humble soul, sensible of its own emptiness and deficiency, and imploring the direction, guidance, and blessing of the most wise and bountiful God. I can call my own experience to witness, that even in the external actions, occurrences, and incidents of my whole life, I was never disappointed of the best guidance and direction, when in humility and sense of my own deficiency, and diffidence of my own ability to direct myself, or to grapple with the difficulties of my life, I have with humility and sincerity implored the secret direction and guidance of the Divine wisdom and providence. And I dare therein appeal to the vigilant and strict observation of any man's experience whether he hath not found the same experience, in relation to himself, and his own actions and successes, and whether those counsels and purposes which have been taken up after a humble invocation of the Divine direction, have not been always most successful in the end.—*Sir Matthew Hale.*

He that would be truly wise must labour to be humble: he that would ever arrive at any height of knowledge, let him get low thoughts of himself.—*Rev. Edw. Veal.*

Let humility look out at your eyes. "A proud look" is one of the "seven things which the Lord doth hate," Prov. vi. 16, 17. Let humility express itself at your lips: let it attend you in all your addresses to God, and beautify your whole behaviour and converse with men. The more humble you are, the more of every other grace will be imparted to you, the more rest and peace you will have within yourselves; and since you will be ready to give him all the praise, the Lord is ready to put the more honour upon you in making you useful unto others.—*Nathaniel Vincent.*

After you have done your work be ever humble, and be ready to give the Lord the honour of his grace, that ever he gave any—

thing to you, that ever he did anything by you.—*Thomas Sheppard.*

All the sighing, mourning, sobbing, and complaining in the world, doth not so undeniably evidence a man to be humble, as his overlooking his own righteousness, and living really and purely upon the righteousness of Christ. This is the greatest demonstration of humility that can be shown by man.—*Thomas Brooks.*

After the example of his Divine Master, it was Mr. Adam's constant endeavour to establish true humility as the ground-work of Christ's religion. Not that affected resemblance of it, which is often put on to please the world, and leaves the heart all the time unhumbléd, and only more pleased with itself, because of its supposed excellence, but that true lowliness of soul, which is founded in a deep sense of its own sinfulness, and exceeding unworthiness before God. This was the humility which he laboured after for himself and others; a humility proceeding from a Divine principle, and influencing the whole man. He pitied the high and inconsiderate profession of many who love to put themselves forward, and to be looked upon as *somebody* in the religious world, and esteemed the complaints and self-accusations of a broken and contrite heart, a far better evidence of a Christian state than the loudest pretensions of the bold and self-confident.—*Thomas Adam.*

Dr. Simon Patrick, afterwards Bishop of Ely, noticed in proof of the humility of the great and good John Smith, Fellow of Queen's College, Cambridge, that "he stayed God's time of advancement, with all industry and pains following his studies; as if he rather desired to deserve honour than to be honoured."

THE PROMISES.

A believer may at some time be drawn low, but he can never be drawn dry: while Christ is a full fountain, faith will never be an empty conduit pipe. His comforts may

be, like the widow's oil in the cruse, where only a little remains, 1 Kings xvii. 12, but never like the water in Hagar's bottle, that was quite spent, Gen. xxi. 15. The widow thought her store of meal and oil to be brought to so low an ebb, that it would serve but for one cake, which two sticks would be fuel enough to bake, and then both she and her son must expect to die; but then the Lord did put forth his power, though not in making the oil and meal to overflow to the feeding of others therewith; but in keeping it from wasting, so as to be a constant supply unto her, and the prophet's necessities in the extremity of the famine. The like apprehensions have the dear and beloved ones of God frequently in their afflictions and temptations which befall them; they think they have scarce faith enough to last one day more, scarce strength enough for one conflict more, and then they and their hopes must die, and give up the ghost for ever; but in the midst of all these fears and misgivings which arise from their hearts, there issueth out such a measure of comfort from the promises, which, if it gives not deliverance from their temptations, doth effect their preservation in them; if it overflow not to make them glad, it fails not to make them patient, and to wait till God send forth judgment unto victory, Matt. xii. 40.—*Dr. Spennetow.*

If you would have God for your portion, then of all precious promises, of all golden promises, plead that most, Zech. xiii. 9, "They shall call upon my name, and I will hear them. I will say it is my people, and they shall say, the Lord is my God."—*Thomas Brooks.*

A fixed, constant attention to the promises, and a firm belief of them, would prevent solicitude and anxiety about the concerns of this life. Christians deprive themselves of their most solid comforts by their unbelief and forgetfulness of God's promises.—*Dr. Samuel Clark.*

BIOGRAPHY.

THOMAS CARTWRIGHT'S PRINCIPLES OF NONCONFORMITY.

SIR,—On the appearance of Brook's "Memoir of Thomas Cartwright," you gave it a high commendation, intimating that it was only a "simple announcement;" but that the work was of such "intrinsic importance," that it would receive a more extended notice. I have waited for this in your successive Numbers, but hitherto have been disappointed; perhaps, from the multiplicity of your engagements, you may have lost sight of it. This present communication is not intended to supersede your additional notice of the work, but having

read the book with some degree of attention, I cannot help concluding that it is peculiarly adapted to the present times, and admirably calculated to benefit the denomination to which we belong: I have, therefore, taken the liberty of sending an extract, containing Cartwright's principles of Nonconformity, for insertion in your esteemed CHRISTIAN WITNESS, which may be acceptable to many of your readers.

NONCONFORMIST.

The author thus proceeds with his narrative:

Mr. Cartwright not only maintained the principles of reform in the most trying circumstances, but also refused every stipulation to sacrifice conscience or relinquish the truth of God. What he believed to be religious truth, he could not compromise for human favour or worldly gain. Many of his opinions may be collected from the foregoing pages; yet it will be necessary to lay before the reader a condensed view of the leading principles by which his name was so eminently distinguished. He considered the truths he embraced as constituting prominent features of the Gospel, and the cause he espoused as the cause of God, from which no consideration on earth could divert his attention or rend his attachment; and no enlightened Protestant can doubt that he had an indubitable right to his religious opinions, equally with the Archbishop of Canterbury himself. The following sentiments, expressed in his own words, will doubtless be acceptable to the reader:

"We praise God," said he, "for the present reformation of the Church, so far as it is agreeable to his word. We are glad the Word of God is preached, and the sacraments are administered; but we desire that which is wanting may be added, that which is superfluous may be cut off, and that all may be done according to the institution of the Apostles. The things which we defend are such that, if every hair of our heads were a life, we ought to give up all for the defence of them! We make no separation in the Church, but attempt to separate all those things which offend the Church, that all, being united in the unadulterated doctrines of the Gospel, may be more closely joined together in all the bonds of truth."

Mr. Cartwright was assured that Jesus Christ came not to erect a worldly, but a *spiritual* kingdom, and that he pressed those instructions upon the people which promoted their spiritual improvement and their meetness for heaven; but he never interfered with the governments of the world, nor admitted the right of earthly governments to interfere with the affairs of his kingdom.

Mr. Cartwright was unable to comprehend how the measures adopted by the Bishops could promote spiritual religion; but the ecclesiastical machinery appeared admirably constructed to disgrace religion, by adopting a system of human expediency, worldly policy, and severe intolerance, instead of the Gospel of Jesus

Christ. The lofty claim, in his opinion, degraded the truth and authority of the Bible, involving a manifest assumption of the Saviour's supremacy. He had no doubt that those who exercised this authority placed themselves in a forbidden position, "as being lords over God's heritage," instead of "being examples to the flock;" and, in these circumstances, their minds seemed to "be corrupted from the simplicity that is in Christ."

Mr. Cartwright concluded that the Apostles were guided by wisdom from above in the organization of churches, which, being simple in form, were in perfect adaptation to the exigencies of society. Those institutions, derived from this high authority, commended themselves to all classes of men, rich and poor, learned and unlearned; and converts were gathered from every form of government, every species of superstition, and every condition of life. The spiritual character, elevating influence, holy requirements, and sacred immunities of the apostolic churches, were placed far remote from the obtrusion of earthly power, and from every species of worldly expediency. Mr. Cartwright, therefore, considered them as undoubted patterns of imitation.

He had strong objections against the method of providing ministers in the Anglican Church, and was a firm advocate of the free choice of Christian pastors, as the natural and inalienable prerogative of every Christian church, which was intimately connected with interests high as heaven, and lasting as eternity. His soul revolted at the pluralities and non-residence sanctioned in the Established Church, as contrary to the will of God, and extremely prejudicial to pastoral fidelity and usefulness. He had the strongest objections against the imposition of the Book of Common-Prayer, and considered the enforcement of rites and ceremonies as opposed to the purity and simplicity of the Gospel. His understanding and conscience impelled him to disapprove the pompous train of officers in the Church of England as derived from the Papal Church, and not from apostolical authority; while the lordly domination of the bishops appeared to be an oppressive infringement on the rights of conscience, a manifest usurpation of the authority of Jesus Christ, and, opposed to the spirit and instructions of the New Testament. Mr. Cartwright believed that Jesus Christ prohibited his ministers from exercising lordship over

their brethren, reserving to Himself supreme jurisdiction in all spiritual matters; and, having furnished all the laws, offices, and ordinances pertaining to his churches, he authorized his servants to explain and enforce, by every means of persuasion, whatsoever he appointed to be promulgated. The revealed will of the Great Lawgiver, therefore, was, in his opinion, the only rule of obedience on all points of doctrine and in all matters of ecclesiastical order and discipline. He was assured that the religion of Christ was not a system of expediency, to be regulated by the discretion of man, but immutable truth and obligation, as contained in the oracles of God. He believed that the civil magistrate was authorized to punish *civil* offences, but that Jesus Christ never authorized him to inflict civil penalties for supposed disobedience in religion.

He had no doubt that the liberty enjoyed by the apostolic churches was the gift of God, and not to be conceded to any power on earth. It was, in his opinion, the duty of every one to embrace the Gospel from conviction and choice; and the prerogative of licensing men to perform duties which they owed to God, could not belong to mortals! He was assured that the power of governing the churches could neither be derived from the people nor from the communion of princes; but, in his opinion, the high prerogative belonged exclusively to the Son of God, who, having entrusted the executive to his servants, mercifully prescribed, and permanently fixed, the holy administration to be observed to the end of the world. In matters of faith and worship, Mr. Cartwright could not consider the churches of Christ as controllable by any earthly power, but under entire subjection to Jesus Christ. "As Christ is the head of the Church, and the Saviour of the body, therefore the Church is *subject to Christ*." He who redeemed the Church, and brought it into existence, was invested with its entire administration; therefore Mr. Cartwright concluded that churches were under the *spiritual* jurisdiction of Christ, and under earthly rulers only in *civil* matters. He believed that the legislation of the New Testament constituted their only legitimate government, a few peculiarities of which may be enumerated:

"The Lord hath ordained that they who preach the Gospel shall live of the Gospel."—"Esteem them very highly in love for their work's sake, and be at peace

among yourselves."—"If any man be overtaken in a fault, ye who are spiritual restore such a one in the spirit of meekness."—"Bear ye one another's burdens, and so fulfil the law of Christ."—"Against an elder receive not an accusation but before two or three witnesses."—"Them that sin rebuke before all, that others also may fear."—"If an offending brother neglect to hear the Church, let him be unto thee as an heathen man and a publican."—"A man that is an heretic, after the first and second admonition, reject."—"Therefore put away from among yourselves that wicked person."

These enactments, with numerous others, were expressly appointed for the government of the churches; but Mr. Cartwright could also appeal to apostolic precedent in confirmation of this important fact. The Apostles addressed their epistles to the churches as collective bodies, and as brethren in Christ. They disclaimed all coercive authority over the churches, and invested each of them with the entire management of its own affairs, in obedience to the will of Christ. They considered the churches as the depositories of inspired truth, and recognized their right to propagate the Gospel, as well as appreciate its benefits. They acknowledged the churches to be formed on conviction and choice, and intended to promote "the unity of the Spirit in the bond of peace." They treated the churches as distinct religious communities, founded for the promulgation of Christianity and the glory of Christ. They exhorted the churches to deeds of benevolence, but left them to dispose of their own goods. They furnished the churches with the prerogative of choosing their own officers. They recognized the right of churches to send out sufficiently qualified teachers. And they exhorted the churches to exercise the prescribed discipline over their own members.

Since these precepts and examples were permanently binding on the churches, and intended to promote their spiritual improvement to the end of time, those churches which refused obedience, whether in former or later times, betrayed a direct departure from the word of God, and substituted some other scheme devised by man. Mr. Cartwright, therefore, had no doubt that the ecclesiastical code interspersed in the New Testament was complete,—that there was nothing wanting, nothing superfluous. Additions, in his opinion, were incumbrances and deformities; and deductions marred its

beauty, and weakened its influence. He was assured that these ecclesiastical enactments were identified with the Gospel, and essential features in the Saviour's administration; also, that the scheme of government was perfect and unalterable. He, moreover, considered every deviation from this holy code not only as *dissent* from inspired truth, but also as unsafe, because untrue, and not failing to dishonour and corrupt the Gospel of Christ. He believed that the Saviour's administration extended to the thoughts and purposes, the affections and consciences of his subjects, claiming devout and unceasing obedience to his requirements. He considered it to be the height of injustice to interfere between the soul and God; and the fact, in his opinion, rested on indisputable authority, that the ministers of Christ, how exalted soever their stations, were not lords and masters, but "stewards" and "servants," employed to promote the honour of their Lord and King; being required to carry out that which he had provided, and to observe in all things his unerring administration, as prescribed in his holy Word.

He, moreover, believed that, in the apostolic rites of worship and rules of government, there was little to excite ambition or aggrandisement, but sufficient to regulate their spiritual fraternities. This was in perfect harmony with the Saviour's administration, and strikingly illustrated by his unostentatious example. The primitive churches were forbidden to exercise authority over one another; and, seeing the laws of Christ were the laws of the churches, and were espoused by the body of the members, they were appointed to be administered by their respective officers, not as lords, but as his servants, and executors of his righteous will.

Mr. Cartwright exceedingly deplored the enforcement of diocesan episcopacy, not only as derived from Popery, and nourishing some of its most dangerous errors, but also as subverting the ecclesiastical government appointed by Jesus Christ, and tending to the injury of his churches. The penalties and proceedings of the High Commission were frightful, which he considered as manifestly *dissenting* from the word of God, destructive of the birthright of Christians, and disgraceful to a Protestant country.

He had too convincing evidence that the Established Church assumed a compulsory and despotic power, in too great

accordance with the Church of Rome, to which his judgment and conscience would not allow him to submit; and notwithstanding the terrific penalties to enforce its demands, he appealed from early traditions, ecclesiastical canons, and all other human edicts, to the decisions of the word of God. This, to him, was no dubious question. He believed that unreserved subjection to Divine authority was the first principle of Christianity, and that the Gospel furnished the only legitimate prescriptions of ecclesiastical government. He was equally satisfied that, in such concerns, the authority and sufficiency of inspired truth absolutely superseded and rendered nugatory the traditions and commandments of men. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." He was, therefore, assured that it was at his peril to surrender his judgment and conscience to the keeping or dictation of man.

The Christian religion, according to Mr. Cartwright, was not intended to compress the minds of men into the same mould,—to encourage the pride of ascendancy and oppression,—to enforce the law of compulsion and degradation,—to sanction the infliction of temporal punishment for supposed offences in religion,—to advance the Redeemer's kingdom by an extension of territorial boundaries; all of which he repudiated, as libels on Christianity, and acts of hostility against its Author. These, being the contrivances of men, were interruptions to the progress of religion; but Christianity, in his opinion, was a scheme of mercy to bless mankind, not to enrich the priesthood.

Mr. Cartwright agreed with Bishop Jewel, that Jesus Christ was the *only* Head of the Church; that no creature on earth possessed the requisite qualifications for that responsible trust; and that the Lord Jesus, who possessed those qualifications, 'was supreme Lord of his Church. He believed that the Church of Christ was the kingdom of Christ; that Christ himself was sole King, Lawgiver, and Judge, in the great affairs of conscience and salvation; that to him *alone* were men responsible in all matters of faith and worship; and that he rightfully demanded obedience of all his subjects. He considered himself accountable to the Lord Jesus, and not to any other; nor could he acknowledge any rival, or any partner, whether prelate, prince, or pope.

He could not, in such matters, recognize the power of any creature, without surrendering the dearest immunities of the Gospel, and relinquishing the sacred obligations which he owed to God. He could not exchange his responsibility to God for the worst kind of servitude to man, nor barter his conscience for secular advantage. He therefore resolved to cherish a clear conscience, whatsoever it might cost him; agreed with the memorable Hales, "that it was a fearful thing to trifle with conscience," the enormity of which was, in those times, so little regarded.

He considered religious freedom as founded on immutable justice, Divine prescription, and apostolic example; nor could he reconcile this fundamental principle to the compulsory enforcement of religious worship. The measures then adopted, instead of securing unrestricted freedom, subverted the right of private judgment, and placed the people and their religion in a position forbidden by Jesus Christ, binding them in state fetters. Mr. Cartwright concluded that Christ not only bequeathed perfect freedom to his people, but also furnished the specific order, government, and immunities of his churches; he therefore conceived it could not be wrong to obey his instructions. When men claimed the power of devising and instituting new laws in Christian churches, they more than insinuated that they esteemed too highly their own wisdom, and in like proportion depreciated the wisdom of Jesus Christ.

The truth of God, in his judgment, was the perfect law of his churches, which were under obligation to renounce every other authority as inappropriate and unwarrantable. Mr. Cartwright believed that the Gospel *alone* was adapted to the exigencies of the churches, and furnished their only doctrine and administration, with the promised blessings; therefore, to employ the Gospel for these important purposes, was one of the highest duties required of man. He considered that secular governments had their specific province, which related exclusively to earthly kingdoms; but that the kingdom of Christ was not earthly, but spiritual, having originated in spiritual wisdom and mercy, being sustained by spiritual authority, founded on spiritual enactments, intended for spiritual purposes, and appointed for spiritual benefits. This, in his view, constituted an important distinction from all earthly kingdoms. Though, in those times, few persons

appreciated, or even understood, this distinction, yet Mr. Cartwright could not forbear concluding, that coercive authority was utterly powerless, except in doing mischief,—that it subverted and destroyed the spiritual character of the churches, and that all such authority was repudiated in the New Testament. "If ye be dead with Christ from the rudiments of the world," the Apostle asks, "why are ye subject to ordinances, after the commandments and doctrines of men?"—adding, "touch not; taste not; handle not; which all are to perish with the using."

Mr. Cartwright distinctly understood, that the right of exercising his judgment and conscience,—of believing and propagating the Gospel,—of worshipping and honouring God,—was a boon not conferred by human favour, but derived from heaven, and was every man's unlicensed and inalienable property. He stood on this rock; and, in his opinion, those who, by compulsory acts, destroyed or even diminished this property, committed two great evils:—depredation on the highest interests of man, and fearful encroachment on the prerogative of God. Men in high stations, instead of recognising this property as sacred to every living man, employed their power to degrade and destroy it; yet, while molesting and tormenting others, they brought no small disrepute upon themselves. Mr. Cartwright unhesitatingly rejected this prostration of soul, and resolutely claimed the use of his intellect on all religious subjects, cheerfully allowing similar freedom to others. He furnished sufficient evidence of his adhesion to this sacred principle, and acknowledged, in religion, his exclusive responsibility to God. He had no doubt that the apostolic churches, in religious matters, acknowledged no authority but that of Jesus Christ; owned no religious legislation but that contained in the Bible; admitted no doctrines or observances but those stated in the Scripture; and advanced no ministerial pretensions but those furnished by inspired truth;—all of which was far remote from priestly ascendancy, or the intrusion of secular power. He, moreover, considered that every departure from the ecclesiastical polity laid down in the New Testament, constituted *dissent* from the Gospel of Christ, and, to the same extent, appreciated the corruptions of the world; which could not fail to be dishonourable to Christianity, and prejudicial to its cha-

racter and its benefits. He was therefore assured that, when Christian churches embraced those doctrines, or enforced those observances which were not enforced in Scripture, they so far disowned the authority of Christ, and substituted the inventions of men, by which they formed ecclesiastical incorporations, veering towards the errors and superstitions of the dark ages. He be-

lieved that Jesus Christ appointed his ministers to preach the Gospel, and to administer his ordinances; but that he never sanctioned those disgusting observances which have been so much admired in later times. He considered the Bible as containing the religion of Christ. This was the polar star by which he steered his adventurous course, assailed by bigotry, and borne down by persecution.

The Union Meetings.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

THE Meetings of the Congregational Union, at Bradford, came off in a manner which left an impression that will not soon be eradicated. Great things were expected, but much greater were realized. The arrangements were on a large scale, and marked by elaborate completeness. Nothing that the most intense solicitude could devise or accomplish, for the comfort of the Delegates and Visitors, was left unattempted. A Map of the Town was sketched, for the convenience of strangers, by the help of which they might readily find their way to any part of it. A list of the whole body of delegates and visitors, with the addresses of their several hosts, was published, and a copy given to each, by which every man knew at once who of his more particular friends were in town, and where they might be found. Notwithstanding the large number who attended, abundant accommodation was obtained for all, and even more could have been provided for. Of the spirit and proceedings of the pastors, leading men, and churches, we need say nothing. They and their doings were the subject of general and strong admiration. The position of Bradford was peculiarly favourable, from its vicinity to Leeds, to Wakefield, to Huddersfield, to Halifax, and other populous districts, which, by means of the Rail, were brought to the door of the Assemblies. Were all we remember and feel to be drawn out into comment, it would fill whole pages; but we must restrain and deny ourselves the pleasure, to make way for the Addresses which were delivered on the occasion.

The business began, as usual, on the Monday Evening, with Devotional Exercises, when prayer was offered by the Revs. John Alexander, Robert Ashton, and George Smith; while the Rev. Newman Hall, B.A., delivered the following

ADDRESS.

There is a special appropriateness in opening these periodical Assemblies of the Congregational Union by such a meeting as the present, in which we offer our united supplications, that He whom we acknowledge as our only Ecclesiastical Lord, the "Head over all things to the Church," would preside over our deliberations, and by His unerring spirit, guide us into all truth.

We believe in the efficacy of prayer, as not confined to the spiritual benefit the exercise itself necessarily produces, but as the Divinely-appointed condition on which the bestowment of Heavenly gifts depends. We believe in a Saviour, not dead nor distant, but ever fulfilling his promise, "Lo, I am with you always;" "Wherever two or three are gathered together in my name there am I in the midst of them." If we discard as an idle superstition, the dogma of a corporeal presence in the Eucharist, we believe the more firmly a real presence in the Church; though we repudiate the notion of any peculiar sacredness in consecrated ground, we feel of every spot where Christians meet, "How awful is this place, for God is here;" and the less we tolerate the intrusion of human authority in our assemblies, the more are we conscious of being under the immediate inspection of the King of kings. With us, therefore, prayer is not merely a decent and comely ceremony, but the actual presentation of petitions to an omnipotent and gracious Prince verily in the midst of us, who has

promised, that, in answer to our requests, he will bestow inestimable blessings, and "manifest himself to us as He does not unto the world." In proportion as we practically recognise this great truth, are our churches prosperous, and our labours efficient. It is not our system, however Scriptural, it is not our doctrine, however pure; but it is the indwelling of the Divine Spirit, to teach and sanctify us; it is the continual presence of the Divine Saviour to strengthen and to bless us, by which alone we can expect to fulfil our high vocation, and to glorify our Father who is in Heaven. We, therefore, having already, in private, presented our individual petitions, now publicly make our common supplication, that He, whose word we recognise as our only law, whose glory we seek as our only object, would so preside over this assembly, that, delivered from all mistakes and prejudices, we may be guided into the way of truth, and with enlightened judgment to direct the impulses of fervent love, may "strive together with one mind for the furtherance of the Gospel."

With this belief in the efficacy of prayer, the fundamental principle of Interdependency is in beautiful harmony, for we are free to follow the guidance which we seek. As the Church in all ages has in some respects been in error, we do not presume to suppose that perfection of Christian knowledge and of ecclesiastical practice has been reserved for ourselves. While we feel, with others, the great difficulty of casting aside long-cherished errors, and of supposing that usages, sanctioned by a long antiquity, are susceptible of improvement, we may thankfully boast in being exempt from many additional hindrances to improvement created by circumstances which do not affect Congregationalism. Complicated organizations, political alliances, stereotyped opinions of a former age, recognised as authoritative, must powerfully obstruct the admission of truths at variance with those authorities and those interests. If God reveal anything additional to, or corrective of, what is embodied in existing organizations, there will be a powerful counteraction to the legitimate influence of that truth in producing conviction; and when this can no longer be refused, there will be a strong temptation to neglect that practical obedience which it demands. Old error, upheld by worldly interest, and fortified by authority, will often prove more than a match for that new truth which all who do not

believe in their own infallibility, ask to be bestowed when they pray for the "light of God's holy Spirit, that they may have a right judgment in all things, and that God would cast his bright beams on his Church, that it may so walk in the light of truth that it may at length attain to the light of everlasting life." From these impediments, Congregationalism is exempt. We have no Government patronage to forfeit by our obedience to the Heavenly Monitor, and are bound together by no ecclesiastical Constitution which would suffer destruction in the absence of a perfect uniformity of sentiment. We recognise in those who went before us no right to bind our judgments and limit our advance. We despise not antiquity; on the contrary, we acknowledge our deep obligations to the past. Of the great and good in all ages and sections of the Church—of Catholic Fathers and of Puritan Confessors, we respect the opinions and we venerate the memories; but as an authority, we bow only to God. Whatever truth they held, was communicated by that Divine Spirit who is our teacher too, and whom we ask to preserve us from the mistakes into which even the best of men have fallen. Besides, however untainted by error, the truth they held was truth specially adapted for their own times. What is needed for one condition of society may not demand prominence in another. Protests and confessions, once indispensable, may, in altered circumstances, become comparatively useless, and the energy which was bestowed in the defence of one of the bastions of the citadel of truth must be differently directed when the assault is made from an opposite quarter. We treat with no disrespect those whom we especially delight to honour as upholders of our distinctive principles, when we walk not precisely in their very footmarks; for that principle being Interdependency, we honour them best when we fearlessly follow our own convictions, guided by the Divine Spirit and the Written Word.

On this subject I cannot forbear quoting the well-known advice of Robinson to the Pilgrim Fathers—words with which you are all, perhaps, familiar, but the spirit of which we should do well increasingly to imbibe:—"I charge you, before God and his blessed angels, to follow me no further than I follow Christ; and if God should reveal anything to you by any other instrument of his, be as ready to receive it as ever you were to receive any

truth by my ministry; for I am verily persuaded the Lord hath more truth yet to break forth out of his Holy Word. For my part, I cannot sufficiently bewail the condition of the Reformed Churches, who are come to a period in religion, and will go at present no further than the instruments of their first reformation. The Lutherans cannot be drawn to go beyond what Luther saw; whatever part of his will our good God has imparted and revealed unto Calvin, they will rather die than embrace it. And the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things! This is a misery much to be lamented; for, though there were precious shining lights in those times, yet God revealed not His whole will to them; and were they now living, they would be as willing to embrace further light as that they had received."

Such sentiments are the glory of Congregationalism. We call no man master on earth. Respect to the memories of those who were our standard-bearers in former times, asks for no "unfeigned assent and consent" to their fallible judgments. They themselves would be the first to complain of our offering them so great an indignity, instead of imitating their example, by "pressing on unto perfection." In the words of that prince of poets, who was also a prince among Puritans, "the light we have gained was given us not to be ever staring on it, but by it to discover onward things more remote from our knowledge." Yes! we are free;—free to re-investigate former decisions,—free to add to our already-acquired treasure,—free to correct old errors; fidelity to Congregationalism not being blind reverence of the past, unquestioning homage to the dead, but an ever-vigorous investigation of the truth for ourselves, and a resolute prosecution of every enterprise to which present duty points the way. Let us use faithfully this freedom, as those who must one day give an account for all their advantages, and "not dally with God when he offers us a full blessing, to take as much of it as we think will serve our ends, and turn him back the rest on his hands, lest in his anger he snatch all from us again."*

We are not afraid lest, in prosecuting our investigations, we should wound ourselves against the *chevaux-de-frise* of ancient councils or ecclesiastical canons, of Acts of Parliament, or even of some "Connexional law." Knowing nothing

* Milton.

of such barriers,—aided, but not governed, by the wisdom of the past,—we will advance whithersoever the Word and the Spirit of God direct, determined to maintain the "liberty wherewith Christ has made us free, and not be entangled again with the yoke of bondage." Therefore will we watch against the undue control of even the "usages of Congregationalism." Our customs prevail because they are regarded as Scriptural and useful; they are not complied with because they are customs. We are free to differ from one another, as well as from our predecessors, on all points not touching the fundamentals of Christian truth, for the denominational link which binds us together is our Independency, which would be broken by our allowing custom and usage, any more than councils and Parliaments, to usurp authority in the Church. Our consistency is not to be measured by our conformity with the usages prevalent among Congregationalists, but in our exercise of the principle which constitutes the characteristic feature of our brotherhood. They who follow their own convictions, although in some things differing from their brethren, are therefore better Independents than those who blindly follow denominational usage with as much scrupulousness as others who contend for ecclesiastical authority obey the decrees of councils, presbyteries, and conferences.

We therefore expect, and ought to hail, varieties of thought and utterance. While others may cling to a dead uniformity, be it ours to cultivate that inward life which, in the spiritual no less than in the physical world, bursting through the artificial trammels whose only effect is distortion and disease, develops itself in endlessly varied forms, the truest unity being concealed beneath, yea, causing that very diversity. Differently constituted minds view and exhibit the same truths under different aspects. Among the Apostles were a Peter and a John, a Paul and a James. Congregationalism, recognising, under various manifestations, the life which its chief aim is to nourish, can bear, more than most confederacies, with honest differences of opinion and practice. We have no enthusiasm for what Milton calls such "a staunch and solid piece of framework as any January could freeze together." What we dread is not a conscientious diversity, but mental stagnation, spiritual death. Give us evidence that a soul is alive, and we love to watch its

progress in some path that was not chosen merely because it was the most trodden. We hold with that great Puritan just quoted, that "a man may be a heretic in the truth," for when he holds it only because others do, that very truth becomes heresy to him. While, then, we yield to no church in the uniformity with which we firmly grasp the authority of the Word of God, and the essential truths of the Gospel, we recognise the largest liberty of thought and utterance, nor are we hasty to denounce those who, seeking as we have done to-night, Divine illumination, may express themselves in a manner not exactly in accordance with the usage of our fathers, or our own.

If our system has room for this diversity of thought, it of course cannot demand any exclusive order of talent. We would lay under tribute all the varied gifts which God has bestowed for the service of his Church. An Independent should be the very last to disesteem the ability possessed by another because it differs from his own. It ill becomes the man of popular endowments to undervalue the learned toils of those who, often out of sight, labour at the foundations on which with comparative ease he raises the pinnacles that most attract the public eye; nor must the scholar, in the quiet retirement of his study, sneer at those who arouse and instruct the masses of mankind, if, from the very nature of their work, their learning is less profound, and their taste less refined than their own. The keen critic and the lucid expounder; the subtle logician and the passionate orator; the man of the platform as well as of the pulpit; the author as well as the preacher; he who can gain the ear of the fastidious few, and he who can stir the souls of the multitude; they who can grapple with the philosophical scepticisms of the age, and they who can better unmask its selfishness and denounce its vices; he who is best qualified to arouse the sinner, and he who most successfully instructs and consoles the saint; the business tact of one, the quiet perseverance of another; the bold energy of a third, are all welcomed, and no one member of the body can say to any other, "I have no need of thee." "Whether Paul, or Apollos, or Cephas, all are ours!" Neither are we confined to any particular method in relation to Divine worship and benevolent enterprise.

The room found in Congregationalism for varying judgments in important matters cannot be denied to varying tastes

comparatively trivial. We are not bound to copy our forefathers, or one another, either in architecture or phraseology; in psalmody or in modes of prayer; in the length of our discourses or the method of their arrangement. There is no particular shape or name by which our houses for worship need be distinguished from those of other Christians. We can worship in the wooden barn and the Grecian temple; between four square walls of red brick, and beneath the lofty Gothic roof. They who think their principles best expressed by stuccoed front and sash-windows, need not condemn others whose devotional feelings harmonise better with the clustering column and the aspiring arch. Those who prefer edifices associated with Pagan worship, need not condemn those who admire more a style associated only with Christian use, albeit that of mediæval times. The pediment need not frown at the steeple, and the colonnade and pilaster may, without invidious rivalry, regard the buttress and the tower. Names, too, may keep the peace; our "meetings," our "tabernacles," and our "chapels," not quarrelling with our "churches" because they assume an epithet freely granted to other sects, and discard a distinction implying an inferiority we all deny; nor should our Ebenezers and Bethels, our Mount Zions, and our Hephzibahs, wrangle with St. Paul's or St. John's, with "Christ's" or with "Trinity," or any similar designation, by which, in accordance with an innocent, ancient, and almost universal usage, we might wish to associate some doctrine or some champion of the New Testament as much as some of the Old, and much more than the name of a street or a square, with the sanctuaries in which we meet for instruction and prayer.

In the celebration of worship we are also free; neither is there any recognised form, non-compliance with which should expose to the charge of violating "Congregational usage." It is surely possible to conceive that our public services are capable of an improved adaptation to the age we live in. Dulness is not necessary to devotion, nor are cheerfulness and variety incompatible with solemnity and fervour. Hymns may be sung unknown to our forefathers; and the odes of the Bible, in the sublime language of our authorised version, might be used in our Psalmody, without exposing us to the charge of a departure from Scriptural simplicity. The organ in one church may perform the part of the choir in

another; some congregations may respond to the prayer uttered by the minister, while others may express their concurrence by their solemn silence; nay, even if some of our assemblies were to feel an ancient liturgy, which had been the vehicle of the worship of Christians through many centuries, uttered in common, to be more helpful to their devotion than mentally following the extemporary petitions of an individual,—surely all such varieties, and many more that might be named, should be regarded as not in the slightest degree violating our unity, or transgressing the limits of our denominational polity.

In the mode of admitting members into our fellowship we are equally free; nor in guarding well the sanctity of the Church's enclosure, is it necessary to erect fences which alarm and repel some whose timid shrinking from observation may be one evidence of their fitness, while the very publicity of bursting through them may be an attraction to others least qualified for communion with the flock. Nor is it necessary that, after admission, members of our churches should be restricted to those means of mutual improvement with which we have hitherto been conversant. Eclectics in the best sense, we can appropriate whatever good thing we find in every system. They to whom the Methodist class-meeting, and the constant oversight of the "Leader," is felt to be profitable, need not be driven from our ranks in order to enjoy it; for while our principles forbid its imposition as a test of membership, they equally forbid its exclusion as a purely voluntary exercise. So, also, the immense amount of spiritual gifts in our churches, at present unemployed, might be as extensively drawn out in lay-preaching as by any other denomination; for we have no notions of clerical exclusiveness which frown on the cultivation of any spiritual endowment.

We are free, also, in regard to the sphere of our operations. We know nothing of ecclesiastical geography. Our field is the world; and wherever we can do our Master's work, we are at liberty to obey the call, "Come over and help us." We need not hesitate to carry the Gospel to the perishing, through fear of trespassing on another diocese; as we are only out of order when we fail to be "instant in season and out of season."

We are free to adapt ourselves to the different phases of society, and the changing circumstances of our times,

discarding the old machinery when no longer best suited to our work, and employing new methods of operation. We are free to avail ourselves of any prevailing sentiment, any social tendency, for the purpose of spreading the Gospel. We may, as the Apostle did, "become all things to all men," and endeavour to win the hearts both of the lofty and the low. There is no reason why the intellectual and the refined should be repelled by ignorance, vulgarity, or want of taste. We may cultivate the art of pleasing in our personal manners; we may divest our sanctuaries, our mode of worship, our phraseology, our style of preaching, of everything unnecessarily sectarian and repulsive; we may detach our peculiarities from our principles, which they seldom adorn, but often disfigure, and thus do very much to retain the more accomplished of our youth, who are leaving us, and to attract, catching with a holy guile, many in the higher ranks of society, who, hitherto kept aloof by our repulsive exterior, are profoundly ignorant of those hidden qualities, which, if they once knew, they must love. I say we may, we should, do all we can to gain such; for genius, and learning, and refinement, and wealth, and rank, devoted to the service of truth, are not to be despised as unimportant auxiliaries, even were the souls of their possessors not as precious as those of the poor. But while we can thus adapt ourselves to the upper classes, and while the middle classes will continue to be our stronghold, we must specially remember that we are free to plunge in amongst the teeming, toiling, multitudes of our fellow-countrymen, and to offer them the privileges of a heavenly citizenship. The circumstances of the present day point this out to us as our peculiar vocation. Appreciating our political and ecclesiastical tendencies, the working-classes are prepared to hail us as friends, without that suspicion which, to a great extent, attaches to the officials of a State religion. It is, as far as my own knowledge of the working-classes extends, very erroneous to suppose that they are peculiarly hostile to the Gospel. On the contrary, I find that there are none more prepared than they are gratefully and cordially to embrace it, when offered to them with simplicity, earnestness, and love. What they dislike is not so much Christianity, but the misrepresentation which has been made of it to them. Be it ours to make

it known to them in its purity, and with an intention to do them good which they cannot mistake. Be it ours to prove to them the error of imagining that all Christian churches and Christian ministers are necessarily allied with the few against the many. While seeking chiefly, as most important, their spiritual advantage, let them never have reason to suspect us of indifference to their physical welfare. Let them know us to be sincere friends of popular progress, taking the lead in all philanthropies, and labouring zealously for their intellectual and social advancement. Let us be willing to forego some portion of our literary leisure to instruct them in general knowledge, making this the vehicle also of spiritual truth, that their adult education may not be left to men, who while they interest them in science, may encourage them in scepticism; and let us not hesitate to be singular, or to give up gratifications which may to ourselves be innocuous, that the great work so essential first to be done, if any general improvement is to be effected in the condition of the people, may not seem to be abandoned to those who do not regard the Bible as the best of all books, and the cross of Christ as the only effectual antidote to the sins and sorrows of mankind. We are more free than many sections of the Church to adapt ourselves to the various classes of society. Let us work vigorously this mighty lever of our independence, and not be disobedient to the Heavenly call, which always speaks through the lips of opportunity.

As the most effectual weapon of Christianity in combating unbelief is not so much its logical argument as the development of its power, so our Independence will be far better recommended by its energetic life than by any formal statement of its principles. Few are disposed to study denominational distinctions; but all can observe, and all will materially form their judgments by, denominational results. As a tree is known by its fruits, let us show that our fundamental principle, while indifferent to an outward uniformity, is effectual in nourishing an inward life; that it encourages self-action, develops the energies of its adherents, feeds the flame of liberty, and fosters the growth of independent, and therefore, necessarily, of varying modes of thought and action; that its confederations are those of sturdy manhood, not those of puling, timid childhood,—confederations of strong minds and generous hearts,

wherein the differences which elsewhere breed discord and develop tyranny, do but heighten mutual respect, and fasten more closely the bonds of love. Let us show, that with all this liberty there exists a real agreement, which no system of external uniformity has hitherto so effectually produced,—that in proportion as we disown the authority of man, we reverently bow to that of God,—that while indifferent to varieties in the circumstantialities of worship and modes of utterance, we the more tenaciously cling to those glorious truths which cluster round the cross of Christ,—and that while we set most lightly by any institutions of human origin, or any outward form of sacredness, we do the more unreservedly rely on that sure and only Foundation of reconciliation through the blood of atonement. Let us show, that while we firmly hold our distinctive principles, those very principles compel us to the exercise of the most enlarged catholicism, that not only we may love other Christians though we are Independents, but that we must love them because we are so; and that, while we know how with firmness, and sometimes with fervour, to expose what we think injurious, we are prompted, not by enmity, but by affection, towards the individuals whose errors we lament and seek to remove. Let us prove that Congregationalism is ready for every good word and work; and as we are fettered by no political thralldom from without, and no ecclesiastical entanglements within, so no personal and sordid interests, no mean jealousies, no fear of the world's hatred or contempt, no despicable dread of being thought vulgar, no shrinking from singularity, no unwillingness to take up our cross, can deter us from marching forth to occupy any field whereon we can effectually labour for the glory of God and the good of man. Let us show that our churches are verily associations of the servants and friends of Jesus, animated by his spirit, and imitating his example; where truth is loved for her own sake, and falsehood in all its forms, however bedizened, is sure of exposure and condemnation; where men are honoured for what they are, and not for what they have; "garrisons of God," where suffering is sure of sympathy, and wrong-doing can expect no countenance. Let us be able to say to all the world, "Walk about Zion, and go round about her; tell the towers thereof, mark ye well her bulwarks, consider her palaces." Thence, as from a citadel on whose turret

floats the banner of the King of kings, let us go forth to proclaim, not by our sermons alone, but by the more powerful eloquence of our lives,—not from the pulpit alone, but from the pew, and the parlour, and the shop, and the exchange, yes, and the Senate too,—the reign of Jesus on the earth. Devoid of party rivalry,—bent, not so much on rallying men beneath the flag of our particular sect, as beneath the imperial standard of our common Lord,—proclaiming, not so much a creed, or a theology, or a church, as a life,—let us make men feel that Jesus still dwells among men; that he has proclaimed war against every form of error and sin; that he must reign till he has put down all enemies under his feet,—till whatever makes men ignorant, and enslaved, and wicked, and miserable, shall be annihilated, and earth become like heaven. Let us publish far and wide his own royal proclamation to all who have rebelled against his mild dominion; not merely announcing a universal amnesty, but promising to confer on all who will return to their allegiance the dignities and privileges of personal friends,—the glories and the joys of an everlasting abode with him in his heavenly palace. Oh, let us but really believe what we profess, and, looking about for no new philosophies to stir a stagnant age, we shall need nothing more than this Gospel—this old, inexhaustible, omnipotent Gospel—wherewith to fight the battles of God against the world, the flesh, and the devil. To this end we once more invoke thee, Holy Spirit of Truth, so to enlighten our minds and purify our hearts, that free from prejudice and superior to selfish ambition,—laying aside old errors and ready to embrace all truth,—we may clearly comprehend and manfully perform the special work confided to us in this our day and generation. And do thou, O mightier than the kings of the earth, go forth with our armies! Give us strength in the day of battle! Animated by thine own example, may we do valiantly for the ark of God, and for the welfare of mankind! Soon may all that opposes thy dominion be cast down, and that millennial era, long predicted, dawn, when “all kings shall bow down before thee, and all nations shall serve thee; when thou shalt judge the poor of the people, and break in pieces the oppressor; when thy name shall endure for ever, and all nations call thee blessed!” “Thy kingdom come!” Amen.

On Tuesday Morning the First Session commenced in College Chapel, at half-past nine o'clock, when, after devotional services, the Rev. Dr. Harris, of New College, delivered the following

INTRODUCTORY ADDRESS.

As a brief address is expected from the chair at the opening of your Autumnal Session, I will avail myself of the opportunity for offering a few remarks on the mode of preaching suited to the present day. At no time can such a subject be deemed inappropriate to an assembly consisting of preachers, and of those most deeply interested in their success. But existing circumstances invest it with peculiar interest. New powers compete with the pulpit. Its claims are questioned; its efficacy is said to have abated; it is charged with not being faithful to its trust; it is supposed to have lost the popular sympathy; to be unconscious of deep convictions; to be inadequately penetrated with the responsibility of its mission. Into the accuracy of these allegations we wait not to enter. We only derive from them motives for thoughtfully entertaining the subject before us.

The institute of preaching we deem of perpetual obligation, and the great theme of the preacher we assume to be substantially unchangeable; but that the mode of exhibiting that theme admits advantageously of change or adaptation, is a fact of which Scripture itself supplies rich illustration. Under the Jewish economy, the mode of exhibiting Divine truth was pre-eminently by type and symbol. Under the Gospel, oral teaching is the dispensational rule, and symbol the exception. What flexibility appears in the manner of Our Lord's address;—now thundering against the tribe of sanctimonious hypocrites which infested Judæa,—now melting in accents of compassion over the ignorant and wretched who hung on his lips, and now calmly uttering oracles in the midst of his Apostles! How changed the method of Paul, on Mars'-hill, from his Jewish appeals and Biblical illustrations in the synagogue! How simple, gentle, courteous, the style of the epistle to “the elect lady;” what gloom, grandeur, and terrible majesty attend the same pen in the Apocalypse!

True, the scope for such change lies within a comparatively small range; just because the human mind itself is a constitution, and the oscillations of which

its laws admit are bounded by very narrow limits. But so much the more culpable should we be for disregarding such adaptation, supposing the character of the times to require it. Be it remembered, also, that, whether we will or not, our *modus exhibendi* is ever and inevitably undergoing change. Even the staunchest advocate for stereotyped forms defends his opinions in the language and style of the nineteenth century. Among the cultivators of exegetical theology, there are few who would not be ashamed of those principles of Biblical interpretation which prevailed for ages in the Alexandrian school and onwards, but which are now replaced by sounder Hermeneutics. The sternest wholesale denouncer of systematic theology generally aims at some system in his own denunciations, and would feel mortified at hearing his last sermon charged with being destitute of all method. The warmest admirer of Primitive, Puritan, and Nonconformist preaching, would not think of copying the unarranged and merely hortatory style of the first period; nor the rough, unhewn, unwieldy sentences and polemical character of the second; nor, of the third, the diffuseness and ill-arranged thoughts of the ever-substantial Owen; the calm, comprehensive, and majestic Howe's treatise-like style and jungle of sub-divisions; nor the interminable "uses" of any of them.

Standing where we do, and looking back on the comparatively short time that Britain has had a pulpit—for the modern pulpit is properly the child of Protestantism—we can distinctly see both with what incalculable advantage the present question has often been made the subject of anxious consideration, and with what fearful loss to the best interests of religion it has been often neglected. The intrepid Latimer asked, in effect, How may I best move and impress my age? and his racy, colloquial, dramatic style, and his half-religious, half-secular preaching-pictures told mightily on the men of his time. The Puritans, down to Baxter, asked it; for they saw what a powerful engine the pulpit might be made for promoting the religious and social welfare of the people, and they worked it simply, earnestly, and perseveringly—now assailing their Papistical opponents, and now pouring out before their lately-rescued flocks the richest stores of evangelical truth. Preaching, in their view, was the want of the age; and hence it was that

at their district meetings, convened, often at the risk of Royal displeasure, under the name of "prophesyings," their chief business was to prepare the younger clergy for efficiency in the pulpit. And "God wrought with them."

The spring-tide of profligacy which set in with the Restoration carried the pulpit along with it. Jeremy Taylor's compositions—gorgeous mosaics of learning and fancy—belong chiefly to a somewhat earlier period; and, magical though they are, they possessed no charm to "stay the plague." Barrow, ample in his embrace of a subject, logical in his arrangement of it, and lucid, vigorous, and impressive in his style, was still too poor in theology, and too exclusively devoted to questions of general duty, to tell on the state of things around him. South only aggravated the evil, and made it incurable. That an ocean of depravity was surging around him was nothing in his eyes compared with the fact, that there had been men called "Round-heads," and that some of them still remained. On these he expended all the arrows of his wit, dipped in malignity. And never, perhaps, did Providence read to all that have "ears to hear," a more solemn lesson than in that instance, on the danger of enlisting the light forces of raillery as auxiliaries to religion. Profanity soon grows indiscriminate in its assault on things sacred; and the shafts meant only for what was called fanaticism and sanctimonious pretence, were hurled against piety in every form. All piety was suspected of disloyalty. In the language of Secker, "even Christians excuse their piety as others do their vices." Virtue, religion, revelation,—nothing but the names were generally supposed to exist, and to pronounce even these was a signal for banter. The "Hudibras" of one Butler—professedly meant only to ridicule hypocrisy—became a standing arsenal of weapons against all godliness, and combined with other things to render necessary the "Analogy" of another Butler. The Temple of Truth tottered to its foundations; and, for a century after the Restoration, the Tillotsons and Stillingfleets, the Clarkes and Atterburys, the Balguys, Sherlocks, and Jortins of the day, devoted a large proportion of their discourses to repair the mischief and strengthen the outworks. The majority of their discourses, however, are grave disquisitions, fluctuating in style between a stately sobriety and an elaborate tameness, measured, monotonous, and often

pointless, leaving the heart unwarmed, and the conscience unaroused.

Yet was this considered an improvement on the pedantry and prolixity of the preceding age. For, during this period, the pulpit method of the Established Church underwent a marked revolution. Divines of the so-called latitudinarian school, of which Wilkins and Whichcot, Cudworth, More, and Worthington were the founders, cultivated the art of preaching. "This set of men" (says Burnet, speaking of Tillotson and Stillingfleet, Patrick and Lloyd) "contributed more than can well be imagined to reform the way of preaching; which, among the divines of England before them, was overrun with pedantry, a great mixture of quotations from fathers and ancient writers, a long opening of a text, with the concordance of every word in it; and a giving all the different expositions, with the grounds of them, and the entering into some parts of controversy, and all concluding in some, but very short applications, according to the subject. This was both long and heavy. The style of the discourses of these men was generally clear, plain, and short; they cut off unnecessary shows of learning, and applied themselves to the matter, in which they opened the nature and reason of things so fully, and with that simplicity, that their hearers felt an instruction of another sort than had commonly been observed before. So they became very much followed."

But the advantages resulting from this improvement of style and method (which Burnet, by the way, greatly overrates) were more than counterbalanced by the change in the substance of their discourses. And here let me point attention in passing, to the marked resemblance between the views of the latitudinarians and the theology of the rationalistic school in our own day. Truly, there is nothing new under the sun. The pretended new lights are only the old ones rekindled in newly-figured lamps, but with diminished brightness. According to many of the latitudinarian school, the design of Revelation is simply to revive our natural notions of God. Man possesses a *recta ratio*. That which he especially needs is intellectual development,—his moral improvement follows as a matter of course; sin has not essentially injured him; moral divinity is preferable to evangelical; fundamental doctrines are reduced to as small a compass as possible; theological terms are to be dis-

missed; the beauty and fitness of virtue take the place of the gracious provisions of the Gospel; sincerity, even in error, is all in all; a liberal and philosophical spirit is to be cultivated.

The natural fruit of such teaching speedily appeared: the Sacred Scriptures lost their peculiar authority; indifference to specific Christian truth prevailed; piety, divorced from its appropriate motives, gave place to a superficial morality; a spirit of infidelity appeared. "My brethren" (said Bishop Lavington, addressing the clergy about the year 1750,) "I beg you will rise up with me against mere moral preaching. We have long been attempting the reformation of the people by discourses of this kind. With what success? None at all. On the contrary, we have dexterously preached the people into downright infidelity. We must change our voice. We must preach Christ, and him crucified. Nothing but the Gospel is the power of God unto salvation." In this strain Secker, Horne, and others joined; though they will be found at times too much exhibiting, in their own preaching, the faults they deplored in others.

But what, during this century, dating from the Revolution, was the character of Nonconforming preaching? "In making our discourses not only true but seasonable," (remarks Dr. Owen,) "consists no small part of that wisdom which is required in the dispensation of the Word." Well had it been if this property of seasonableness had, during the early part of this period, been supposed to apply to the style and treatment, as well as to the subjects, of their discourses. Doubtless, the operose character, of which we complain, is felt more sensibly by us than it was by those who had never received the truth in any other form. Still, loaded as the sermons of the day ordinarily were with theological wealth, their practical value must have been greatly impaired by the unattractive form of the vehicle in which it came.

Exceptions there were, even then, to the prevailing method. The style of Owen, for example, found its antithesis in that of his contemporary Bates; but Bates had little more than his smooth silver style to recommend him. Subsequently, however, the exception became the rule. During the close of the seventeenth, and the beginning of the eighteenth centuries, the method of the Pulpit gained considerably in clearness of style and in natural distribution of

subject. But where were the searching fidelity of a Flavel, the hearty vigour and directness of a Bunyan, the pungent appeals of a Baxter, and the unexpected inferences and telling applications of a Howe? The Gospel is there; but it is as cold statuary rather than as a warm painting. The ground of appeal is present, but the application itself is absent. The pulpit, generally speaking, was no longer aggressive. Its conventional proprieties were thought more of than its efficiency. Its audience was select. The quiet piety of families lived on, but active denominational piety waned. The fact seemed comparatively lost sight of, that Congregationalism lives only while it labours,—while it does “its first works.” “Judah mourned, and the gates thereof languished.” A spirit of formalism was settling down on the Dissenting community.

And was there none to sound an alarm, or to inquire as to the mode of exhibiting the Gospel best suited to the age? Doubtless then, as now, as ever, there were the three classes of the indifferent, the contented, and the concerned. The number of the latter, there is ground to believe, was not inconsiderable. In 1728, some published a sermon on “the Methods to be taken by Ministers for the Revival of Religion.” Doddridge’s first publication, in 1729, was entitled “Free Thoughts on the most probable Means of Reviving the Dissenting Interest,” &c., the burden of which is, “ministerial adaptation,” by “all honourable methods,” to the tastes and wants of the people, with a view to their instruction and salvation. In 1731, Watts published his “Humble Attempt towards the Revival of Practical Religion among Christians, and particularly the Protestant Dissenters.” In the Preface he writes: “I am well satisfied that the great and general reason is, the decay of vital religion in the hearts and lives of men, and the little success which the ministrations of the Gospel have had of late for the conversion of sinners to holiness, and the recovery of them from the state of corrupt nature, and the course of this world, to the life of God by Jesus Christ.” No want of orthodoxy is alleged—of orthodoxy uttering itself in evangelical strains; but then it was that tame, unaggressive orthodoxy, which is content with simply holding its own, and therefore begins to lose it; which considers its equipment for “the wars of the Lord” complete, though its quiver is empty of “the arrows of the Lord;” which aims

not at the recovery of sinners to God, or can at least be content to fail of its aim. Nor were there men wanting to see the exigence and to deplore it; the great want consisted of men who would do and dare as well as deplore; men to whom the little conventional observances that bound their lethargic church should be no more than the “green withes” to the waking giant. “Our misery” (said Jonathan Edwards, in 1742, in his “Thoughts on the Revival of Religion in New England,”) “our misery is, want of zeal and courage. There is always a tendency in man to promote the means into the place of the end; and the only zeal and courage wanted in either hemisphere were just those which would still subordinate and adapt the means to the end. But as these were wanting in the circle of sober conventionalities, it was time for God to work by other agencies. And He was pleased to call forth and employ the rough energies of Methodism.”

The subject before us is one for the Church to resume in every age. For, if the present has a character of its own, the past can furnish us with no stereotyped form of dealing with it; while yet we are in danger of pertinaciously adhering to the past simply because it has been consecrated by time and usefulness. But even if the preaching of to-day were the most impressive since the apostolic age, it might still be the part of wisdom to inquire whether its efficiency might not be raised yet higher.

One of the topics of censure now current relates to the *style* of the pulpit. It is charged with being vapid and laboured, stilted and technical. That which is said to be needed is a superior kind of talking to the people. Now, without giving in to a strain of animadversion which owes much of its strength to its indiscriminate-ness, it might be well to inquire whether the diction of the pulpit does not admit of much greater sprightliness, variety, and force, than generally obtain. The range of subjects varies from the heights of heaven to the depths of hell; but are they not all too nearly levelled by the uniform style of our treatment? During the week many of our people, by hearing or reading other topics, range through the calm and the fervid, the plain and the ornate, the argumentative and the declamatory, the simple narrative and the highly picturesque; can it be well that the pulpit should make a monopoly of sameness? True, the subjects proper

the Christian preacher determine that one quality shall pervade his treatment of the whole—sobriety. Even his vivacity must be tempered with gravity. But this characteristic has no necessary affinity whatever with monotony and dullness. Never was it more important than at present, not only that we should have thoughts to impart, but that our language should take its character from our thoughts; not, as is too commonly the case, our thoughts from our language.

The talking strain which is called for is indeed open to danger. With a few distinguished exceptions, the men who should be the last to attempt it are likely to be among the first. Indolence will be ready to hail it under the erroneous notion, that it implies a discharge from the labour of composition; while a want of taste and of good sense will leave some liable to mistake coarseness for freedom, and flippancy for ease, and a 'slipshod twaddle for a racy, homely form of address. Let these dangers be avoided, and the preacher may advantageously talk. Let him understand by it the manner in which a sensible man conducts a private encounter or conversation when he is bent on carrying his point, and the more talking the better. "Think with the wise, but speak with the common people," is a precept of Aristotle. Great and good thoughts need not the studied drapery of style. And great subjects, duly pondered, and deeply felt, may be comparatively left to announce themselves. Surrendering himself to their influence, the preacher will be under no temptation to substitute words for things. He has a great truth to present; away with the stiff, faded, brocade style which would serve only to smother or conceal it. He pants to pierce the heart; an arrow all wing and no point is worthless for him. He has a message from God to deliver; and if he is conscious of any anxiety on the subject, it is that he may make it known with a clearness which cannot be misunderstood, and a directness which cannot be evaded, with the freshness and force which belong to the utterance of a living truth. To such a state of mind the ornaments of rhetoric appear small. It will give soul to his discourse, gravity to his diction, unction to his eloquence, heart to his arguments, and power to his ministry.

I am only uttering the conviction of many of the wise and the good, as well as my own, in saying, that the pulpit of the present day requires a higher order

of thinking than characterises our ministrations generally. Suspect me not of calling for learned disquisitions, or philosophical essays, or laboured flights of oratory. Not that there would be much danger of their coming, if they were called for. What active settled minister has time to prepare them? Equally to be avoided is an unnatural straining after the novel and the far-fetched; after thoughts, or "truths wrung from the subject," as Lord Bacon expresses it, instead of letting them "flow freely, like the juice of the grape from the first pressing of the vintage." And most earnestly would we protest against the notion, that the preacher is to pander to a morbid appetite for intellectual excitement. Many of the loudest complainers of pulpit tameness belong to a class who should seek the mental alcohol they thirst for in other quarters. Shall the spiritual sacrifice due to God be displaced by an offering to human pride; the hunger of the soul be ignored to appease the cravings of the pampered intellect?

The quality to which I refer is of a kind to indicate that the "man of God" has thought out his subject for himself; that he is at home in it; that, instead of dozing through it, he has been aroused and excited by it; and feels that he has something to say on it calculated to excite others. He will not amuse them with speculations, when he should be coming "home to their business and bosoms." He has an aim; and his directness and earnestness of manner will show that he is intent on accomplishing it. His hearers will feel that a sincere man is unburdening his soul of deep-inwrought convictions. The way in which he deals with an objection will prove that he has privately wrestled with it before. Where another exhibits his indolence or weakness by stating a duty loosely, and fancies that he has done everything necessary when he has quoted two or three general texts, such a man will show his mental discipline by enforcing the duty with discrimination, and by referring it alike to its ultimate principles, and to the authority of Scripture. His delineations of character and its consequence will not be unqualified, overcharged, absolute—all angels and fiends; he will sketch from Nature, with its lights and shadows. Having seized the salient points of a subject, his only care is to induce others to look at it from his point of view. As they cannot publicly question him, he will break up the subject into questions

himself. While another is wasting time in merely telling his hearers didactically what they ought to do, he is rousing them to action; and, instead of describing what their feelings should be, he is calling the emotions themselves into existence. His style may be irregular and ragged, and so may be his thoughts; but still he will give you thoughts; and their fresh and suggestive character will assure you that they are his own,—the result of mental contact and communion with the subject.

Never was the pulpit surrounded by an audience more watchful and unsparing, critical and exacting, than now. And, if the preacher would be heard, he must show them that he is a contemporary—one of themselves; that he knows the age in its sympathies and aversions, in its tendencies and fallacies, in its sins and sorrows; that he has a current personal experience of his own belonging to it; and that the Gospel, which is daily pervading and saving him, can prove the power of God to their salvation.

Let no man take refuge in indolence, by alleging that his people cannot appreciate his mental efforts. The probability is that he has not yet done justice to their capacity. It is not easy to overdo a congregation with sense, provided it be rightly administered. The homeliest people do not like a discourse the less for being thoroughly good in every respect. They will gladly drink the water of life from an iron bowl, but will not decline it from a chastely sculptured goblet.

Never since time began has there been an age so educated as the present: I say educated—developed. Even a town congregation may still include many illiterate hearers, but few uneducated will be found in it. In the great unchartered free-school of society,—a school in which there are no truants, no holidays, but where the lessons are always going on,—even the illiterate have acquired a quickness of apprehension and a power of mental appreciation, to which we hardly do justice. There are few things fit to be addressed to one class of our hearers which would not be understood by all. And never has there been an age so penetrated and pervaded by the spirit of literature as the present. A city or town congregation is, to a great extent, a congregation of readers,—readers of books, periodicals, and papers, produced in competition, and depending on their intellectual excellence for continued existence.

From this mental discipline or dissipation, they come to hear our thoughts on religion; and can they hear without comparing? And if their mental, unuttered verdict, as the result of the comparison, be power out of the pulpit and feebleness in, the interests of religion cannot but suffer. The Press, as it now operates, is a new power, and has created for us a new class of hearers; and if the Pulpit is to stand, it must meet their rising demands. The spirit of the age, whether it be viewed as devotedly mechanical or as eagerly mental, idolises it; for, in both respects, it is the creature of the Press, and lives on its breath. And if we would have it for an ally, and not find it our foe, we must put forth a ministerial activity and power corresponding with it. It is joining us in the cry for education,—mind is to agitate the mass; and the more exclusively secular that instruction is, the loftier will be the function of the pulpit, and the greater the demands made on its power; for it will have to do with an audience more than ever quick to distinguish substance from show, “the precious from the vile.”

Far be it from me to imply that the preacher has done everything which is necessary, when he has made a truth clear to reason. But I do mean that he has done little, until he has in some degree prepared it for the minds of his hearers, on his way to their hearts. On a large class of subjects, he may have to rebuke the vain endeavours of reason to comprehend them; but he should do even that rationally. Though it is not every error that deserves respect, and though the chief occupation of the pulpit is not to consist in settling the boundaries of truth; yet if this be an age marked by peculiar activity and independence in relation to religious questions, the pulpit should not be the last place in the world to which to look for appropriate answers.

Reasons may be assigned to show that a good elocution was never so essential to ministerial usefulness as now. Members of congregations have greater opportunities than ever for instituting comparisons between the manner of their own minister and that of not merely other ministers, but other public speakers. The comparison may be drawn most unconsciously; but it cannot be to his disadvantage without lessening his acceptableness. Again, in proportion as the public mind advances in cultivation, it becomes more quick to perceive the

grotesque,—more sensitive to the stiff, the awkward, and the repulsive,—more easily offended at every violation of taste, and disposed to turn away from even the best public teacher who is chargeable with it. Besides which, the necessity for attention to this subject increases just in proportion as the standard of ministerial education is raised. Mere scholarship, so far from having a tendency to improve natural oratory, is calculated rather to impair it. There is ground to fear that many a man has lost the power of imparting knowledge acceptably, just in proportion as he has had knowledge to impart. For a man to exhibit a disregard to consequences, because he flatters himself, forsooth, that he has communicated the truth, says but little either for his knowledge of human nature, or for his fitness for the ministry. For, first, he may not have communicated the truth, he may have only parted with it; the other condition of communication, reception, may not have taken place. And for this he himself may be partly answerable. And, next, he may have repelled minds which he might have attracted; and, in repelling them from himself, he knows not how far he may have repelled them from the Gospel.

If a good delivery can recommend even emptiness itself, how much vitality and force does it add to a train of thought which deserves it! If the preacher would not have his chapel a dormitory, he must employ awakening tones. Even the monotony of Niagara lulls to sleep. If he would have attention as well as attendance, he must not only have feeling, but be able to show it. His tones may be conversational, but they must be earnest. Besides showing his people that he has the ability to instruct them, they must be made to feel that he has the deep anxiety of a friend to do it. His countenance should speak blandly, seriously, affectionately. Powerful, encroaching, almost ubiquitous, as the Press may be, oral teaching has a grand function of its own. In imparting first impulses, kindling sympathies, searching the bosom, and giving to a subject living interest, the human voice is God's great missionary. And shall this most expressive of all instruments be the only one played at random?—this sacred talent be left uncultivated, unimproved? "Whitfield," says one of his biographers, "sought out acceptable tones, and gestures, and looks, as well as acceptable words;" and asks, "Was Whitfield right? Then many, like my-

self, are wrong. Let the rising ministry take warning. Awkwardness in the pulpit is a sin; monotony is a sin; dullness is a sin; and all of them sins against the welfare of immortal souls." Elocution, we know, formed an important branch of ancient education. The great masters of classic oratory attained distinction only as the result of labour. And if our colleges are to send forth able preachers—and for what else do they exist?—the elocution of the pulpit should form a recognised part of their academic training.

As to the branches of evangelical truth especially called for by the character of the times, I cannot but express a doubt whether the whole doctrine of spiritual agency, spiritual life, and an unseen spiritual state, has been sufficiently set forth. The grounds of this doubt I have not time to particularise. But let me inquire, for example, whether the conversion of men is aimed at so directly and strenuously as in former years. That remarkable changes, such as those which perpetually startled and delighted the church in the early days of Methodism, should abound now is, owing to the widely-diffused influence of religious education, not to be expected. But, in spite of all that a shallow philosophy has prattled to the contrary, there is no reason, in the nature of things, why changes as complete should ever cease. Deterioration of character is always gradual; recovery is sudden. "A man," says Lord Bacon, "reforms his habits either altogether, or not at all." "As to the expressions regenerate, born again, born of the Spirit, they mean," said Paley rashly, in 1777, "they mean nothing, that is, nothing to us,—nothing to be found, or sought for, in the present circumstances of Christianity." But did he continue to think thus? "Of the persons in our congregations," said he, in later years, "to whom we not only may but must preach the doctrine of conversion plainly and directly, are those who, with the name, indeed, of Christians, have hitherto passed their lives without any internal religion whatever. These must be converted. There must be a revolution within. They cannot be saved without it. And the man who undergoes it must necessarily be sensible of it at the time, and remember it all his life afterwards. It is too momentous an event ever to be forgotten. A man might as easily forget his escape from a shipwreck." Do we preach sufficiently like men whose direct aim is to save their fellows from worse

than shipwreck? And, supposing that we have saved some, do we occupy ourselves so much as we ought to do in unfolding the duties, and dangers, and exercises of the spiritual life, and in insisting on that separation from the world which is essential for those who would live in communion with a higher world?

Complaints are made by some that the age is peculiarly materialising and mechanical. Science, it is said, is dethroned, and works in clay. Everything mental is estimated by the price which it brings. The terms of the market are applied universally. The spirit of trade is everywhere, and its competition incessant. Others insist that the characteristic of the times is a high-souled dissatisfaction with existing conventionalities; earnest aspirations after the lofty, the spiritual, and the great. Their noble spirits are prophetic of a diviner, an æsthetic age. If the theological tendencies of the age be asked for, the same contraries exist; one affirming that its tendencies are towards the ritual and traditional dogmas of Tractarianism, and another, towards the negations and speculations of Rationalism. Both tendencies exist. The one is the just and natural reaction of the other. The materialism of the day is doubtless traceable, chiefly, to the great progress made of late years in physical science, and to the application of its discoveries to the arts. The rationalism of philosophy has owed its success to the boldness of its pretensions, and to the attractions of a somewhat novel and higher order of popular thinking, addressed to a state of mind panting for change, and vain of it. While the neology of Tractarianism (for ultimately it is a form of Rationalism) is indebted for its footing partly to the clearly-perceived inability of the Establishment to maintain its ground by its real merits as an establishment, and the consequent necessity of falling back on authority; and partly, I believe, to the hope with which it beguiles some, of finding, in the asceticism of their "new love," that spiritual life of which they had previously heard and known so little. It opened to them the prospect of supplying the felt deficiencies, not indeed of evangelical truth, but of their faulty views of it. This movement is the old attempt of Law, in his "Serious Call to a Devout Life," newly adapted to the times; exhibiting the same separation from evangelical motives, and tending to the same mystical pietism.

But, whatever may be thought of these explanations, the facts remain, and they exhibit a character which Christian truth alone can ameliorate—an exigence which it alone can meet. But then it must expand, and adapt itself to the occasion, and be wisely administered. Where is there balm, if not in Gilead? Where a physician, if not there? Where is there hope for the age, if not in "the glorious Gospel of the blessed God?" Is the age drawn by a strong attraction to a material centre? We must bring forth the only counter-magnet; "and I," said Christ, "if I be lifted up from the earth, will draw all men unto me." Is the age dead, fossilised in its earthliness? There is but one remedy. "Prophecy unto the wind, prophecy, and say to the wind, thus saith the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live." Do mere nominal Christians form a large proportion of our congregations? We must preach conversion, aiming directly at their conversion,—warning them, that there is no alternative between it and their destruction. As to the members of our churches, are not many of them full to repletion of sympathies with the world, their hearts coated over with the spirit of the age? "Know ye not" (must be our language) "that the friendship of the world is enmity with God?" Another world must be brought into their horizon, as the only counterpoise to this. Are there aspirants, both real and pretended, after a higher order of spiritual life, and nobler forms of excellence? Let us show that the Gospel seeks to kindle such aspirations,—is exquisitely adapted to produce them,—is comparatively unknown for the want of them; that it treats men as spirits, walks with them here as immortals, the Infinite Spirit himself ennobling, expanding, and lighting up their spirits. Let us so preach the Gospel as to show them that if enlarged views can delight them, or models of high excellence win their admiration, or lofty motives impel them to action, we need not as yet call for a new dispensation; that they can penetrate no depth of hidden emotion, attain no height of spiritual experience, where Christianity is not awaiting them with words of counsel and encouragement. But then the foundation of the whole must be laid in "repentance towards God, and faith in our Lord Jesus Christ."

Need I add, that the ministerial spirit

supremely called for at the present time is that of holy energy and zeal? Men of God, entering on the ministry now, are placed in circumstances much more inauspicious of success than they would have been forty, thirty, or even twenty years ago. As it relates to our own denomination, there is a greater fastidiousness respecting the minister, and a greater impenetrableness to his ministry. His instructions in the pulpit are expected to be of a higher order; and yet his diversified duties out of the pulpit leave him less time for preparation. He is expected to be more impressive, and yet the materials he has to work on are less impressible. He is expected to sustain the public interest in our great societies after their novelty and romance are gone, and nothing is left but principle and statistic. A portion of the excitement which formerly went off in the direction of these societies has since been diverted and applied to the amelioration of our ecclesiastical position. But this, though essential to our success on a large scale, and in the long-run, is not so conducive to present prosperity. The machinery of the Establishment, too, is worked with incomparably more energy than formerly; while among the different sections of the religious community, there is more bidding for the popular suffrages. The spirit of trade-competition is by no means confined to the market.

Looking beyond the religious pale, into the world around, we behold one vast scene of unintermitting excitement. Formerly, during some annual stir of business or pleasure, certain religious meetings and habits were suspended as impracticable till the bustle was over. But that transient turmoil is the average stir of the present time; and to wait till it is over would be to imitate the rustic waiting till the river had passed by. Feel the pulse of society, and you will find it beating with feverish rapidity. Listen, and you may hear the incessant roar of the great Babel. Look, and you will see the multitude "making haste to be rich"—all at the diggings; but the majority labouring only to live. And the body of our hearers pass the week amidst these scenes, come out from this whirl to hear us preach? Do you show them how unfriendly their state of mind must be to progress in the divine life? They tell you that this earnestness for "the bread that perisheth" is absolutely necessary; that it is their only chance of obtaining it; that all their neighbours are running

a race for it. Do you entertain the hope that by living in this atmosphere of storm they will become insensible to it, as men learn to sleep under the whistle of the steam-engine? They will do so; but the insensibility will not stop there; it will come with them into the sanctuary also. What they might have felt as earnestness in your ministry, under other circumstances, they will be able to doze under now. The bewildering play and rush of the machinery in one of the great manufacturing of this thriving district—the omnipresent agitation of springs, and balances, and wheels—make one feel, on leaving it, as if everything in the open air were still. Ordinary motions pass for perfect quiescence. Your hearers live in a scene where earnest activity has become the condition of life; and the ordinary work of the ministry is in danger of being viewed by them as apathy. Your zeal may not have cooled, but their sensibility to it has abated. And they come with the world so earnestly busy at their hearts that an increase of energy is necessary in order to secure an ordinary amount of their attention.

Friends and brethren, what manner of persons ought we to be? What piety should be ours, if our own personal holiness is the measure of our zeal to save others from their sins? What enlarged and affecting views of preaching should we take if we believe that we have been anointed and commissioned, as Christian ministers, to stamp our impress on the imperishable interests of the age; that we are held accountable, to an unknown degree, for the character, the well-being, the everlasting prospects of the great aggregate of human beings teeming around us? What adaptation should we study—becoming all things to all men—if by any means we might save some? What energy should impel us, if the age is to learn from our example the ardour of Him who could say, "the zeal of thine house hath consumed me?" Not, indeed, the energy of ignorance and passion, which proclaims itself in noise, and exhausts itself in occasional and uncertain spasms of effort; but the calm, constant, earnestness which arises from a great, clear, settled purpose—an earnestness which shall keep us single-minded in the discharge of very various duties, and spiritually-minded even when attending to secular claims, and full of heart and hope in the face of disappointment and difficulty, by taking us habitually where it took our Lord and Saviour, to

the fountain of spiritual life and energy, "that we might be strengthened with all strength in our inner man."

The Rev. George Smith, after some preliminary matters, read the Report of the Affiliated Societies, showing the relation in which they severally stand to the Union. Dr. Massie next read the Report of British Missions, after which Mr. Fairfax, of Sydney, delivered a copious and very interesting statement relative to the spiritual condition of New South Wales, and the proceedings of the Church under the care of Dr. Ross. The subject of the Cheap Edition of the Congregational Lectures was next brought forward, when the claims of the Publishers were strongly enforced on the Assembly, on the ground of the unparalleled cheapness of that beautiful and compact edition of this important series.

On Wednesday morning, after the usual Service, the Rev. George Smith brought forward the Report of the Committee on Ministerial Support, on which a considerable amount of discussion followed, and ended in the appointment of a Committee, comprising Mr. J. Cheetham, M.P., Messrs. H. Bateman, E. Swaine, B. Hanbury, A. Carter, C. Reed, H. Rutt, Mr. Milligan, M.P., Mr. Hadfield, M.P., Mr. Barnes, M.P., Mr. Ker-shaw, M.P., and others.

The subject of Lord's Day Observance was next brought forward by the Rev. J. A. James, which led to an extended discussion, and closed with a resolution to the effect that a memorial should be presented to her Majesty, entreating that the Royal sanction might be withheld from that part of the charter which provides for the opening of the Crystal Palace on the Lord's Day, and recommending the Christian congregations of this country to take similar steps, with a view to avert this threatened infliction of a great evil.

On Thursday Morning the Scotch Deputation, consisting of the Rev. William Swan and the Rev. G. D. Cullen, was introduced, when Mr. Swan delivered an appropriate and interesting address; to this succeeded the subject of Chapel Extension, which was presented in a very important paper by the Rev. George Smith. A number of gentlemen spoke on this point, all expressing strong conviction of its importance. The Rev. Richard Fletcher, of Manchester, materially contributed to the interest and the illumination of the subject by stating what had occurred in Manchester, where already £32,000 have been subscribed towards Chapel Erection. The Marriage Law was next brought forward, in a highly important paper by the Rev. George Smith, which led to an extended and important discussion, and the referring back to the Committee of the Report for still further investigation.

The subject of American Slavery was next introduced by the Rev. Samuel M'All, who, in a speech of great power and feeling, introduced the resolution, which, with some modification, was subsequently adopted. The resolution was seconded by the Rev. M. Thompson, a delegate from the churches of the State of New York, who delivered one

of the best anti-slavery speeches ever listened to from a British platform. It was generally felt that while America can boast a large body of men of kindred spirit with Mr. Thompson, the case of the slave cannot be hopeless.

After the passing of several more Resolutions, the Assembly adjourned, as on the two former days, to Salem Chapel to Dinner; after which a considerable amount of business was done, and among other things, Mr. Henry Bateman brought forward, in a luminous and comprehensive speech, the claims of the Milton Club, showing its bearing on the religious interests and proceedings of Nonconformity. In the Evening, the Rev. J. A. James preached in Horton-lane Chapel to an audience which crowded the edifice in every part, while the overflow formed a large congregation for Dr. Halley, who kindly undertook, on the spur of the occasion, to preach in Salem Chapel.

It was earnestly pressed that there should be on the evening of the Monday and the Tuesday Lectures delivered to the working classes, and accordingly the Rev. Andrew Reed, and the Rev. Brewin Grant, were engaged to conduct that important experiment, the success of which, as to appearances, was in the highest degree complete. On the Monday evening it is calculated that there were not fewer than 1,000 people present, and in the other and larger edifice, on the Tuesday, about 1,500.

It is to be noticed, that on the Tuesday evening there was a meeting held in Salem Chapel for the exposition, defence and enforcement of Congregational principles, when that noble edifice was crowded in every part. On the Wednesday evening the subject of British Missions was advocated in the same place, when the gathering was equally numerous.

It is gratifying to state that the subject of Education appears to have taken particular hold on this great and enlightened locality. A Public Breakfast in connection with it was given on the Friday morning, when the numbers attending were so large as to produce a great amount of incommodation and difficulty in meeting the necessities of the case. After this, a Public Meeting was held in Salem Chapel, which, although at the close of the week, and at the end of so lengthened and exhausting a series, was almost filled. Among all the meetings there was not a more interesting and hopeful one than this. Titus Salt, Esq., who has now contributed to this great object the noble sum of £1,000, occupied the chair. Three or four M.P.'s were present, who both by word and deed nobly forwarded the grand object. The meeting was such as, in the highest degree, to cheer and encourage those excellent men who, for a long time, almost bore alone the burden and the heat of the day.

Such is a mere glance at the proceedings of this memorable gathering, at which upwards of 400 ministers and delegates were present. In this, as in former cases, respectable families, and other religious communities, were forward to aid in accommodating the Delegates and Visitors. Thus nothing

was left undone that could be done by the Ministers and Churches of Bradford to give spiritual and moral effect to the last session of the Congregational Union.

While such was their proceeding, it is worthy of notice that the Committees of the Union and of the Affiliated Societies were not wanting in their endeavours to complete the movement.

With a view to extension as largely as possible of the interest and the benefit of this great accumulation of public services, they made arrangements with the BRITISH

BANNER Office to publish a Double Supplement of 64 columns, giving full and complete Reports of the whole, with the various Addresses. By this means the three kingdoms, both the Indies, and all the Colonies, have been, to some extent, made parties to these Meetings, and admitted to share in the delights of that most delightful season. As a memorial of the event, the Bradford Churches placed a copy of the said Supplement in the hands of all the friends of the several denominations who contributed to the accommodation of the visitors.

Essays, Extracts, and Correspondence.

CHURCH ECONOMICS.

To the Pastors, Deacons, and Members of Christian Churches.

ONE prominent feature of the Church of the present day is the ever-increasing demands made on her exertions and liberality; another is the numerous and complicated organizations in operation, and the measure of excitement required in connection with them, to meet these incessant demands. Surely there must be some more simple and effective method of working out these noble objects than those in general operation. On every hand there is a cry of deficiency of means. Hundreds of ministers groan under a weight of domestic and neighbouring want and suffering. Approved and noble institutions, the evident offspring of heaven, and the glory of earth, cry aloud for ampler resources.

It is clear that demands on the churches will still increase. Now fairly started, the for ages pent up tide of Christian beneficence having once, as by a Divine impetus, broken through the dam of human selfishness, must flow on in various channels, till it shall encircle and bless the world. Do we lament this? Our soul magnifies God for it! But how can this state of things be provided for, except by the liberal, conscientious, and frequent periodical dedication of their substance, by the universal brotherhood of Christians?

Church of the glorified Saviour! the chosen of his love, and purchase of his blood! here is your noble and blissful vocation. When the faithful were few, and formed but one fellowship in Jerusalem, in a day of severe trial, the spirit of love and self-sacrifice rose to the extraordinary exigencies of the occasion. (Acts ii.) Subsequently, the practice of a frequently repeated systematic liberality extracted wealth from poverty. (2 Cor. viii.) What but equal practical wisdom, with equal devotedness, is re-

quired to meet every possible demand? Are not our obligations at least equal to theirs? Shall we not seek some safe and practical mode of imitating their devotedness? Shall not the Church seek to rise to her true position before the world? Where but in this will she find it? Men behold energy, enterprise, toil, and sacrifice everywhere else. Science, Commerce, and Pleasure command them; so also must Religion, to impress and convince mankind.

The early church in Jerusalem answered the purpose of her origin, by manifesting her superiority to earth, her intense affection for the redeemed, her self-sacrificing benevolence for mankind, and her entire dedication to her Lord. The Redeemer would have every church answer the same end in the locality of its existence. Every church is to reflect the light of truth, to diffuse the knowledge of salvation, to dispense love, peace, and bliss in the region of its influence. To provide means and agencies for these objects pecuniary offerings are required. Who but Christians can be expected to furnish them? In their limited and reluctant supply, what is the value of professions of devotedness? The world sees through and despises the hollow pretence, often accounting religion a lie, and its professors hypocrites. Large pecuniary offerings will be at once the issue and the proof of real and intense dedication. It is only this consideration that impels me thus to write; for the mere pecuniary results I would not so interest myself.

Now, can a church so effectually furnish these means as by compliance with Apostolic rule and precedent—namely, by depositing weekly, in a sacred treasury, for judicious appropriation, as demands occur, the conscientiously ascer-

tained proportion of the week's income? Have we any more liberty to decline so doing than to waive the obligations of the positive institutes and disciplinary rules of the New Testament? Should these sentiments appear startling and unfounded, will the reader kindly suspend his judgment until he has sought further light from the New Testament, or read some one of the Prize Essays on "Giving in Proportion to Means and Income," or a sermon, entitled, "The Divine Experiment," to be had of Mr. Snow?

Respected and Beloved Fathers and Brethren, Pastors of Churches! the initiative in this Church reformatory and vitalizing work must mainly rest with you. The churches will be in this, as in other respects, greatly what your opinions and teachings constrain them to be. If a sensitive shrinking from even the appearance of advocacy of your own personal interests has induced indefiniteness of judgment and rarity of treatment on this subject, be entreated to reflect whether every consideration of human exigency and present inquiry does not demand for it your best attention in the future? Be assured of this, that no specific object can gain by another's loss, and that the adequate requirements of each will only be realized in the due consideration of the interests of all. Two things are required principally of pastors in order to any marked success in this direction: a vivid apprehension of Divine teachings and of Christian obligation on this subject, and the exhibition of a steady, conscientious, and unmistakeable personal dedication, in proportion to means at command. It is vain and unreasonable to expect a higher rate of dedication of others with our means, than we ourselves are seen to practise. Absolved from the support of the ministry, we have more to devote to other objects. A fearless candour in the presentation of obligation, sustained by our own warm and constant beneficence, will soon live down selfishness, and call forth generosity. Instances could be adduced of churches in comparative poverty rising to a lofty pecuniary dedication, when due prominence has been given to the subject in public ministrations, in a kind, intelligent, and candid manner, and when pastoral teachings have been illustrated and commended by cheerful and self-sacrificing liberality. An intelligent, laborious, and beneficent ministry, the advocate of universal Christian equality, the expositor only of God's truth, free

from dogmatism, tyranny, and priestism, the employer of every class of talent for useful service, will never perish from among men.

Respected Friends, the Deacons and Officers of Churches! next only in efficiency to those of ministers are the services which you can render to this important object. Standing between the pastor and the flock, the energy, fidelity, and usefulness of the former, and the piety and liberality of the latter, are greatly influenced by you. If the teachings of the pastor are commended by your cordial approval, and illustrated by your abounding generosity, he will feel fully recompensed for his toil, and be animated to larger exertion and sacrifices, while the people will joyfully imitate your noble example. But should you manifest dislike of such teachings, and indulge in habits of parsimony, you wound his spirit, and cramp the ardour and elasticity of his mental operations, while your dissatisfaction and penuriousness cast a withering blight over the whole community. Better far were it for man, for God, and for yourselves, that you should resign this office, than that you should hold it in a spirit of parsimony. Holding office for the purpose of a wise and liberal distribution of the church's funds, the next essential and prominent feature of your character, to an intense and lofty piety, should be a warm and irrepressible generosity. The pastor can do but little without your cordial co-operation. The people will have neither disposition nor impulse to do much without the stimulant of your exertions and example. Waiting on this very thing, let it be your holy ambition and joy to devise and practise liberal things. Your provision of means and facilities for receiving offerings, and your cheerful devotion of ingenuity, time, and labour to their appropriate distribution, will exert a wise and most benevolent influence on all around you.

Members of Christian Churches! small, indeed, will be the results of ministerial and diaconal efforts, without your cordial sympathy and co-operation. The Saviour gave himself and his all to redeem and glorify you. He expects you to devote yourself and your all to serve and magnify him, and to carry forward the great purposes of his love towards mankind. Yourselves the purchase of the blood of Christ, let it be your chosen aim and richest satisfaction to employ the powers of your being, and the resources at your

command, to exalt his fame and extend his empire. The world's necessities imperatively demand this. The obligations of Divine love unmistakeably enjoin it. There is nothing in this profession-making, Mammon-seeking, luxury-loving age that would so palpably demonstrate true and intense devotion to Christ, as a self-sacrificing and diffusive beneficence. The appeal of Divine love and of human urgency is made to every Christian in his own personality.

The department "Church Economics" comprehends principally whatever refers to support of ministry and worship, including also the relief of necessitous Christians, and all Gospel-diffusing agencies, both at home and abroad.

Christian! hear not a minister whom you cannot respect, love, and profit by. If you hear one whom you do so esteem, let your heart witness the correspondence of your devoted recompense with your personal profit, and of the value of your offerings to the intensity of your love; and this not as an act of charity or of liberality, but of justice,—a needful acknowledgment for benefits received. Contribute cheerfully what you can for the benefits and purposes of worship, and scorn alike the meanness that would derive profit and enjoyment from the unassisted offerings of fellow-worshippers, and from the toil-worn brain of an unrequited ministry! How can a man profit by the agencies which he wrongs, or love the ministry which he wilfully and systematically robs?

Assist in relieving the necessities of your indigent fellow-Christians. Your Saviour accounts it as done to himself. Opulent churches and ministers should cheerfully and liberally assist poor ones. The present cry of inadequate ministerial support would soon cease if wealthier churches would imitate the example of the poor churches of Macedonia, 2 Cor. viii. Small and poor churches should do their utmost towards self-support before applying for foreign aid. A closer practical fellowship of churches would be productive of the noblest spiritual advantages to all parties alike. The benevolent joy of the givers would exceed the grateful joy of the receivers.

Devote as largely as your means and the urgency of other claims will allow, to the evangelization of your fellow-countrymen and the distant nations of the earth. This, Christian, is your sacred obligation, poor as well as rich. None are exempt. The poor are to give of

their poverty; the rich in proportion to their abundance. "Let every one of you lay by him in store, as God hath prospered him." The only doubt as to ability would rest with the poor.

Instances of concurrence with obligation might be adduced from almost every grade of condition. Scores could be mentioned of recipients of mere parish allowance devoting a noble proportion of their narrow income with grateful delight. He only is justified in never giving who is never the recipient of good. The funds thus applied should be branching streams, flowing from secret and ever-springing fountains, of which more next month, under "Domestic Economics."

A few churches furnish noble examples for general imitation. One in Yorkshire had this notice over a box in the sanctuary inner door, on the 25th of October of this year:

Sum in box last Sabbath, Oct. 24	£13
Sum received from beginning of this method, eight months	£501

This, I believe, is exclusive of the minister's income. A church in Liverpool does more largely than this. A church in Belfast is said to raise £120 weekly for all purposes. Smaller and poorer churches might be named acting with equal liberality in proportion to their means.

In all these cases an almost universal co-operation is elicited by pastoral instructions, seconded by diaconal sympathy, energy, and generosity. Have not the plans and efforts of the churches been long enough of a character only adapted for defence and stationariness? Is it not high time to adopt some bolder methods, and attempt some nobler aim? Which of the churches will henceforth act with entire consecration, and for the conquest of the world?

J. Ross.

Woodbridge, Nov. 3, 1852.

ON DANCING.

A VALUABLE paper appeared in the August number of this journal on the subject of dancing. Yet Christians, professing Christians, have generally some plea for excuse as they glide amongst the giddy company, talking of this and then of that, of fashionable sights and favourite operas, of fine scenery and theatrical acting. They descant on the merits of a new novel, and would be ashamed if their companions discovered they were unacquainted with its contents. And if any kind friend should refer to such worldly conversation, and chide them for such mundane pleasures, they would feel annoyed and say with Dr. Watts,

"Religion never was design'd
To make our pleasures less."

To such an one I would speak. True, reader, religion does not make you sad—vital godliness drives away dull care. It is the collision of sin with truth that makes a man unhappy. But ought you to call dancing a pleasure? It is to innocent childhood, when the frolicsome boy clasps his loving sister to his bosom and whirls away in uneven step across the homely floor. It is when the merry laugh of undissembled love between two childish sisters makes the cottage home ring with gladness. But is it so to you, O reader? Is your dance the dance of love? Is your heart free from the beguilements of the world in which you move? Do you never feel how sweet this world is, and do you not wish it were your rest? Do you remember you have no abiding city here? Does the voice of conscience never whisper, This is not thy rest? Do you profit by it? You answer dancing is only a relaxation, and you cannot always be learning. True; but is this round of excitement a relaxation? Do you feel better fitted on the morrow to fulfil the duties of life? Does dancing never generate in your heart worldly ideas? When your presence graces the ball-room, when some of earth's fair daughters hang upon your arm, or you whirl through the maze of worldly loungers or fashionable dancers, or sink back exhausted on the voluptuous couch, or wander forth in the cool passages, to calm your excited mind, how could you *then* give an account of your stewardship? Were Christ to speak to you *there*, could you answer him? Were death to summon you, could you calmly follow him from the ball-room to the grave, from the lovelights of earthly friendship to the bed of sickness, from the worldling's gaze to the presence of your Maker?

Then, you say, that dancing is allowed in the Scriptures, for David danced before the Lord. True; but he was alone: no female clasp embraced his arm, no pressing of hands, no flirtation with effeminate beauty, no unprofitable conversation with the fair. He danced alone for the glory of God. He testified his joy, that God had done so much for him. He danced; for his spirits were so buoyant that earth could scarcely contain him, and even the air seemed to attract his footsteps, longing to bear him to glory. Do you dance for the glory of God? Does your Maker's love ever enter your mind as you luxuriate amongst the giddy multitude? Do you testify by your dancing the thanksgiving of a grateful heart? And do you feel that God is with you *there*? When you dance, you call to your aid the fashions of the day to clothe you; you spend your substance on gay apparel; you call from the mine the auriferous material, and earth gives up her treasures to make you more attractive. And yet you justify your conduct by comparing yourself to David. The Bible tells us (2 Sam. vi. 14), that when David danced he took off his imperial robe, and clothed himself in a plain linen ephod, such as was used in religious exercises. What David took off you put on; what David danced for you never think of.

Then, say you, Why Miriam danced also. Yes; never were the shores of the Red Sea more honoured than when the lightsome step of Miriam and her damsels played upon its surface; never did the zephyr carry such sweet sounds as were breathed by the thankful fair. Their hearts and feet were so light with joy that they leaped with thanks for the deliverance of their people. No Parisian polka, no Hungarian schottische, no airy quadrille did they practise to make their step light and their figure enchanting. But theirs was the untutored footstep of thankfulness, the innate principle of rejoicing. Did Miriam dance with men? No! it was the joy of her own sex. It was the outburst of a thankful heart; not the wilful waste of fleeting time, not the amorous breathings of sublunary enjoyments.

Perhaps you again argue that Solomon, the wisest of men, says, "There is a time to mourn, and a time to dance." True; but he also says, "There is a time to die." He tells us it is vanity and vexation of spirit. It is also strange that in almost all places where dancing is mentioned in Scripture, unless it be for the glory of God, there closely follows a judgment upon the dancers. If you recall to mind when Moses returned from the mountains, from holding communion with God, he found the people dancing and worshipping a golden image. It is rather strange that the inspired writer should mention dancing so distinctly, if it were not to give us some practical lesson; no doubt they were eating and drinking, a far more important thing to mention than dancing, one would think. We are told distinctly in Ex. xxxii. 19, "When Moses saw the golden calf and the dancing, his anger waxed hot, and he cast the tables out of his hand, and brake them beneath the mount." Now you know the judgment that followed; ere the sun retired to repose that night, it shed its bright beams upon the pallid corpses of three thousand men, who but a few hours before danced on the ground, full of life, vigour, and hope, but now, slain, and lying on the sword, the dew of heaven shedding tears on their unburied bodies, and night about to enshroud them, to veil its grief at the rebellious conduct of earth's children.

We know the daughters of Shiloh came out to dance (Judges xxi. 21 to the end). The children of Benjamin fell upon them, and carried them off to be their wives, but we are told they were dancing to the Lord, and here this apparent judgment was turned into a blessing, for they lived a life of happiness with the Benjamites. The commentator Hall aptly remarks on this subject, "Ambushes of evil spirits carry many a soul from dances to a fearful desolation."

We remember too that Jephtha's daughter came out to meet her father dancing, although hers was the dance of filial love; yet had she to bewail her virginity upon the mountain. And if you remember, the Amalekites were eating, drinking, and dancing upon the earth, because of the spoil they had taken in battle, when David with his army came suddenly upon them, and destroyed them, 1 Sam. xxx. 16. We often find dancing also is a cause of enmity and grief. We re-

member Saul envied David when the women danced and sung to his praise; from that time he was the enemy of David. We remember too the parable of the prodigal son, when the elder brother heard music and dancing he was wroth, and would not enter into his father's dwelling. David in the 149th Psalm says, "Let them praise his name in the dance." Do you when you dance praise his name? Do you even think of him at that time? Are you clothed in beauteous apparel, or arrayed in the robe of righteousness? Are you invested with vanity or salvation? Are you adorned with jewellery, or the graces of the spirit? Is your beauty the beauty of holiness? Do you bear your father's image or reflect his glory? If I have not convinced you that dancing is wrong for those who profess to bear the cross of Christ, and to be saved by his precious blood, may I not ask you, does it never lead to sin? It has done so in former times, it does so now. It has led to most awful crimes, even to murder. We read how about eighteen hundred years ago the fair daughter of Herodias danced before the king so as to fascinate his depraved mind, and that he promised to give her what she should ask. And you know well that this infatuation led to the execution of a servant of God, nay, more than a servant, to the greatest prophet that ever lived, no less than John the Baptist. Here you see it led to murder. But, say you, it cannot lead to that now. But it does, and has done so in our lives; have not our ears been greeted with murders perpetrated from jealousy, hatred, or malice, in ball-rooms? I have seen a gentleman who was stabbed, but not mortally, in a ball-room, whilst dancing with a lady of fortune; a rival lurked behind the curtains, and a dagger's

blade was buried in his back. Tell me not, then, that such things do not exist now. Go ask Spain, Italy, and France to give up their victims who have been launched into eternity, whilst their faces beamed with happiness and beauty as they danced amongst the fair. Well but, say you, I never go to public balls. But do you never go to private ones? They are one and the same, only one is on a larger scale than the other. It is true it might not lead you to murder, but would it lead you to sin? Would it lead you to forget God? Would it lead you to thrust a thorn in the flesh of your dying Redeemer? for each sin wounds him. Could you do so to him whose very body shed tears of blood for you?—and Gethsemane can vouch that each precious drop could wipe away all tears from all eyes.

Do you not find, dear friend, that dancing leads you from the company of God's people? Do you never feel a pang of remorse or regret when you are having a quiet interview with conscience? Do you not find the rose incommoded with thorns? Will you before going to a dance again ask yourself these questions: If Christ were to meet me here what would he say? Would his benignant smile rest upon me? Would his voice, intoned with suavity, say, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord?"

Friend—fellow-Christian, I may have been harsh in speaking so plain on such a simple subject, but I have seen so much of such worldliness, that I feel bound to address you; and will you consider these questions, and let prayer appeal to the God of your fathers that he will be your guide, and that you and the writer shall meet together in heaven?

Camberwell.

B. G.

Emigration.

ABRAHAM A PATTERN FOR EMIGRANTS.

Addressed to Persons leaving their Fatherland, or hesitating as to their path of duty.

BY THE REV. SPENCER PEARSALL, BRISTOL.

EMIGRATION has long since become a household word. It is the theme of the poet, senator, merchant, tradesman, anxious parent, and even of the school-boy. Nor can it cease to be the topic of intensely interesting conversation, as the inner or remoter circle of almost every family includes some relative engaged in commerce across the seas. One has a dear friend in Australia, another in Canada, another in the West Indies, another in South Africa, another in British India. Whilst it is believed that this great movement is from heaven, and destined to be a political, social, and religious benefit to our country and the world, not a few families are perplexed as to their future course. To them especially the following truths are addressed, "Now the Lord had said unto Abraham, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee, and I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing."

I. THE EMIGRANT'S ARDUOUS ENTERPRISE.

All will admit that emigration is now a widely different adventure to what it was in the days of our sires. Is the emigrant going to a land where a letter from old England, telling him whether his father is yet alive, can never reach him? or where the shield of legal protection is vilely thrown away? or where the natives rushing down to their seashore are seen beating with clubs the would-be new settler? or where the echoes of the forest are awakened by the roar of the beast? or where the Saxon language is never spoken, or the hardy Saxon himself scarcely ever seen? or where the Sabbath bell, and the sanctuary, and the school-room, are strange things? Let us thank God that the answer to each of these inquiries is, No. Emigration is not exile.

But whilst all this and much more may be admitted, are there no drawbacks, no hardships in Colonial life? How easily can the artist convey to the canvass the landscape, and so adjust the lights and shades as to cull

up an unmingled feeling of delight in every spectator. The art is not only in revealing but concealing—to know where to throw the sunlight, and where to cover with a haze. Is it not then well for every family going abroad to guard against being misled by undue colourings of the enterprise? Let them look into the interior of things, and see them undisguised and naked. The principle laid down by the great Teacher of mankind is capable of universal application, “For which of you intending to build a tower sitteth not down first and counteth the cost, whether he have sufficient to finish it?”

It was never the will of the Creator that man should eat the bread of idleness. The law of Christianity is “that if any would not work neither should he eat.” Man is not to be exempted from labour. It is only the excess of it, owing to the grinding oppression of his fellow man, that he has a right to complain of. Though everywhere we see the thistle as the memorial of the curse, and man eats bread in the sweat of his brow, yet if now the ground brought forth spontaneously, without work or ingenuity, it would be a still greater calamity. All history attests the importance of man being fully employed. Our very artificial wants in dress, food, and furniture—our arts and sciences—are benefits, as they unfold the powers of man, fill up his time, and become the bonds of brotherhood and charity. Who would prefer the so-called simplicity of uncivilized life? It is true, man might live upon the chase, and on fishery; in killing the animal they would find food for their hunger, and a rough skin garment to cover their nakedness; but there would be the want of something to elevate and refine the *inner* man. So far from trade and commerce being unworthy of the dignity of human nature, we trace in it the wisdom and goodness of the Creator. The very nation he so loved comprised handicraftsmen of every description, and “the man Christ Jesus” himself honoured industry by being known as “the Carpenter, the son of Mary.” We want not trade ever to cease, but for the principles upon which it is conducted to be altered and improved.

Let us then expect difficulties everywhere. Their cessation would be no boon. It is difficulty which tests a character, which develops a character, which gives dignity to a character, and which shows how dependent that character is upon God for support. It is a stiff breeze, and off a treacherous coast, that tries the skill and courage of the sailor, and at the same time makes him feel his impotency and littleness. The patriarch Abraham, in commencing his emigrant life, was not elated with the thought of being a tourist for pleasure. As he set out with his wife, aged father, nephew, and others, he doubtless had to encounter a succession of hardships which the page of inspiration does not record. Learn, then, that in every undertaking in life, however prosperous the issue, some “Hill Difficulty” is to be expected.

II. THE EMIGRANT'S GUIDING PRINCIPLE.

The birds of passage migrate from one country to another, in obedience to the providence of God, though they know it not.

What instinct does for the brute, reason is to do for man. Enlightened by the spirit of God in answer to prayer and painstaking, it points to the course of duty. Man does not *lean* to his own understanding, yet, having committed his ways unto the Lord, he follows it, believing that then he will not be “unwise, but understanding what the will of the Lord is.”

Observe the value of this guiding principle just as a *vindication of our conduct*. It may be asked upon what principle the patriarch commenced a pilgrimage, which seemed, to a worldly observer, so rash and unpromising. Doubtless, as he journeyed, he encountered many a question as to the rightness of his course. To his neighbours he probably seemed as great a fanatic as Bunyan's pilgrim. Here is a man giving up friends, home, country, and yet ignorant of his future destination! But though it is true “he went out not knowing whither he went,” yet had he a reason for his course. “By *faith* Abraham, when he was called to go out into a place which he should after receive for an inheritance, *obeyed*.” The patriarch rightly judged that obedience to God's command was alike duty and interest. Equally strange may appear the exodus of some families at the present time. To casual observers, it is giving up a certainty and embarking all in a lottery. But the family secrets cannot be entrusted to a stranger. Men may have their reasons when it is not convenient to publish them. How cheering, then, to the pious man to know that whilst interested friends, may say, “Abide in your calling,” he is rightly interpreting God's will as “Get thee out of thy country.” Men must respect the motives of such a man, although they may differ from his judgment.

See the value of this principle again, as an *incentive and support*. The difficulty may be not to convince our friends, but to bring our own minds to the task. To some the prospect is a bitter trial. To overcome it we must not deny its severity, or refuse to look at it, but rather obtain an arm of support. How different may be the feelings of the various readers of these pages. What is a trial to one may be none to another. Now, if this diversity of opinion obtain in the same family, this itself will be a trial. The husband is anxious to depart, but the timid wife has not the decision of a Sarah, and shrinks, not from want of affection, but from fear. Some families have been brought up delicately, in entire ignorance of manual labour, whilst the rough hand and brawny arm of others tell us they have often grappled with hardship. Some are peculiarly attached to country and kindred, whilst others, constant on the ship's deck, see the shore receding until the white cliffs of their native land have faded away in the distance, without a suppressed tear or a sigh. Some have treasures to leave behind, an aged parent, who accompanies them to the ship to have the last gaze at his children, they “sorrowing most of all for the words he spoke, that they should see his face no more;” whilst others have no such ties to struggle with. Some go to improve a fortune, or as adventurers fond of enterprise, whilst others have seen better

days, and are impelled by necessity rather than by choice. Yet, however diversified may be the ship's company, there is one support to all acting upon the principle of duty. First settle the question, Is it right to go? and then the perturbation of mind will be exchanged for calmness—the troubled sea for smooth water. Thus it was with Abraham; he “conferred not with flesh and blood.” This, this is the principle which silences all questionings and fears.

Observe the value of this guiding principle as a *restraint*. Precipitous movement is fatal. Emigration asks for the right men, the right colony, the right time, the right employment. May it not be my duty to stop? Is there no fear of social derangement from the neglect of this question? Waiving the injury done to employers and the community at large by rash decisions, think of the injury done to the emigrant himself. From dissociating the question of personal worldly interest from religious duty, the young man, if offended, forthwith leaves his situation; thus a spirit of false independence is fostered. The tradesman is enjoying an average measure of success, but, flushed with reports from the colonies, the mind becomes divided between home and a colony. He gets restless, discontented; business is neglected, and partial, if not entire failure, is the result. How, then, can we prevent the repetition of such evils? Is it wrong for men to improve their substance,—to seek spheres which will better develope their energies? No. The question, then, must be, Am I in my right place? If I am, then, though trials loom in the distance, “none of these things move me.” “Should such a man as I flee?” Acting on this principle, the man says not, I never will emigrate, but, I will concentrate all my energies on work at home, *until* duty says, “Get thee out of thy country.” “Ye have compassed this mountain long enough; turn you.”

In the battle of life, let the main feature in Wellington's character be ours. Always be influenced by a sense of duty, whether to advance, or recede, or stand still. One post must never be quitted,—that one is, duty.

III. THE EMIGRANT'S EXAMPLE ABROAD.

Like the Patriarch, he must have an altar. Wherever Abraham pitched his tent, “there builded he an altar unto the Lord, who appeared unto him.” So with the men who returned from Babylon under Zerubbabel. Before building the city or temple, “they set up the altar upon his bases, for fear was upon them because of those countries.” They felt that “All-prayer” was their best weapon against their foes. On shipboard, on the shore where you land, and in every settlement, “seek *first* the kingdom of God.”

Like the Patriarch, the emigrant must manifest a yielding disposition. Read the account of his conduct to his nephew. Alas! is not Lot a type of a large class of colonists, who, in selecting their residences, care only that the plain be “well watered everywhere?” But may not land, houses, yea, gold itself be purchased too dearly? What if the fortune be gained at the neglect of family education, morals, and religion? Is

no regard to be paid to religious ordinances? Alas for Lot! Alas for those eyes, full of covetousness, as they beheld Sodom and Gomorrah as the garden of the Lord! What rivers of water rolled down from them, as they afterwards gazed on the wreck of house, fortune, and family!

Let emigrants imitate the Patriarch's conduct to the natives. Think of “the cave of Machpelah,” not only to remind you that *your* first freehold may be a sepulchre, but to learn your duty as new settlers towards the natives. Alas, not only for Spain, and Portugal, and France, but for thee, my country, that colonisation has oft breathed out cruelty! The voice of blood crieth to thee from the ground. Where are the aborigines, thy fellow-creatures? How different the conduct of Abraham towards the natives! What simplicity, urbanity, honesty, Christian kindness, in that one purchase of a piece of land from the children of Seth! Instead of taking it by stealth, or sword, or under false pretences, he respected the rights and property of his fellow-men. Let Penn and Pennsylvania stand out before your eyes, but still more the model emigrant of patriarchal times. So obtain your property that conscience may hear God's voice saying, “Unto thy seed will I give this land.” “The earth is the Lord's.”

IV. THE EMIGRANT'S USEFULNESS AND HONOUR.

The gift of Canaan to Abraham and his posterity was not for their sakes, but for the glory of God. A “great nation” was to be raised up as a witness for Jehovah, and to be a blessing to all the nations of the earth. It was this that rejoiced the Patriarch, rather than the thought of any selfish lordship of the soil. And when we think of the numerous colonies of Great Britain providing for the wants of a redundant population,—of these colonies belonging to a mother country distinguished above all others for religious institutions,—of the rapid tide of emigration now flowing from our shores to these dependencies, of *Christian* men and women,—and of the remarkable age of the world's history;—when we think of all this, we say the movement is under the direction, not of man, but of God. The ocean now is bearing on her bosom, not only villages, but churches. It is not the church in the house, but in the ship. Here, then, we see Christian Missions on a large scale; Providence is everywhere opening channels to spread his truth abroad. Nor is it an untried experiment; the peculiarity is only in the circumstances incidental to it. Think of the emigration of Jacob and his family into Egypt; of the Israelites across the desert to Canaan; of the disciples “throughout the regions of Judæa and Samaria;” of the early Christians; of the Waldenses, Puritans, and Covenanters,—and learn if there be no overruling Providence. For whether these emigrants “were all scattered abroad” by famine, or persecution, or sword, they went everywhere, by their histories, examples, or discourses, preaching the Gospel.

Christian emigrants! how great your opportunity for usefulness! Here is an honour awaiting you that will compensate for every

trial. On you, with others already gone, will mainly depend the moral and religious character of the new and old population of these colonies. The two existing generations, of which you and your children form a part, are to be the moral founders of communities. Neglect not, then, the training of your children, and be yourselves examples. Take with you the virtues of your country,—leave her vices behind. Be you the Pilgrim Fathers of the nineteenth century; imitate the prayer and zeal of those men who took the Gospel to America, when one of our colonial possessions.

Members of Churches! is there no responsibility resting upon us to visit the ships, to supply the crew with tracts, to aid the establishment of schools and the erection of sanctuaries? Look on the fields, for “they are white already to harvest.” Who is to be the reaper, the Protestant teacher or the Romish priest? Who is to come again with rejoicing, bringing his sheaves with him? Does not our Colonial Missionary Society, at the present crisis, make a demand on our co-operation and prayers?

Obituary.

MRS. HARRIS.

On the 16th of October last a most solemn and affecting death occurred. The deceased was a member of the church assembling in Tabernacle, Moorfields, London. She had continued in this capacity for the space of two years, during which period she manifested the most becoming, orderly, and unimpeachable deportment. Prior to her admission into church-fellowship, she underwent many searching examinations by the pastor, and although retiring and reserved in her answers to such questions as were propounded, she afforded subsequent evidence of a most pleasing and satisfactory nature, fully justifying her cordial reception into the fellowship of the church. That evidence is contained in a letter to a distant sister, wherein she fully reveals her love to the Saviour, her determined hatred of sin, and affection for the people of God.

In common with other Christians, she had frequent seasons of depression and spiritual languor. About a month previous to her sudden removal she gave expression to the drooping state of her piety in the following terms, addressed to her sister: “I would not part with my confidence for all the world, but my love is not so intense as I think it should be;—I can *trust* my Saviour, but somehow don’t *love* as I should do.” Her sister endeavoured to comfort her with the “same comfort wherewith she herself was comforted of God,” and the interview resulted in their mutual edification. From this time she appears to have had some strange premonitions of her approaching end. One day, while sitting in company with her husband, she pointed to their several articles of household furniture, and significantly said, “You see these; I will not be here much longer; but when you look upon these, you will remember me, when I am gone.” Shortly afterwards her husband and she visited her brother’s grave; she planted some flowers around that cherished spot with true sisterly affection, and looking at her husband she observed, “Remember, I shall be the first that will cause those flowers to be removed.” Strange prophecy! yet true! as the solemn event has impressively attested. Her husband endeavoured to cheer and support her mind under the impression, but despite of his soothing remarks, there it remained, and now it is verified.

On Saturday, the 16th of October, she was

engaged in cleaning her house and making necessary domestic arrangements, expecting her sister to visit her on the following Monday. While so engaged, a female neighbour went in, and deceased said, “My head is so bad to-day I don’t know what to do.” Several causes were suggested, as being likely to produce the peculiar sensations. After cleaning a little longer, she had gone to the window to breathe the fresh air, and in returning she fell upon the stairs; the husband of the neighbour immediately ran to ascertain the cause of the noise which he had heard, and found the deceased lying in a state of insensibility. He removed her to bed, and when she had recovered a little she requested that her mother should be sent for. When her mother arrived, deceased told her that she “didn’t think much was the matter with her.” Her mother immediately administered some family medicine which was in the house; while doing so her daughter requested that the surgeon should be sent for. Her husband, who by this time had arrived from his business, went to bring their regular medical attendant, but before he could possibly arrive, deceased took a fit of trembling, and another doctor was immediately called in. On looking at the sufferer, and professionally examining her, he informed the attendants that he could do nothing, and as the family surgeon had been sent for, he simply recommended certain temporary means to be employed. It appears that those means had resulted in a brief suspension of the pain, and she expressed herself as being relieved. In a very short space, however, she complained of a violent sensation in the head, and on being lifted upright the blood gushed copiously from her mouth. She was then laid upon her pillow, and she spoke no more! Thus before she had completed her 21st year, “the earthly house of this tabernacle was dissolved,” and her disembodied spirit entered “the house not made with hands, eternal in the heavens.”

On the thirteenth of the month she attended the regular week-evening service held in the Tabernacle, and on the sixteenth she was ready for the shroud! On the morning of the sixteenth she was preparing for a sister’s visit, and on the evening of the same day she had joined the silent myriads of the dead! It is impossible calmly to ponder these solemn facts without being deeply af-

fectured by a sense of the imperative necessity of being habitually ready to "depart and be with Christ, which is far better." The affectionate father of the deceased, in relating to the writer the circumstances now narrated, said, in tones tremulous with deep emotion, "I would not call her back for all the world, because I know that she's in heaven." How consoling to the bereaved parent was such a reflection! It gladdened his heart, and though human nature was paying a tribute of copious tears to the memory of the departed, the father said, "My tears are tears of joy; they are not tears of sorrow!" Such words could only be uttered over the death of "an Israelite indeed." It were presumptuous to utter them over the departure of an unrenewed and rebellious sinner.

On reviewing the foregoing narrative we are prone to ask, Could such an one not have been spared a little longer? She was in the morning of life—young, vigorous, and cheerful; the delight of her parents, the object of a husband's love, and a consistent member of the Christian church. Why did death blast so promising a bud? Why was it not allowed to ripen and unfold its loveliness in

our midst? While so inquiring, we are reminded that God's providence is dark, mysterious, and incomprehensible; but that, though "clouds and darkness are round about him, righteousness and judgment are the habitation of his throne." It is not for man to arraign the dispensations of God at his tribunal, and question the wisdom, propriety, and justice of his doings. We must bow to the afflictive rod, and in devout resignation adore the providence which we cannot understand. It is enough to know that "all things work together for good to them that love God." When we have passed "through the valley of the shadow of death," and are enabled to retrospect our history from the elevations of heaven, we will join the ransomed assembly in affirming, that Jesus "hath done all things well." Until this period shall arrive, let mourners dry their tears, let the voice of complaint be silenced, and implicit confidence be reposed in God, who will ultimately appear as "his own interpreter," and reveal the designs of his inscrutable providence to a wondering and thankful world.

Review and Criticism.

CONGREGATIONAL LECTURES.—FIRST SERIES.

Christian Ethics; or, Moral Philosophy on the Principles of Divine Revelation. By RALPH WARDLAW, D.D.

The Causes of the Corruption of Christianity. By ROBERT VAUGHAN, D.D.

The Christian Atonement—Its Basis, Nature, and Bearings; or, The Principle of Substitution Illustrated, as applied to the Redemption of Man. By the Rev. JOSEPH GILBERT.

Divine Inspiration; or, The Supernatural Influence Exerted in the Communication of Divine Truth, and its Special Bearings on the Composition of the Sacred Scriptures. By E. HENDERSON, D.D.

Messrs. Jackson and Walford.

WE have now before us a spectacle on which we look with the most unmingled satisfaction—four volumes of Christian Literature of the first importance, issued in a form the most workmanlike and handsome, at 75 per cent. cheaper than the price at which such works are usually sold! It was our lot, a few years back, again and again to urge the necessity of publishing the Congregational Lecture at a price that should bring it within the reach of a much larger portion of Christian society. The opinions we then expressed were a simple echo of those which obtained in the breast of a multitude of the enlightened and reflecting portion of our readers. From all sides we received intimation of satisfaction with the course we were pursuing, and of earnest hopes

that our project might be realized. Several spirited Publishers stepped forth at once, offering, on our terms, to engage in the enterprise; but difficulties stood in the way, arising from circumstances on which we need not now dwell. At length, however, those difficulties were all removed, and Messrs. Jackson and Walford, the original Publishers, came forward—having made terms with the Trustees of the Congregational Library—to carry out the project, which they have done in a manner to excite our gratitude and admiration. While the paper is of the finest quality, the typography is of the very best description, and the getting up beautiful. The fabric and the costume of this Cheap Issue are not at all to be confounded with those of the rubbish which passes under the name of "People's Editions:" these volumes are worthy of a place in the library of the first scholars and gentlemen of the land. We hesitate not to affirm that it is decidedly superior to the "Uniform Edition" of the Works of Dr. Chalmers, which, a few years back, was sent forth as a "Cheap Edition," although the price—and we do not say, all things considered, it was too much—was nearly double that of this Edition of the Congregational Lectures.

Such are the facts; now for the doctrine. The Publishers have come forward in a manner the most generous, embark-

ing property to a large extent, under circumstances which involve very considerable hazard, while a large recompense is utterly impossible. Should the circulation reach our highest anticipations, the profits would still be insignificant. But without a circulation—the time has come for plain speech—*double that of the present Subscription List*, the loss must be very serious, and it is probable that the noble undertaking must be cut short in the middle. Now, we should deeply deplore such a result, and consider it an act of great injustice to those excellent tradesmen, who have so promptly and confidently responded to our appeals; and on literary and religious grounds, we should hold it to be deeply discreditable to the Nonconformists of these lands. Nor is this all: we shall ourselves be the subjects of intense mortification. Should the project fail, and the excellent Publishers be involved in serious pecuniary loss, we cannot conceal from ourselves that we have been largely the means of inflicting the injury.

We trust we need say no more to awaken the attention of the leading Members of the Churches, with their Pastors, to the true state of the case, and the necessity, without loss of time, of adopting measures to give effect to a scheme so full of merit as that now before them. It may be proper to state that the penning of these paragraphs is our own spontaneous act, prompted solely by a sense of justice on the one hand, and of personal obligation on the other. Indeed, they are but the reiteration, almost verbatim, of what we uttered on the platform of the Union at Bradford, although they do not appear in the report of the proceedings. We trust that, before the close of the year, our painful anxieties shall have been allayed, by an intimation from the Publishers that the increase of the Subscription List has been such as to place them at least beyond the reach of absolute loss, and without fail to secure the completion of the undertaking.

The Pentateuch and its Assailants: A Refutation of the Objections of Modern Scepticism to the Five Books of Moses.
By WILLIAM HAMILTON, D.D. MESSRS.
Clark, Edinburgh; Hamilton and Co.

WE look upon this as one of the most important volumes that have issued from the American Press during the last quarter of a century. It is a comprehensive and powerful argument on behalf of the

first and greatest Historian the world has seen; and as such, an invaluable contribution to the evidences of inspired religion. The character of Moses as a Scholar and a Statesman is ably drawn. This chapter, or lecture, alone, suffices to demonstrate the competency of Dr. Hamilton for the work he has undertaken. His analysis of the character of the Great Legislator is admirable. He has also developed with singular ability the peculiarities of the Mosaic Institutions. Having thus cleared his way, he proceeds to discuss the Necessity of Revelation; and here, of course, he treads ground that has been often trod, and hence there is little that is either new in fact or in the mode of presentation. The character of man as he is everywhere found, the religious systems he has invented or embraced, the state of the Hindoos, the Chinese, the ancient Egyptians, and all the nations that have been without a Revelation,—these are his *data*, and on these he argues with superior ability. This is step the first. We are then treated to a very elaborate dissertation on the Bible as a Revelation from God. And here Dr. Hamilton has done excellent service, by the variety of lights in which he has presented the subject of Miracle, both in its applications to truth and to falsehood, to superstition and to revelation. He has here turned to good account, also, the new evidences for the Bible which, of late years, have been dug up from the earth of the East, and of which more may still be expected. The genuineness and authenticity of the Books of Moses are largely dealt with, and here there is a considerable amount of original thinking, expressed with no inconsiderable vigour. The Inspiration of the Books of Moses is considered at length. This we look on as a very important chapter, since his works lie at the foundation of the whole Christian system. This lecture is followed by another on the subject of Creation, which is one of the most captivating and original in the book. The learning of antiquity is here largely drawn upon, and turned to the best account. The subject of sacrifice in connection with Cain and Abel is taken up. We have here disquisitions on Chronology and the Monumental Records of Egypt, which will be read with interest. The Antediluvian Giants are the theme of a lecture; and as this is one of the most difficult points of antiquity to deal with, it may be supposed it has tried the strength of our Author.

Dr. Hamilton denies that the term giants necessarily refers to "hugeness of stature," and states its probable origin. He contends that there is no evidence that the ancients generally were of larger stature than moderns, and that the supposed bones of antediluvian giants disinterred were not human. He also presents some instances of unusual stature, both ancient and modern, considering at large the cases of the gigantic men mentioned in different parts of the Sacred Scriptures, which he views as special and extraordinary, and denies that anything is to be inferred from them as to the giants of the earlier days.

The subject of the Deluge, it may be supposed, has been gone into very largely. Here we have two lectures, constituting a very considerable publication themselves, and, indeed, well deserving of separate issue. Modern Geology has due homage done to it, and all the theories of the Deluge are carefully considered. Having finished the Deluge, we are next conducted to the subject of Death among the Works of God,—a terrible chapter truly, and one which is discussed with great force and solemnity. The chapter, however, is one as curious as it is solemn. Many of the facts here presented are remarkably striking.

The work closes with a dissertation on "Man One Family." There is here a vast amount of statement, in the way of fact, and a great deal of close and conclusive argument. Dr. Hamilton lays it down that man is an anomaly in the animal world, and that there can be no reasoning from anomaly to other ordinary cases. Here the Author argues well on the subject of Christian Missions, and the adaptedness of the Christian religion to all races, as evidence of the essential unity of mankind. Nothing that learning or labour can do is left undone, to elucidate this important, and, religiously considered, vital point. In all respects we consider the argument complete. The field traversed is so vast, that the work is severely condensed. Rarely, indeed, have we met with a book more thoroughly packed. To all who admire solidity, we offer it as a treat; and to writers in these loose and flimsy times we present it as an example of argumentative vigour.

Plain Discourses on Important Subjects.

By JOHN BROWN, D.D. Paton, Edinburgh; Hamilton and Co., London.

Our readers will remember that, for a

number of years, Dr. Brown has been almost constantly in the Press. Even in his earlier days he felt strongly attracted towards the Printing-office; but his visits, if frequent, were brief, until, roused by oppression, he came forth with a copious volume on the subject of the great controversy at that time distracting society in Modern Athens. But with growing years, his publications became at once numerous and weighty. He has made an invaluable contribution to the Expository Theology of his age and country. On this occasion he comes forth with what he calls "Plain Discourses," somewhat after the manner of Robert Robinson's Village Discourses, once so famous on account, not of their Gospel spirit, but their matchless simplicity and extraordinary vivacity. Dr. Brown stands forth pre-eminently among the authors of his country as an expositor. Indeed, for the last thirty or forty years he has stood at the head of that important class, even in the country distinguished above all others by the number of ministers who give themselves to that species of exercise. We are not sure that Dr. Brown has issued anything more likely to meet with popular favour than this volume. It is remarkable for the maturity of its judgment, the solidity of its matter, and the purity of its expression. We have here a man of the highest talents, exquisitely cultivated, of matured wisdom, and of great knowledge of human nature, talking at his ease on the great theme of the Gospel. The sight is rare, and the wise will appreciate it.

What Christian Faith is. A Discourse, by Professor THOLUCK. Translated from the German, by W. FARRER, LL.B. Ward and Co.

DR. THOLUCK is a great man, and an eminent scholar; Mr. Farrer is a consummate master of the language of Tholuck, and here, of course, he does the author full justice. As a discussion on faith, however, we do not attach any great value to the present discourse. Germany is scarcely the land to which we should look for much light on this question, forasmuch as it is the simplest of all simple things—"the belief of the truth;" the belief of that which is equally true, whether men believe it or not. There is enough in this short essay to furnish materials for ample comment, did we deem it necessary; but such is not our conviction. We cannot, however, allow

the following to pass without remark. Dr. Tholuck says,

We hold with those *for whom faith is a conviction which bases itself upon the testimony of the Holy Spirit in their own lives.* We preach not first of all, "Believe aright!" we preach first of all, "Live and love aright!" Has not our Lord said, "Whoso will do God's will, he shall know whether my doctrine is of God"? More love towards God, more thirsting after Divine life, more longing after a pure heart,—this is what we preach to the people,—this is what we could wish to have preached from every housetop.

The Italics, be it observed, are not ours. We are happy to say that the preaching of Dr. Tholuck is not yet the preaching of the mass of evangelical Englishmen, and we hope the day is distant when it shall be. The absurdity of the foregoing forbids remark.

The Pilgrims of New England. A Tale of the Early American Settlers. By Mrs. J. B. WEBB. Simpkin and Co.

THOSE who have read the "Julamerk" of Mrs. Webb require no assurance from us that such a subject in her hands will receive the amplest justice. Although a tale, the work is not a novel. It is history, over the face of which the hand of genius has thrown the veil of fiction. Every one at all conversant with the wonderful story of those wonderful men, the Pilgrims, will find that at every turn they are met with facts; facts, however, woven up in a manner calculated to illustrate the principles they embody, and to give them a practical bearing on the human heart.

The object of the work, is to illustrate the manners of the Original Settlers in New England, and the trials and difficulties to which they were subject during the first years they were resident in their adopted country. This is peculiarly the time to restate, in all possible ways, those facts, that the men of the present great Republic may know how much they owe to their ancestors, and that the multitudes who are at this moment going forth to people desolate regions, may be encouraged by the thought that they are working for posterity, and that, conducted upon Christian principles, their labours will not be in vain. All the chief incidents incorporated in the narrative, are strictly history derived from authentic sources, which give an impressive picture both of the virtues and failings of these remarkable emigrants. The more enlightened reader is aware, that the picture has occasionally a portion of shade—more than could have been desired by those who admire the Pilgrim Fathers. Mrs. Webb is duly alive to this; the error finds in her no defender, and a discreet apologist. She is far from a thick and thin defender of everything done in New England. Some of the incidents prove but too clearly, we observe, how soon many of these exiles for conscience-sake forgot to practise those principles of religious liberty and toleration, for the preservation and enjoyment of

which they themselves abandoned home, and country, and the church of their forefathers, thus tending to lessen the feelings of respect and admiration with which their piety and their spirit necessarily inspire the reader. Of course, on this subject considerable allowance must be made for the times in which the Pilgrim Fathers lived. In our day they would have been amongst the foremost of us in advocating the cause of religious liberty; and in their day, it is just possible that our most onward men might have limped in the march of enlightened freedom. Mrs. Webb is not blind either to the fact that piety occasionally became tinged with fanaticism, and that a spirit of bigotry and intolerance in the treatment of others who had an equal claim with themselves to freedom and the right of private judgment, crept into the administration of public affairs, leading to laws most unjust, and occasionally harsh, not to say cruel. These, however, in her esteem, as well as in ours, are but as spots in the sun. Their excellencies were so many and so great, that generous men have no taste for dwelling on their infirmities. The volume is a remarkably readable one, and forms a valuable addition to the class of publications to which it belongs.

Looking unto Jesus. A Narrative of the Brief Race of a Young Disciple. By her Mother. Second Edition. Binns and Goodwin; Whittaker and Co.

THIS is such a book as only a mother could have written, and, in spite of the sorrow, happy is the mother of a daughter whose life has supplied such materials: she tells us, that her memoranda were traced with pen or pencil, from time to time, as she quitted for a moment the room of her beloved child, her object being to record from day to day for her own comfort, the exact words of the afflicted one, since she believed it would be a source of consolation to her to recall them, when the event, then too obviously at hand, should have come to pass. It was not till afterwards, however, at the suggestion of friends, that she resolved on their publication in the hope that they might further the comfort of other mourners, and tend to diffuse the savour of the Gospel.

We have first a narrative of early days, incorporating a large amount of correspondence, all of an interesting and instructive character. This part of the book cannot fail to find extensive favour amongst young people, and especially young ladies. It is a beautiful delineation of the progress of piety, and the development of female character under Christian influences. But the brightest sun must set, and accordingly illness succeeded, which baffled all means of cure, and terminated in one of the happiest of deaths. On the morning of January 28th, the faithful mother, ever true to the feelings which God has planted in the maternal bosom, having been up two nights in succession, was strongly pressed to retire, that night, in search of a little repose, but she could not. She clearly saw a change was at hand. She administered the customary draught, when the beloved daughter closed her eyes in slumber to awake no more. Her mother watched her

for three hours, knowing it was the sleep of death, but declining to disturb the parting spirit by even a word. Just as the clock struck two, a sound like a gentle sob, from the bosom of her darling, brought her sister, who was on a couch, by the side of her mother. A minute or two more, and one long sigh, without a struggle, intimated the departure of the spirit to the bosom of its Father and its God. The latter part of the volume, entitled "In Memoriam," consists of a numerous collection of letters, poems, and so forth, having reference to the deceased, which forms an interesting sequel to the former part of the book.

The Dead in Christ: their State, Present and Future. With Reflections on the Death of a very dear Christian Friend. By JOHN BROWN, D.D. Paton, Edinburgh; Hamilton and Co.

THIS is a species of publication particularly adapted to the fine spirit and mature piety of the Author. The volume was called forth at the time, by the death of Mrs. Crum, who died just as she was completing her 83rd year. The reader is to understand, that this lady stands related to two distinguished Scottish ministers, fathers of the great Secession Church of that nation. She was the granddaughter of James Fisher, author of the invaluable Exposition of the Shorter Catechism, and great grand-daughter of the renowned Ebenezer Erskine. Something was due to a person so connected, especially a person inheriting not only the blood-relationship, but the piety which shone so resplendently in those admirable men, whose conduct in relation to the kingdom of Christ, and the interference of the state with the rights of the church, has given them an exalted niche in the temple of Scottish ecclesiastical fame. When they made their noble stands, little thought they that the little one was ultimately, and so soon, to become a thousand, and the small handful of churches a great community covering the country.

But to the book. Apart from all personal considerations, it is one of the highest moment. While there are men on the earth there will be death, and with death will come sorrow, and necessity for consolation even to the people of God. For such, the book is particularly intended, and to them it is permanently suited. Dr. Brown discourses of the present state of the dead in Christ, and their future state, and these two topics he elaborates with great breadth, much beauty, and characteristic tenderness. Having finished what may be termed his discussion, he proceeds to reflections, and these will be found by the mourner a honey-comb.

Money: its Nature, History, Uses, and Responsibility. Tract Society.

It is somewhat surprising that more has not been written on the subject of money in this money-getting, money-loving country. We have, indeed, an abundance of large treatises, but the subject has never yet been thoroughly popularized on sound Christian principles. Miss Martineau has done a little in her own way; Archbishop Whately, too,

has supplied an admirable little work; but the present is by far the best popular digest that has yet been made. We have here, the Money-maker; a short lesson on social anatomy—money-making; how society gets rich—the chemistry of money; a few words about capital—money current; a few words about gold, silver, and bank-notes—the morals of money; the fallacies and failings of monied men—models for monied men; benevolence speaking by example—origin and progress of savings banks.

It will thus be seen that the range of discussion is wide, and that this constitutes a considerable digest of the whole subject. We need scarcely add, that, while the political economy of the matter is correct, the principles which pervade the moral part of the publication are thoroughly Christian. For a commercial people the book is one of great value. Of the series to which it belongs, we consider this one of the most important numbers.

The Broken Wreath, and the Crown of Spring Flowers. By Miss ELIZA THORPE. Hamilton and Co.

THE Vicar of Yardley, to whom the volume is affectionately dedicated, pronounces very favourably of its merits. In his view it is composed of "beautiful family sketches, calculated both to please and instruct;" and the Rev. Gentleman, therefore, "feels pleasure in strongly recommending them to the grave and the gay, to the young and the old, assured that they will interest the reader, and draw forth his best feelings, and forcibly convince his mind of the enormity of Intemperance, which they are chiefly designed to expose and to remedy." This is a very strong recommendation in few words, and we consider it generally just. It is, therefore, needless to say more than that we join in the "strong recommendation."

The Closet Book. By the Rev. WILLIAM LEASK. Blackwood.

THIS volume consists of a series of short Papers on subjects that enter into the very essence of personal religion. It is, in fact, a series of well-written essays on topics well selected, and which at every turn involve an exhibition of the doctrines of the Cross.

The Cyclopædia of Poetical Quotation. Edited by H. G. ADAMS. Part IV. Groombridge.

LIKE its predecessors, the part is rich in gems of British poetry, forming an admirable storehouse for appropriate extracts, and to men of sense a most valuable book of thought. Every batch of illustrations supplies a text, which meditation may work up into a dissertation.

The Greenhouse: its Construction and Management Popularly Treated. Groombridge.

THIS is greenhouse work made easy. For a very few pence every lady may supply herself with all the information necessary for a respectable exhibition, in a direction to which ladies are always prone.

The Last Beatitude. A Sermon occasioned by the Death of Edward Halfield, Esq., Stamford. By the Rev. J. B. PIKE. Simpkin and Co.

THIS is a warm and judicious tribute to a man who appears to have adorned the Gospel. We like much the theological part of it. Our only fault is with the biographical, which consists of just a brief paragraph! We consider the principal value of all such discourses to consist in the Biographical portion, and in this respect we never remember a discourse so defective. In a Funeral Sermon we always expect something that shall be special and personal. Else, why publish?

The Chant Book. A Selection of the Psalms and other Portions of Holy Scripture, Arranged and Marked for Chanting. By WILLIAM SHELMEDEINE, Professor of Music. Hall and Co.

As to the general attributes of this book, there can be but one opinion:—it is singu-

larly elegant—the type and paper are exquisite, while the price is only one shilling. The publication cannot fail to commend itself to those who are favourable to chanting in worship.

The Christian Almanack for 1853. Tract Society.

THIS, like all its predecessors, is an instructive and valuable publication, presenting a mass of information calculated to be useful to the general reader. The selections are excellent, while the political and other matter gives a popular view of some part of the machinery of this wonderful kingdom.

Stories for Summer Days and Winter Nights. Second Series. The Self Helpers. Groombridge.

THE title of this little book bespeaks its object—to awake the spirit of right-directed self-reliance, promoting the diligent use of moral means to attain proper ends—a sort of verification of the heathen adage, the gods help those who help themselves.

Monthly Review.

CONVOCAION.—The month, now closed, has been fraught with events of considerable importance, both at home and abroad. The Church of England has been giving signs of great uneasiness; the subject of Convocation has been intensely agitated among one portion of her clergy, who aspire to freedom from the bonds of which they complain, and call for the restoration of their ancient prerogatives. On the other hand, the wiser, more pious, and every way more patriotic portion of her clergy and lay members, deprecate Convocation as fraught with mischief. At one time, it was supposed, the semi-Papist agitators would have carried their object; it was even reported, that the Government had conceded to them the right of meeting and discussion. That, however, turns out to be a mistake, since a direct appeal to the Prime Minister has brought forth an emphatic denial of any intention, on the part of himself and his Government, to make the concession.

FUNERAL OF THE DUKE OF WELLINGTON.—The death of the Duke of Wellington has, for the time, literally absorbed every other consideration. As our readers are aware, a Public Funeral has taken place, which presented a spectacle to which there is no parallel in the annals of English history, or perhaps in those of the civilised world. From the vast numbers of this great and overgrown Metropolis, and from the power of the Rail, which has brought the most distant parts of the nation to its precincts, the display of numbers was great beyond every conception. But the actual appearance did no justice to the true state of the case. Had the streets of London been twenty or thirty times wider, there is no doubt that the whole line through which the three-mile Procession passed, would have been gorged to suffocation in every place. To the Christian moralist, this event supplies

abundant materials for meditation and remark: and, perhaps, in some respects, reprobation. There seems ground to fear, that the warlike spirit is still but too much the spirit of the land, since it is, naturally, the spirit of all who are not the subjects of the Spirit of the Gospel. We have not space here to dwell upon the subject, which, we doubt not, will excite extensive reflection throughout the religious circles of the realm. Of the cost of the stupendous pageant we say nothing; this is a question for the people to deal with through their Representatives.

THE CASE OF THE MADIAIS.—We have now to announce the fate of the Deputation to the Grand Duke of Tuscany, and deeply regret to say that, so far as the immediate objects of public solicitude are concerned, the labour has been lost. The fate of the Memorial is unknown; but it is matter of fact that the Grand Duke did not deign even to give an audience to the Deputation, although composed of some of the most distinguished men of the first nations of Europe! This was, indeed, what we anticipated; it was scarcely to be supposed that the Jesuits would suffer Protestants to obtain the ear of their Royal Dupe. In ascendancy, they will adopt every means to preserve it as long as possible. It is, nevertheless, to be hoped—from the first we have intimated that this was all that could be reasonably hoped for—that, prospectively viewed, the labour has not been wholly lost. It is probable that, for the time to come, it will prompt more prudence, and through that, humanity, in dealing with matters of conscience.

THE CAPE.—In the Colonies nothing particular has occurred. Matters continue much the same at the Cape of Good Hope, although the conflict, of late, has been somewhat abated. What turn things may ultimately take it is impossible to foresee.

MADAGASCAR.—The previous report of the death of the Queen of Madagascar has not been corroborated; but one remarkable fact has come out. It was supposed, at the time of the expulsion of the Missionaries, that there were not more than a thousand or twelve hundred converts; it now turns out, that, through the private meetings of the faithful, and the reading of the Scriptures, in their devotional exercises, their numbers have gradually extended to upwards of five thousand. The fact is glorious and encouraging, reminding us of early times, when the "blood of the martyrs was the seed of the Church." It may be greatly doubted whether, with the former measure of Divine blessing, had the Missionaries been allowed to go peacefully on, the results would have at all approximated those we have in the report. When it shall please Providence to remove the present regal oppressor, and to place her sceptre in the hands of her pious son, here will be a good foundation with which to commence a new era.

AUSTRALIA.—In Australia things continue much as before: the work of emigration still goes on, although we think the pressure has somewhat slackened. From the last accounts the gold fields are increasingly productive, and the results begin to be more satisfactory in regard to the pre-existing state of things. Adelaide, which, at one time, was threatened with ruin, is now in a condition more prosperous than it ever was before. Many of the diggers are returning for good, investing their booty in land, buildings, and business; while others are coming back, like our fishermen, periodically returning for the season. There can be no doubt, that in process of time, and at a day not very distant, all disaster will disappear, and the special benefits of this great discovery will be everywhere felt and appreciated. The League of the Colonists against Convict Transportation has held a great public meeting, manifesting, if possible, an increased determination, that there shall be an end put to their cruel wrongs from the forcible introduction of Convicts. In the Queen's speech, a slight hope is held out that their prayer will be heard so soon as circumstances, in the eyes of Statesmen, may be supposed to admit. In this, however, it will be wise for the

Colonists and their friends to place little faith, but to continue their prayer, and, in unmeasured terms, to reiterate their determination. We have before us the opening Addresses of the governors of Van Diemen's Land, New South Wales, and Victoria, which are of a highly satisfactory character. The governor of Van Diemen's Land intimates to the Assembly, that he has urged the home government that they shall send for every convict at least one freeman; thus, to some extent, neutralising the ruffianism. In New South Wales, we gather from the Governor's Speech that great improvements are being made of every kind, and still more is such the fact respecting Victoria, where Governor Latrobe intimates, that a measure is coming before the legislature which shall provide for the general apprehension of escaped Convicts, and their return to the place of their original abode, which will be a most important step. Postal arrangements, also, are in the way of being everywhere provided, and the public roads are occupying the particular attention of the governors.

AMERICA.—In the United States a great event has occurred—the death of the Hon. Daniel Webster, generally considered the most distinguished man of the present generation. Mr. Webster, however, although representing much of the excellency of his country, and for many a day the potent advocate of liberal opinions and of just measures, was the prime instrument in 1850, of passing the Fugitive Slave Bill, which was considered by his millions of admirers as the great false step of his life, and by the friends of the slave as an irreparable injury to three and a half millions of fettered men. Mr. Webster's death has, nevertheless, given an intense shock to the entire nation: for the moment his errors are forgotten, and his virtues and power alone are thought of. Thus within a brief space three of America's most accomplished statesmen—Calhoun, Clay, and Webster—have been swept from the stage of life. It is somewhat remarkable that the New World and the Old have each been called upon at the same time to bewail the loss of their most eminent citizen; strikingly illustrating the Divine testimony, that "all flesh is grass, and the glory of man but as the flower of the field."

British Missions.

A HOME MISSION AMONG WORKING CLASSES.

First Statement.

THE morals of the place are very defective; drunkenness is common, even among females; facilities for this vice are abundant, and the temptations powerful. There is no literary or scientific institute, or rational attraction for the men; and it is little wonder unchristian men should go to such questionable scenes for recreation. There is a large amount of profanity, and bold, unblushing, ignorant scepticism; to which the opposite elements of low Irish and intelligent Scotch have contributed in no small degree. Sabbath desecration is so prevalent as to be

almost universal; certainly not above 300 out of 3,000 belonging to the district are present at one time at public worship, either on or off the island,—that is, about one in ten. In this case, "the nine" go out for pleasure, or remain on the ground. Some keep their shops, others work in the garden, &c.; some stand about the streets, others go to the public-house, and others sit at home, either idle or unprofitably employed. Nearly three-fourths of the shops appear open on Lord's-day mornings.

There is a good school on the British

system, and some minor schools, from which we hope to see good results.

The places of worship of all sorts are not many;—one room occupied by the Wesleyans, and one by the "Reformers," and my own chapel. The Romanists have a small building used as a school-room, and sometimes for public services professedly devotional. The Mormonites have or had a room. Mr. C——, who has extensive property here, is building a small episcopal chapel, but it is removed far from my chapel, and, indeed, from dwellings generally.

There is a City Missionary, who labours hard; he has one service on Wednesday evenings, and school on Sundays. The Wesleyans have one school, and I have commenced one with an attendance now of 90, which would give 120 or more who belong to it. I have procured seven teachers, but here, as in other things, I need more assistance; the direction and control wholly fall upon myself at present.

My chapel, which has a painful history, was re-opened, as you remember, in February. I entered upon my regular labours here at Lady-day. The services are thinly attended; there are not many on week-evenings, and on Lord's day attendance fluctuates; I have on no occasion had above 100. The numbers varied much more at first than now, which is, I hope, a good sign. A remarkable feature in the case is the constant succession of new faces, so that if they are not won over at once, they are not prevented, as they were, from hearing the word at all. I preach therefore to *many*, compared with the few who are present at one time, and the many who have no fixed habits of hearing. May the Lord open their hearts! I could name many who stand condemned, but must leave their sins if they come to chapel; so they confess, and promise, and stay away. The following case is of another class. J. S. was a member of the church; he resides in the top story of a house in which two other families live, who both attend the chapel. He was living in the total neglect of religion, and quite insensible to his state. I have failed to convince him, and persuade him to attend the means of grace. He declares that his conscience neither reproaches nor condemns him. I tremble for that man when I read, "Ephraim is joined to idols: let him alone."

The two great difficulties to be met are apathy and prejudice. Those who are in apathy have generally been better taught, who have consciences, but are *afraid* to attend to religion, because they know that they should stand convicted; but seem to be past feeling, as insensible as though some demoniacal *chloroform* had been employed by Satan to benumb their souls, so torpid are they grown. The prejudice is either against priestcraft and all religion, or has been fostered by the delinquencies, real and imaginary, of professors. This abounds, and requires all care and prudence. It much increases the difficulty of visiting, since it requires a long time to hear and to explain, in order to deal with such cases. Moreover, it reduces the number of my visits, and of persons visited; inasmuch as I feel anxious

to follow up one attempt to disarm prejudice by another, rather than at first to spread my energies over too wide a surface. At the same time, I have endeavoured to labour diligently in this important department.

Some cases of sickness have been visited, though a minister is evidently called in sometimes from very wrong motives. Friends send for him to pacify their own conscience; because it is customary; to allay fears and anxieties, from a feeling of superstition, by which a minister's visit is invested with a peculiar charm. In some cases the spiritual adviser is not called, because the patient is *not ill enough*,—in other cases, because he is *too ill*. I am visiting one case now of peculiar interest; the circumstances I may detail at another time.

The Mormonites are very quiet; they labour more openly in P—— and W——.

I have no striking facts. The field is fallow ground; but my first work is scarcely to break it up, it is rather to clear away "the thorns and briers." I calmly and prayerfully weighed the case before I left my former promising field of labour. I was so far prepared for what I have met, that I feel encouraged with what has been done. I believe interest is awakening; and though the strong bonds of evil habit, of prejudice and apathy, may not yet be broken, they will be weakened, for the good work is commenced; through the Divine Spirit it shall be accomplished, and we shall see those who have been redeemed through the Saviour's blood, in the way of holiness and mutual love. I hope to be sustained and encouraged. I do not expect to be satisfied, though I trust your respected Society will be, with the fruit of my labours.

Second Statement.

It is with feelings of a very mingled character that I send this brief account of the past quarter. I have much to be thankful for, but I have much to tell which is not of an encouraging description.

No sooner did the 1st of July dawn, than a mania for pleasure on the Lord's day seemed to spread abroad, and the lamentable effects of it have been seen from then till now in smaller congregations. Some went to see their friends, others had friends to visit them; some went up or down the river, and others were off by the rail. I found that pleasure is the great and only divinity with many. Again, some have deliberately chosen to leave the house of God rather than their sins, and this after some outward improvement had taken place; one, a seatholder, and well connected, has abandoned wife, family, and business, and gone off. Some have changed their residence permanently, and several have been in the country during the summer months. Some still absent themselves for their old antipathy's sake, and either go nowhere or else have attached themselves to other places of worship. Perhaps, however, more remain away because, as a respectable woman said to me of her husband a few days since, they are "so much opposed to religion." Owing to these things, and the fitful and half-hearted piety of some who remain, I have had hard work to maintain life among us.

Wonder not that I cannot properly "report progress." May the Lord have mercy upon this poor place! He has sent his judgments; three or four persons have died very suddenly; two have drowned themselves, one of whom was a husband and father, who formerly attended the chapel. "I wonder he did it," said a man to me; "he made such a profession of religion." I said, how could he profess much religion when he had been at no place of worship for months, and was much addicted to profane swearing? "Oh," said the man, "he never would keep his shop open after eleven o'clock, church-time, on Sunday morning." And this was the proof of his religion! Five persons have been drowned by accident (I shall refer to three of these again); three have been killed by accidents, one on, and two just off my district; two have been burned to death in a state of intemperance, just outside my district; and a number, of all ages, have been removed by illness of longer or shorter duration; but none of these things seem to produce an impression.

What have I done?—

Tracts.—I have distributed all I had, and wish now for more.

Schools.—The Sabbath-schools are open morning and afternoon. In the afternoon we have attendance of 100 or more.

Class on week-evening.—I discontinued my class for a time, and have recommenced now, with a limited but improving attendance.

Lectures.—I have secured the delivery of three popular lectures by Mr. B——; 450 or more attended them. I enclose a card of the class and a bill of the lectures. I trust we shall be able to do more in this way.

Visitation has been carried on; but it is one thing to invite to the house of God, and another to ask them to come to a concert: they would attend the latter.

Preaching and Prayer-meetings have been conducted as usual. I feel deeply my want of co-operation. At M—— I had a working church, but now scarcely any one thinks he has a work to do; however, let us hope.

Periodicals have been circulated to some extent; for October we have 83 of all sorts. *Lloyd's Newspaper*, the *Dispatch*, &c., are here read instead of the Bible, and a host of smaller fry, instead of really interesting and religious publications. A few books are circulated by three parties, but two of the three do harm, and not good. If we had a good circulating library established, it would do much good.

If I repeated my sketch of this place and people, I should give you the same as you had last quarter, but in deeper colours. They really seem to think that here they can do as they will with impunity, and my heart melts when I consider their profanity, drunkenness, and habitual neglect of God and their precious souls. They own that they "live in a heathenish condition," and verily they do, with the light of the Gospel shining upon them!

A young person to whom I referred in my last, with hope that her affliction would be blessed, bitterly disappointed me. A relation visited her, and from that hour she would

see no one about her soul. In a fortnight she was in eternity, and left no testimony behind her.

One young man, who has left the place, wished to see me, to express his gratitude to me, under God, for the benefit he had received to his soul through my labours. This case has been an encouragement to me.

The next case is that of a man who broke his leg four months since. I have often visited him, and believe him to be wonderfully changed; I trust it will be found that he has passed from death unto life.

But from the wife of this man I have received most encouragement. She has regularly attended the evening services for some time, has procured hymn-books, and by her candour, seriousness, and earnestness, has most favourably impressed me. This woman intends to take a sitting at the chapel. Her husband cannot yet walk so far—a mile and a half.

In respect to other religionists. Romish priests are active, but their followers are filthy, ignorant, immoral; mendacious, profane, and unholy;—all which is consistent with a man's being "a good Catholic." The Church party do nothing,—but collect church-rates. The Wesleyans have opened a second preaching room, with little success; on one occasion one of the circuit ministers was favoured with a congregation of just *two* persons. The City Missionary hopes against hope.

July on to October are pleasure months, and October is needed to bring us round to where we were. But I will not enlarge, you may feel discouraged; but I trust we shall not yet hear it said, "Ephraim is joined to idols; let him alone;" but rather, "Spare it yet another year." Paul is planting and Apollos is watering, and I trust God will give the increase. Mr. James of Birmingham, once said to me, "Never despair; I laboured for seven years with little or no success, and since then there has been little or nothing but prosperity."

A month ago, four men took a boat upon the river on the Saturday afternoon: two were brothers, the third was their brother-in-law, the fourth their friend. They went to Greenwich, intoxicated themselves, remained all night, and set out for home on Sunday morning. Drunken as they were, they danced in the boat, and this with the swell caused by a steamer, capsized it, and only one was rescued from a watery grave. Three of the four, we may say three brothers, were carried into eternity. "Where are my mates?" cried the fourth, as they brought him out. "They are lost—you are saved," was the answer, which restored him to his soberness in an instant. One of the lost men, when struggling in the agonies of death, had held out to him a mop to grasp at and be saved. But in his drunken madness he clenched his fist, struck it away from him, and sunk to rise no more! A bottle of gin was found in the boat.

Thus too many here treat the Gospel of salvation. In their insane self-sufficiency they thrust it from them as if it were their enemy, and we fear perish in their sin. I have narrated the previous occurrence, which

took place at the bottom of the Isle of D—, just because it describes so accurately the spirit with which many regard religious truth among us, and the treatment which it receives at their hands.

I conclude in the words of Baxter: "O careless, dead-hearted sinners! unworthy neglecters of God's warnings! faithless betrayers of their own souls!"

THE CONGREGATIONAL BOARD OF EDUCATION.

Report of the Schools conducted by Teachers of the Training Institution, for the Year ending March 31, 1852.

MALE DEPARTMENT.

1. *Number of Schools.*—Thirty-eight teachers are engaged in schools, all of whom have furnished a report of their operations. It is hoped that the transmission of an annual return will be regarded as a duty, and that such accounts may be regularly kept as will supply the information necessary to a correct estimate of what has been accomplished.

2. *Appointment of Teachers.*—Schools at the following places have been supplied:—Farnham, Mr. J. Lee; Southport, Mr. J. Heys; Gomersal, Mr. F. New; Uppingham, Mr. J. Winter; Sheffield, Mr. S. Emsley; Reading, Mr. B. Austin; Bakewell, Mr. W. W. Sherren; New Peckham, Mr. J. W. Trevis; Notting Hill, Mr. J. Roberts; Erith, Mr. J. S. Hagger; Henley, Mr. G. Foster; Lynton, Mr. W. Lewis; Farnworth, Mr. W. Merrin; Oswestry, Mr. E. Cooke; Manchester, Mr. H. Lambert; Mill Hill, Blackburn, Mr. J. Wilson; Wednesbury, Mr. J. Evans; Sligo, Mr. W. Fox; Morley, Mr. B. Townend. Of these, ten are new schools.

3. *Number of Children under Training.*—The reports give an attendance of 3,532. This gives an average number to each school of ninety-three, and will represent, as connected with the schools, about 4,500.

4. *Salaries of Teachers.*—The average salary of the teachers is £75 9s. 2d. This is a higher amount than has been hitherto attained, justifying the expectation that the mode of payment would tend to diminish the cost of schools, and secure for the teacher a more adequate support. It is confidently believed that those who are availing themselves of the aid of Government are not better sustained, while they have, in exchange for a paltry assistance, bartered away the independence which ought to characterise all who have to form the character of the young.

5. *Purchase of School Books.*—The school returns show that books have been purchased by the scholars to the amount of £253 13s. We regret that the information on this point is so incomplete. The real amount is much larger; and as the purchase of books—a practice now happily adopted by other institutions—was at the commencement of our operations put forward as a desirable method of diminishing the cost of schools, and of raising the education to a higher point, the attention of teachers is called to this subject, that every effort may be made to transfer from committees to parents the purchase of

books. and that a strict account of sales may be preserved.

6. *Schools for the Middle Classes.*—During the past year, a school of this character has been opened at Reading, under the auspices of W. W. Morley, Esq., and is progressing very favourably. The terms are 12s. per quarter, with an extra charge for Latin, Greek, and French. The friends of education are urged to the consideration of this subject. In many of the larger towns, diocesan schools are in operation; and, within a few months, a scheme has been put forward to establish in London "a self-supporting school," for the same class of children. These facts indicate the widening course of educational efforts, and should incite the friends of voluntary education to prosecute the work with renewed vigour.

7. *Ireland.*—One of the teachers has been appointed to an important sphere in Ireland. The school has been opened under encouraging circumstances, and the friends who are sustaining it have nobly departed from the practice too prevalent in this unhappy country, of leaning on Government help,—discarding even the books, which they might have obtained on very low terms, that nothing in the institution might induce the children to think State aid necessary to the success of an undertaking. Those who know to what an extent religious instruction, based on Holy Scripture, is wanting in Ireland, will rejoice that one of the teachers of the Board has, under the influence of a strong desire for usefulness, entered on his labours there.

8. *Mixed Schools.*—Of the schools conducted by the male teachers, twenty-five of thirty-eight schools are of this character. While the conviction is strongly entertained that, in reference to moral and intellectual culture, the union of boys and girls in the same school is for many reasons most desirable, the adaptation of this plan to many localities which could not support two teachers, and its important relation to an improved classification, powerfully recommend its adoption. Though the important advantages of mixed practising schools have not been enjoyed by the teachers, who have entered upon arrangements which imperatively demand a large amount of vigilance and a high degree of moral and religious training, it is satisfactory to know that there has been no case of failure,—and many who regarded the method with suspicion, have been taught its value by experience.

During the past year, some inconvenience was experienced from an inability to meet the demand for male teachers. This induced the Board, a few months since, to open a register for teachers holding its principles and requiring situations. A large number of applications were received; and three have, through the aid thus offered, received appointments. The number of pupils in the Institution will probably obviate the difficulty that has existed. The friends of popular education cannot render a more important service to the Board than by suggesting to young persons of decided piety and suitable qualifications, the opportunities for extensive usefulness which the profession of teaching presents. Valuable as an efficient course of

training is, its influence on the improvement of primary instruction is mainly dependent on the character of those who avail themselves of it,—and it will become an urgent necessity to demand higher qualifications of candidates than have hitherto been expected.

FEMALE DEPARTMENT.

1. *Number of Schools.*—Fifty-one teachers are engaged in schools, of whom forty-nine have furnished returns.

2. *Appointments of Teachers.*—The following places have been supplied with teachers:—West Bromwich, Miss Speaight; Manningtree, Miss Edwards; Brixton, Miss Child; Steeple Bumstead, Miss Hunt; Old Kent-road, Miss Brettell; Norwood, Miss White; Cheltenham, Miss Taylor; Bridgnorth, Miss Pearl; Upper Mill, Miss Rawlinson; Wimborne, Miss Hickling; York-road, Miss Randal; Tottenham-court-road, Miss Pepler; Linton, Miss Hunt; Thetford, Miss Haris; Chigwell-row, Miss Blanchett.

3. *Number of Children under Training.*—The reports give an attendance of 3,307. This gives an average attendance for each school of 67·5. Allowing for the unreported schools and for irregular attendance, the number of children under the charge of the female teachers will be about 4,500.

4. *Salaries of Teachers.*—The average salary, as derived from the returns, is £42 14s. 9d.

5. *Purchase of Books.*—The amount returned is £30 8s. 4d. The purchase of books by the children has been only very partially introduced into the schools conducted by the female teachers. This is a point to which attention will be directed, and there appears no reason why it should not be generally adopted.

In concluding this Report, it may be permitted me to congratulate the friends of the Board on the increased facilities for the efficient training of teachers, afforded by the occupation of Homerton College. The advantages for the acquisition of knowledge will be considerable; and, in reference to practice in the art of teaching, the present will be a perfect contrast to the past. The model and practising schools comprise an initiatory or infant school, a juvenile school, and schools of a superior character for advanced pupils. The two first will be mixed schools; the others, for boys and girls, in separate rooms. All the students will have opportunities of acquiring the methods of each department, and be prepared to enter on that sphere of labour to which inclination and natural qualifications may adapt them. The various plans by which it is sought to render primary schools more self-sustaining, will be adopted, so that the future teachers sent forth will have gained, by experience, confidence in their efficiency. It is ground for satisfaction, in connection with the entrance on premises so thoroughly adapted to their purpose, that we have no reason to look out for new principles of action to guide our

course. To the views put forward at the opening of the model school, in 1849, and subsequently expounded in a pamphlet entitled "*Hints on Primary Education*," we adhere, with the confidence which success warrants. What was then a theory has been embodied in practice, and, notwithstanding the serious disadvantages of unsuitable buildings as practising schools, our teachers have realised a measure of success in carrying out the principles and plans adopted by the Board which the most sanguine could not have anticipated. In the prosecution of our work new plans will present themselves,—valuable expedients may be furnished by enlarged experience,—but it is believed that these will harmonise with past operations, and only secure a full development of what we now esteem most valuable.

In reference to the aim of the Board to render its schools more self-supporting, a few remarks may not be inappropriate, as tending to remove impressions which some are endeavouring most industriously to make on the friends of popular education. It is said that, in seeking this object, the children of the poor are excluded from the benefits of instruction in the schools specially designed for them. We ask,

1. Is the increased rate of school payment now sought, when viewed in relation to the improved circumstances of the poor, and particularly in relation to the very greatly extended desire for education, a greater obstacle than was formerly the adoption of a school fee in preference to a free education? The arguments so skilfully used at the period to which I refer, are quite adequate to meet the objection with which we have now to contend.

2. Does a higher rate of payment render it impossible for the friends of education in any locality to aid those who desire education for their children and cannot procure it? The diminished cost of the school, arising from the larger payments of those who are willing and able to be independent of charity in reference to the education of their children, will surely liberate a large amount of money, now uselessly expended, for the benevolent purpose referred to.

3. Where higher payments have been secured, have the poor been thereby excluded? Has a different class of children occupied such schools? All my inquiries, and they have not been few, warrant a direct contradiction to such statements,—and as, in reference to all the points of the educational controversy, we can only rely on the evidence of well-ascertained facts, we urge a careful observation of what is the working of the plan, and we have no fear as to the result. The great difficulty, in reference to the poorest class of our English society, is indifference; and whether to offer education without payment would remove this sad indifference, is left for the candid to determine.

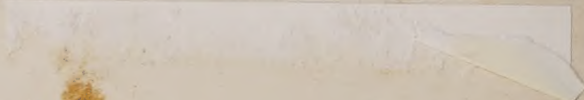
WILLIAM J. UNWIN, M.A.,
Homerton College, Principal.
June, 1852.

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